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BY

SIR ALEXANDER BURNES, Bo. N. I.;

LIEUTENANT LEECH, Bo. E.; DOCTOR LORD, Bo. M. S.;

AND LIEUTENANT WOOD, I. N.;

EMPLOYED ON MISSIONS IN THE YEARS 1835-36-37,

IN

## SCINDE, AFFGHANISTHAN,

AND ADJACENT COUNTRIES.

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# POLITICAL.

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No. I.

# ON THE POLITICAL POWER OF THE SIKHS BEYOND THE INDUS.

BY CAPTAIN BURNES.

Outline of Sikh power west of the Indus.

The power of the Sikhs westward of the Indus may be said to be confined to the plain country. It can only be enforced in the mountains by the presence of an army, and in some of the hilly tracts, even bordering on the river, the Mahomedans successfully resist it. The strength of their country, and not their power, enables them to cope with Maharaja Runjeet Sing. The low country on the other hand is under complete subjection to Lahore, the Derajat without the presence of a regular force, which is however necessary in the Plain of Peshawer. For six degrees of Latitude, from 34° 30′ North down to 28° 30′, or the frontiers of Sinde, the Sikhs have either possession of the country west of the river, or exercise some kind of influence over it. An enumeration in detail of the condition of the different petty states, will best bear out these observations.

Poyndu Khan of Puklee.

2. The most northern territory with which Runjeet Sing has been brought into collision, west of the Indus, is that of Poyndu Khan Turnowlee, a Moghul by descent.

The possessions of this chief consisted of a small but rich tract of country eastward of the Abooseen (so the Indus is here called) in Puklee, yielding yearly about a lac of rupees. Of this the Sikhs have deprived him. He yet holds the fort of Chuttoorbye, on an island in the Indus, about 10 miles north of Derbund, and a country of about 240 square miles on the west bank. From this tract the Sikhs draw no tribute, and even on the east bank they hold their possession with difficulty, Poyndu Khan making continual forays across the river and carrying off prisoners, on whose ransom he supports himself, and his people. He has about 500 horse, and keeps up about 2000 infantry, most of whom are natives of Hindoostan. These were drawn into this country by the fanatic Syud Ahmed, who was slain by the Sikhs in 1831.

Sittana.

3. Succeeding Poyndu Khan's country, and below Derbund, lies the district of Sittana, about 15 miles north of Torbaila. It is held with a very small tract, by Syud Akbar, a holy man, who is much revered by the Mahomedans in this country. He has no tribute to pay to the Sikhs, nor are he or his few subjects molested by them.*

* Lieutenant Leech ascended the right bank of the Indus opposite to Derbund, and to him I am indebted for these particulars.

Euzoofzyes.

4. Below these petty districts, and in from them lie the territories of the Euzoofzyes, a numerous and powerful tribe of Affghans, whom the Sikhs controul by retaining a regular force cantoned in the plain country north of Attock, between the Indus, and river of Cabool. This body is protected from surprise by Jangeera, a fort of some strength built on the north bank of the river of Cabool, about 5 miles from where it falls into the Indus. The Euzoofzyes are the tribe from which the Ruler of Lahore experienced so much opposition in his approaches on Peshawer, and with whom some of his most sanguinary conflicts have taken place. The late Sirdar Huree Sing, who has just fallen in the battle of Jumrood, was in the habit of making yearly incursions among the Euzoofzyes, burning their villages and crops, and demanding horses, &c. in tribute. At different times he has destroyed the villages of Topee, Minee, Kota, Moonara, and Beeree, which belong to the Otmauzye Euzoofzyes. From these he used to exact about 60 horses, but two years since, by mutual agreement a tax of 4 rupees per house was fixed in lieu of every demand. This is however only rendered to the force which overawes them. The sum realized sometimes amounts to 60,000 rupees. The principal person among the Euzoofzyes is Futteh Khan, Chief of Punjtar, whose territories to the west are bounded by Swat and Hushtnuggur. He has about 1500 foot, and 200 horse, beside village (ooloosee) troops. He has sent horses and hawks to the Sikhs, but pays no regular tribute.* He will not allow an agent of the Sikhs to enter his country. He has greater means of resisting than his more southern neighbours.

Plain of Peshawer.

5. The plain of Peshawer is the most northern actual conquest of the Sikhs west of the Indus. For many years it yielded an annual tribute of horses and rice to Lahore; but in 1834, when the ex-king Shah Shooja-ool-Moolk made the attempt to recover his kingdom, by an attack on Candahar, Runjeet Sing seized upon Peshawer, and has since retained it. It is stated that the Maharaja's design in seizing Peshawer, was to counteract the power of the Shah, should he re-establish himself on his throne, but there is more reason to believe that his foresight did not extend thus far, and that Sirdar Huree Sing, from a long residence on the Attock, and incessant wars with the Mahomedans, urged him to the step, and succeeded against his own better judgment. The policy of the conquest was always dubious, and has been throughout a source of much anxiety, and latterly a cause of disaster, and the loss of Sirdar Huree Sing's life. Previous to its conquest Peshawer was held by a branch of the Barukzye family, under Sooltan Mahomed Khan, and his brothers, who realized a yearly revenue of upwards of eight lacs of rupees. The assessment under Lahore amounted to 10 lacs, and this sum has since been realized by the French Officer (M. Avitabili) who fixed it. A small portion of it, however, reaches the coffers of the Sikhs, for, at the present time, Sooltan Mahomed Khan and his brothers possess jagheers to the amount of 4½ lacs of rupees, and hold Cohat, Hushtnuggur, and the Doaba, the richest portion of the plain. The country of the Khululs, yielding about a lac of rupees, is entirely deserted, and that of the Monunds, which is nearly as valuable, is only half cultivated. Six out of ten lacs

* An Agent of this Chief waited upon me with a letter tendering his master's allegiance to the British Government, and offering to pay the usual tribute. Finding his country adjoined Kaffiristan, I made some enquiries regarding it, and the Agent immediately offered to commute the tribute of horses into one of young Kaffirs, thinking the change of terms would be more acceptable!

are thus expended, and, besides these, lands are alienated to religious persons, and a large garrison is kept up at Peshawer, and much additional expence is incurred, so that Peshawer is a drain on the finances of the Lahore State, with the additional disadvantage of being so situated as to lead the Sikhs into constant collision with desperate enemies, who are only powerless because they want money. In the city of Peshawer the Sikhs have built a fort on the site of Bala Hissar. It is strong, and in the late war afforded protection to the wealthier inhabitants. They have also sought to strengthen their position by erecting a new fort, called Futtehghur, near Jamrood, opposite the Khyber pass. It is a square of about 300 yards, protecting an octagonal fort, in the centre of which is a lofty mass of building commanding the surrounding country. This fort is dependent on the mountain streams for its water, which the Affghans can and do dam up; a well, however, has been sunk, but at a depth of 170 feet water has not been found; but, from indications in the soil, may be expected. With this defence the position will be a troublesome one, for the Afreedees and Khyberees consider it meritorious to injure the Sikhs, and during two days that we halted at it, drove off a herd of camels, and murdered two Sikhs who had gone a couple of miles from camp.

6. Between the plain of Peshawer, and the salt range at Kala Bagh, lies the country of the Khuttuks and Sagree Afghans. The Khuttuks are divided into the petty Chiefships of Acora and Teree. Acora lies east of the plain of Peshawer, on the river of Cabool, and its Chief, Hussan Khan serves the Sikhs, and is permitted to hold his country in consequence. The Khuttuks of Acora, who live in the hills, are not however subject to Runjeet Sing. The southern division, under the Chief of Teree, is able to assert its independence, in so far as that he refuses to pay a direct tribute, though he acknowledges the supremacy of Sooltan Mahomed Khan, who is but a servant of the Sikhs. When Peshawer fell first into the hands of Runjeet Sing, he stationed a Sikh Officer in Cohat and Bungush; but he found it next to impossible to manage the country directly under himself, and has since wisely confided it to the ex-Chief of Peshawer. By this means a small tribute of about 1000 rupees per annum is drawn from Teree in the plain of Bungush, which lies westward of the Khuttuk country. Below the Khuttuks lie the Sagree Patans, a tribe entirely independent of the Sikhs. They hold the country on the west bank for nearly 30 miles above Kala Bagh, and also possess it on the opposite bank as high as the plain commencing at Husn Abdal. They are shepherds, and have numerous flocks. From Attock to Kala Bagh, it will therefore be seen that the Sikhs have little or no power along the line of the Indus. The inhabitants, during the last campaign, resisted the ascent of boats from Kala Bagh, to construct the bridge of boats, till Sooltan Mahomed Khan interceded; and had the Sikhs met with further reverses at Jumrood, the Khuttuks were ready to attack them on their retreat to Attock, as they passed the defile of Geedur Gullee.* The number of the Khuttuk tribe is variously stated at 6 and 8000 armed men. Khuttuks & Sagrees

7. The town of Kala Bagh, so famous for its rock salt, is subject to Runjeet Sing, but held by a native Malik, or Chief, who pays 10,000 rupees yearly to Lahore, Kala Bagh.

* Lieutenant Wood passed through the country of the Khuttuks and Sagrees, and on his authority I am enabled to state the precise condition of this tract.

though he collects 32,000. The situation of the Malik is very unsatisfactory, for he is surrounded on all sides by the enemies of the Sikhs, with whom he is obliged to live on friendly terms, that they may not injure him when the Sikh troops are withdrawn. Kala Bagh is an important position to the Maharaja, as it is here that he crosses his army to make inroads, and levy tribute upon the tribes, which we shall presently speak of. The subjection of Kala Bagh is complete.

Eesakhyl.

8. Following the course of the Indus is the country of the Eesakhyl Affghans, which extends to within thirty miles of the province of Dera Ismael Khan. It is a strong and mountainous strip of land, and in its valleys, finely watered and well peopled. The Sikhs have however approached it from Puharpoor, on the south, and also from Kala Bagh, and exact pretty regularly a tribute of 34,000 rupees per annum. To enforce their authority, a detachment was last year stationed in the country, but the whole party were massacred during a rise of the population, and the present Chief, Ahmed Khan, who has the character of a humane and good man, has resisted all attempts to replace the detachment, though he acknowledges allegiance to Lahore, and agrees to pay his tribute. The mountains of Eesakhyl and Khussoor rise so abruptly from the Indus, that, but for the access to this country on other sides, it might make successful resistance, and the latest intelligence from this neighbourhood reports, that the Eesakhyls are to be left to govern themselves without a garrison, if they pay their tribute.

Bunnoo.

9. In from Eesakhyl lies the district of Bunnoo, intersected by the Koorum river, which renders it rich and fertile, and excites the cupidity of the Sikhs. The Lahore troops have frequently entered Bunnoo, and did so last year exacting tribute from it of a lac of rupees. They receive nothing without a large force, and one is generally sent every second year. In the times of the kings, Bunnoo paid an yearly tribute of 1 lac and 40,000 rupees, and the flatness of the country will always enable the most powerful Chief in the neighbourhood to exact something from it. The Sikhs have no troops in Bunnoo, and enter it by the village of Lukhee.

Murwut.

10. South of Bunnoo lies Murwut. A tribute of 28,000 rupees is exacted from this district; but, as in Bunnoo, an armed force is necessary. It is a country rich in grain, which is sent down the Indus to Dera Ismael Khan.

11. The district of Tak adjoins the province of Dera Ismael Khan, and being partly in the plains, is now held subject to Lahore. At present it forms part of the jagheer of Nou Nihal Sing, and is farmed for one lac and 20,000 rupees; but the amount realized is varying, though certain, a Sikh force being located in the country. The Chiefs, for some years, paid a tribute of 100 camels and 25,000 rupees; but they have now left the country and fled to Cabool. The only enemies of which the Sikhs here stand in awe are the Wuzeerees, a barbarous tribe of Affghans, who inhabit the mountains to the westward, and sometimes descend and plunder in the low country.

Dera Ismael Khan

12. The next tract we come upon in descending the Indus is Dera Ismael Khan, which formed one of the Governments of the Dooranees. It was taken permanent possession of last year by the Sikhs, and assigned as a Jagheer to Nou Nihal Sing, the grandson of the Maharaja. The breach of faith in seizing it renders the

Sikh administration very unpopular, for on the conquest of Mankaira, east of the Indus, the ruler of Lahore assigned Dera Ismael Khan *in perpetuity* to the Nawab after a brave and memorable defence. Its revenue exceeds 4¼ lacs of rupees, which is drawn from the town itself to Paharpoor north, Kaheeree south, and Drabund west, including Kolaichee, Koye, and the tribute of Eesakhyl. The ex-ruler is pensioned on 60,000 rupees a year, and as the following statement will show, but half the balance reaches the young Prince.

Net Revenue of Dera Ismael Khan, .....4,25,000

*Expenses.*

| | | |
|---|---|---|
| Pension to the ex-Nawab, | | 60,000 |
| Poyndu Khan for 100 horse, | | 28,000 |
| Hyat Oollah for... 55 do., | | 16,000 |
| Husn Khan..... 60 do., | | 21,000 |
| Ashik Khan ..... 67 do., | | 18,200 |
| Sikundur Khan ... 24 do., | | 8,000 |
| Lukmee Mul ..... 25 do., | | 9,000 |
| No. of horses 331 | | |

*Jagheers.*

| | | |
|---|---|---|
| Futteh Sing Man, | | 10,000 |
| Jugut Sing, | | 17,000 |
| Bye Seik, | | 5,000 |
| Managing Dewan, | | 14,000 |
| Alms, | | 10,000 |
| Net Expenses | | 2,06,200 |

*Receipts.*

| | | |
|---|---|---|
| Taxes from Kaheree to Eesakhyl, | 1,50,000 | |
| Town duties of Paharpoor, Dera Ismael, &c. estimated at | 68,800 | |
| Net Receipts, Rupees | | 2,18,800 |
| Total Rupees..... | | 4,25,000 |

The seizure of Dera Ismael Khan, it is stated, has been urged upon the Maharaja to strengthen his position in Peshawer, but the places have no connexion with one another, and are separated by the Khuttuk country which is impervious to any force but a large one, though a gun road passes through it. The Lahore Chief will have no difficulty in retaining Dera Ismael Khan, for the people are less warlike than their neighbours, and a great portion of the inhabitants are addicted to commerce, and have an interest in the peace and tranquility of the country.

Dera Ghazee Khan.

13. South of Dera Ismael Khan lies the large tract of Dera Ghazee Khan, which extends as far west as the mountains, and along the Indus to Sinde. These two provinces are generally known by the name of Derajat. Dera Ghazee Khan was conquered by the Sikhs about 25 years ago, but it was not their policy at that time to hold any permanent possession westward of the Indus, and it was farmed to the Chief of Bhawulpoor, who mismanaged it grossly till it was resumed in 1832. It has since become a most flourishing territory for which M. Ventura may claim every credit. Below Kaheree the districts of Gunung Sangur, Dena, and Hunund Dorjel succeed each other, extending south of Mithun, and are richly watered by numerous streamlets from the hills, the principal of which are the Goomul, Rumul, Vahoor, Sungur, and Shoree. These, with the strip of land on the east bank of the Indus called Cuchee, now yield a revenue of 8½ or 9 lacs of rupees. The amount would be much greater if a money tribute were not exacted in room of grain, one which distresses the cultivators. Sikh authority is established to the base of the hills, and the mountaineers, the Stooreeannees, &c. even pay for the lands which they are allowed to cultivate in the low country. The only turbulent portion of this tract lies to the south near Hunund and Dorjel, which are acquisitions from the Brahooces of a late date, and being molested by the Doomkees, Muzarees, &c. require a watchful eye. Otherwise the Sikh rule is paramount in this country,—their Grinth, or holy book, is placed in mosques and sometimes in temples built for it, the cow is a sacred animal and, no Mahomedan raises his voice in praying to his God, the clearest proofs of conquest, but at the same time, an interference so impolitic that on the slightest reverse westward of the Indus, the subdued and sullen population are ready to rise en masse upon the invaders of their soil, whose position, for a portion of every season, is further endangered by the inundation of the Indus during which it cannot be bridged, and is with difficulty passed by an army.

ALEX. BURNES,

*On a Mission to Cabool.*

*Camp, on the Cabool river, near Julalabad, 8th Sept.* 1837.

# No. II.

## ON THE PERSIAN FACTION IN CABOOL.

To W. H. MACNAGHTEN, Esquire,
*Secretary to the Government of India,*
Fort William.

Sir,

I have now the honor to report the result of my enquiries on the subject of Persian influence in Cabool, and the exact power which the Kuzzilbash (or Persian) party resident in this city exercise over the politics of Affghanistan. Since any ascendancy on the part of Persia or her allies in this quarter must either have its origin, or be chiefly brought about by means of the Persian faction in the country, it becomes highly important to note the history of these tribes, their rise, progress and present condition.

2. In the beginning of the last century the feebleness of the Persian monarchy excited the cupidity of the Affghans, who overran the fairer portion of that Kingdom, and possessed themselves of Ispahan. Their successes called forth the energies of the great Nadir, who not only drove the Affghans from Persia, but annexed the whole of their own territories to his empire, and turning their swords against India, with an army of Persians and Affghans, sacked it precisely an hundred years ago. During these wars the conqueror deemed it politic to fix some native tribes in the lands he had subdued, and to this policy we owe the Colony of Persians now settled in Cabool, which, when first located, amounted to less than two thousand families.

3. The people composing it consist of three divisions, 1st, the Juwansheer—2d, the Ufsheers, and 3d, the Moorad Khanees, the whole being designated by the general name of Goolam Khanee or Ghoolami Shah, servants of the King. The Juwansheers are a clan of Toorks from Sheeshu. There are various divisions included among them, such as the Koort, the Shah Sumund, the Syah Munsoor, &c. and they form the principal portion of the Kuzzilbashes. They consist of 2,500 families, and occupy a separate quarter of Cabool, called the Chandoul, which is surrounded by high walls. Their Chief is Khan Sheereen Khan; the Ufsheers are also Toorks and of the tribe to which Nadir himself belonged. There are 300 families of them who live in a strong fort, about 3 miles from Cabool, under Goolam Hoosein Khan. The last division, the Moorad Khanee, is comprised of all the Persians, who have from time to time settled in this country. Fifteen hundred families of them reside together under Mihr Alli Khan, and five other Chiefs. Besides these there are 700 others in the fort of the Byats, a division of the tribe under Mahomed Khan. It will be thus seen that there are at this time 4,000 Kuzzilbash families in Cabool, from which a force of from four to five thousand men could be levied on an emergency for the purposes of war. The number has been generally considered greater than this detailed statement, but the whole of the Sheah population in and

about Cabool is then included in the calculation, and among these the Huzaras, who would furnish twice as many men as the Persians.

4. On Nadir Shah's assassination many of the Persians fled from Cabool to their native country, but Ahmed Shah Dooranee, who succeeded to the authority of Nadir, conciliated a portion of them, whom he retained in his pay, and found of eminent service throughout his active reign in which they became an organized body, acting under a Khan, who was directly responsible to the Shah, while the Kuzzilbashes themselves only acknowledged their own Chief. Matters seem to have continued in this state for about 53 years, during which the Persians acquired such power that the Kings found it necessary to favor them by largeestipendiary allowances, granted, in some instances, even to minors, and as the Sudozye monarchy declined, their support became indispensible to the personal security of the King. In the reign of Shah Zuman, the Chief of the Juwansheers was put to death, and from that time a want of confidence in the Kings of Cabool, on the part of the Kuzzilbashes, is to be traced till they almost cease to appear as a body in the affairs of the State. The superior intelligence possessed by all Persians readily befits them for employment among the Affghans, and from war many became Secretaries (Meerzas) and Stewards (Nazirs) to the different Chiefs, others took to agriculture and merchandize, and some are at present shopkeepers in Cabool. It would at one time have been dangerous to entertain any Persian without their Khan's permission, but with the loss of Military employment, or rather withdrawal from it, their pay ceased, and the growing wants of many drove them to the occupations which I have stated, though a portion of them have always continued in the service of the Ruler of Cabool, as is the case at the present time.

5. Since the whole of the Persians in Cabool are Sheahs, and the national persuasion of the Affghans is Soonnee, the position of the Kuzzilbashes was full of danger; it was at any time possible to turn political dispute into religious difference, and there are various instances in the history of the Cabool monarchy in which these have threatened their very existence. Of late these fears have not been diminished, and since the overthrow of the monarchy, the walls which surround the Juwansheer quarter of the city have been heightened and improved, and I observe alterations even since 1832. At one time they were not afraid to live outside of the city, but common interest has now led the whole of the Persians to congregate together as the best means of warding off danger. They would have willingly left the city of Cabool, and fixed themselves at a distance like the Ufsheers, in a detached fort, but this they have found impossible, and their situation in the Chundool or quarter of the Juwansheers is now so completely commanded that an infuriated population might readily overpower them. The Persians themselves are therefore intently bent on adding to their own strength by intrigues around them, and, though their Military influence has declined their power in this way is more considerable than before, since every man of rank has Persians for his Secretaries, and *all the home and foreign correspondence is in their hands*, by which their influence ramifies in every direction.

6. The Persians of Cabool attached themselves to the Vizier Futteh Khan, and fought against Persia in his Herat campaign. They have long sought for a master who would consolidate them as in former times, and they have, at times, entered into

correspondence with Shah Shooja, but they have especially attached themselves to the Vizier's brother, the present ruler of Cabool, and with the greater avidity, as his mother was of their tribe. Dost Mahomed Khan availed himself to the fullest extent of their support, and it was long considered by many that he was even favorable to Sheah doctrines, but he has either had the discrimination to see that these would be fatal to supremacy among his countrymen, or never in sincerity entertained them. This he proclaimed to the world when about four years ago he took the title of Ameer, which has a religious signification, and, from that time, the Kuzzilbashes have ceased to centre their hopes in him. He himself has also withdrawn much of his confidence from the party, reduced the number of those in his pay to about 1,000 or 1,200 persons, and part of their salaries he has retrenched. The headmen receive about 58,000 rupees per annum, and the total derivable from the state by the rest may amount to about a lac of rupees, each horseman receiving 84 rupees per annum. Even in public he does not conceal his contempt for their creed, and what is perhaps more bitterly felt, his avowed opinions of their wanting courage in the field, as exhibited in his campaigns with the ex-King at Candahar, and lately at Peshawur. In the former instance he is stated to have placed the Afghans on both flanks of the Kuzzilbashes with secret instructions to fire on them if they fled. At Peshawur it is very certain that the party were backward in fighting, none of them were killed, and a piece of pleasantry is attributed to the Ameer, who said, that he never remembered a Kuzzilbash to have fallen in his service! But Dost Mahomed Khan may have mistaken a want of inclination originating from disappointed hopes for a want of courage. Certain it is that of late he has sought to raise a body of regular troops, disciplined by Europeans, but he has hitherto completely failed; and if he consulted his interests he would seek no other support than that which he may command from the hill people about Cabool, and the native Afghan tribes, who do now serve and would willingly, on good pay, devote themselves to him. It would also undoubtedly add to his strength if he drew at the same time the Kuzzilbashes nearer to him, for, according to a profound political maxim, he should put it out of these men's power to injure, before he insults them, and they may materially promote his fortunes.

7. While Persian influence is thus declining, it appears a strange contradiction to record that Dost Mahomed Khan has sought for alliance with Persia as the best means which occurred to him to support his power. He admitted into his councils a native Persian of some talent, but bad character, the Naib Abdool Sumut, who has since been disgraced and fled to Persia, and the advice of this man, with that of Mahomed Khan Byat, a Kuzzilbash, raised by him, and much in his confidence, as well as that of several interested persons, induced the Ameer to seek for support from Persia, and with this have revived the hopes of the Kuzzilbash faction, though their support would probably be directed, under Persian influence, to a master who more appreciated them than Dost Mahomed Khan. The whole party see however in the alliance certain benefit to their own condition, and in consequence do what in them lies to promote the intercourse. It is thus that the Persian community in Cabool have viewed the arrival of an Agent of the British Government in this quarter with suspicion, if not open dissatisfaction. They would cling to the British, or any power which supported them, but it is more natural that they first seek to attach themselves to the country from which they originally sprung, and to which they

are allied by a common religion, more dear as it is rendered to them by impending danger. The Shah of Persia has not been slow in responding to Dost Mahomed Khan's desire for an alliance, an Elchee has been sent with robes and presents in return, and is now at Candahar, but he has appeared at a time most unfavorable to his master, when the attention of the British Government is directed to Affghanistan, and which goes far to discredit him with all parties, and even to damp the hopes of the Kuzzilbashes; it is even doubtful if he will advance to Cabool, and it is certain if he does so, that any offer which he may make, will never be placed in the balance against those of the British Government. The King of Persia desires to add Herat to his dominions, and the Chiefs of Candahar and Cabool might certainly aid him in his designs, but the probabilities of a return for such good offices are more dubious, and it is this which inclines the Chiefs of Affghanistan, and him of Cabool in particular, to seek to improve their intimacy with the British Government. It is nearer to them, far more powerful than Persia, and with it a connexion would not be viewed by the Affghan nation in the unfavorable light which an alliance with a Sheah or a Hindoo power would certainly be in this Soonnee country.

8. It is well known here that the young King of Persia has turned his earnest attention to Herat. The most outrageous conduct of the ruler and his minister in having sold into slavery the greater part, or if not the whole Sheah population, of the city, would justify any attack on the part of Persia, but I doubt the ability of that power single-handed to attack Herat. If she succeeds in humbling Kamran without the co-operation of the Affghan Chiefs, it must be through the influence of Russia, by whose counsels there can be very little doubt she is directed to Herat. Persia itself, as I have observed, has grounds for provocation, but I find Russia is not the less interested, and that she directs her attention to Herat to improve her commerce with Toorkistan, and her position in the East generally, and it is seen, has not been dilatory in availing herself of the openings lately given by messengers from the Affghan Chiefs to the Shah, by whom her Ambassador at Tehran transmitted communications. I shall reserve what I have to say regarding the commercial views of Russia in that quarter for an early and more fitting opportunity, when I come to that portion of my instructions which directs me to report on the measures adopted by that power to extend her commerce, and influence in Central Asia.

9. In this country however the Chiefs will have little mercy to expect from a King of Persia, if his influence extends to Herat, and the less so if it has been established without any co-operation from them. It has been seen too from the state of the Kuzzilbash faction which has been described, that they afford at all times facilities for intriguing in Cabool, and with a Persian power, so near as Herat, of a nature that may soon become dangerous. The only counterpoise to it that could benefit British interests in this quarter would spring from the Ameer of Cabool being advised to shew to these tribes a greater degree of favor than they now enjoy, which, since they cannot be removed from his country, would be a sound and safe policy. By pursuing it he might perhaps contrive to live on friendly terms with Persia, and since the party is too weak to be turned against the native Affghan tribes, their jealousy and their fear would be alike allayed. If, on the other hand Persian influ-

ence is allowed to be established in this country, that of Russia must follow. Should the attempt of Persia prove unsuccessful, we may look for some such fate to the Kuzzilbashes in Cabool, as befel the Janissaries under the Sultan Mahmood. Only that it will be more certain, since those soldiers held a power in the Ottoman Empire, which was never enjoyed by the Persians in this Kingdom.

I have, &c.

(Signed) A. BURNES,

*On a Mission to Cabool.*

*Cabool, 14th October,* 1837.

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## ABSTRACT.

Captain Burnes on a mission to Cabool, makes a special report on the influence of the Kuzzilbash (Persian) party in Affghanistan, traces its rise from Nadir Shah to the present time, exhibits the means of intrigue which it presents to any power, but particularly to Persia and Russia, from all the correspondence in this country being carried on by Kuzzilbashes.

(Signed) A. BURNES,

*On a Mission to Cabool.*

(True Copy)

W. H. MACNAGHTEN,

*Secretary to the Govt. of India,*
*with the Governor General.*

# No. III.

## SUPPLEMENTARY PAPER ON THE PERSIAN FACTION IN CABOOL.

(Copy.)

To W. H. MACNAGHTEN, Esquire,
*Secretary to the Government of India,*
Fort William.

Sir,

In a communication addressed to you on the 14th of October last, I had the honor to state for the information of the Right Honorable the Governor General of India in Council, the result of my enquiries regarding the power of the Kuzzilbash or Persian faction in Affghanistan. I have now the honor to report an overture which was made to me by this party, and which appears calculated to throw further light on their influence.

2. Since our reaching Cabool the Persian party, as I have noticed in several of my despatches, have been naturally chagrined, and I have had little opportunity of communicating with them, though I have a personal acquaintance with Khan Sheereen Khan their Chief, who invited me to his house when last in Cabool. One individual however Naib Mahomed Shureef, a Kuzzilbash merchant of some property and respectability, with whom I travelled from Peshawer to Cabool in 1832, sought an early renewal of our acquaintance, and invited me to his country-house, where I passed a day with him.

3. When this gentleman visited me, a few days ago, he took the opportunity of making it a political, as well as a friendly interview. He stated to me that Khan Sheereen Khan had been displeased with him for not inviting him to the party at his house, and, that, as he had lost the opportunity of conversing with me, and did not like to come to the Bala Hissar, he had charged him (Mahomed Shureef) to assure me how anxious the Kuzzilbashes of Cabool were to serve the British Government, and that they should not be left out in any arrangement which it might contemplate in this country; that the Kuzzilbashes had always exercised great power in Cabool, that they were an independent body, and only wanted a head to be as great as ever; that the Affghans hated them for their creed, but that they had been yet able to keep their own, that they were indebted to Shah Mahomed and his Vizier Futteh Khan, for some of the protection they enjoyed, which had inclined them to the present Ameer, whose mother was of their tribe, that this circumstance had made him Ruler of Cabool, and the greatest man in Afghanistan, while his brother, Sooltan Mahomed Khan, from adhering to the Affghans, to the sons of Meer Waeez, &c. was now a servant of the Sikhs, that their services had been ill-requited, since their pay was reduced, and Dost Mahomed Khan sowed dissensions among them by his Kuzzilbash influence, which prevented their doing anything; that their position in Cabool

was dangerous, and that if a piece of ground at a distance could be got for them, they would build a fort on it, bridle the Ameer, and all future Rulers, and prove of eminent service to British interests in this quarter; as besides their own power, they could command the Huzaras, who were Sheahs, also the Ghiljees, who were more friendly to them than the Dooranees, and that the 5,000 horse they could now turn out, might be increased to 40,000 with such aid, if they were cherished and protected.

4. In reply to this long message, and observations, I informed Naib Mahomed Shureef, that I was well aware of the influence which the Kuzzilbashes had possessed in this country from the days of Nadir, and that he must so assure Khan Sheereen Khan, but of course I did not enter into the details which he had sketched, but requested he would thank the Chief for his friendly overtures.

5. The declaration of the Kuzzilbashes, as above given, seems to me to possess peculiar interest and value at this time, since we have in it the light in which they view themselves; much of what is said is clearly correct, but the policy of allowing such a body of men to build a fort outside Cabool is obviously what no ruler, who was an Affghan, would submit to, and what no foreign power, Persia excepted, would countenance, if it wished to turn the resources of this country to its own ends; with Persia, however, the course would be altogether different, for such, probably would be the very first result of a successful invasion by that power, since it would be productive of manifest and permanent advantage to her. At one time Timour Shah could not, without a special licence of the Moollahs, marry a Kuzzilbash lady from their being held in the light of slaves of the King (Goolam i Shah), but no such objection would now be raised since their relative position towards the ruler is altered. While the King of Persia therefore has his thoughts so earnestly directed to the countries eastward, the more the influence of the Kuzzilbashes faction, as it now exists, is proved, the more dangerous does it appear to the well being of this country, and the tranquillity of the states bordering on the Indus.

I have the honor to be,

Sir,

Your most obedient humble Servant,

(Signed) ALEX. BURNES,

*On a Mission to Cabool.*

*Cabool, 5th December, 1837.*

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ABSTRACT.

Captain Burnes on a mission to Cabool, reports an overture from the Kuzzilbash or Persian faction in Cabool, illustrative of their hopes, fears, and feelings, which are expressed in a very interesting message from Khan Sheereen Khan their Chief, states the value to be attached to them, shewing the exact power which the Kuzzilbashes consider themselves to possess, and that in his own opinion, while the King of Persia continues to direct his attention to the countries eastward, this faction is most dangerous to the well being of the states bordering on the Indus.

(Signed) ALEX. BURNES,

*On a Mission to Cabool.*

(True Copy),

H. TORRENS,

*Deputy Secretary to Govt. of India,*

*with the Governor General.*

# No. IV.

## ON THE POLITICAL STATE OF CABOOL.

Site of Cabool, viewed politically and commercially.

1. In treating on Cabool it is necessary to guard the mind from including under that head the vast kingdom, which once extended from Meshid to Dehli, and from the ocean to Cashmeer. We are only to speak of the small and flourishing territory which surrounds the capital of that decayed monarchy, though we shall not fail to be struck with the miniature resemblance which it still bears to the Empire of the Dooranees. As a city, Cabool owes more importance to its position, which is centrical for commerce, than being the seat of a Government, and it has therefore stemmed with success the various revolutions which have disturbed the general peace of this country. Invigorated as it is by this independence, there are few positions in the East better adapted for a metropolis. Its political advantages, though in a degree inferior to its commercial ones, are enhanced by them, since Cabool has a rapid and regular communication with the countries adjacent, and is supplied, at the same time, with accurate information of what passes in them, and with the abundant resources of foreign lands. It has not the wealth, nor has it the exuberant productions of India, or even Bokhara, but it has a race of people far more hardy, who have, for the last eight or nine centuries, enabled the possessors of Cabool to overrun the surrounding countries. Dynasty after dynasty has issued from their mountains, and used in succession, as trophies of their valour and success, the riches and the revenues of the lands which they subdued. The last race of its Kings, the Sudozye descendants of Ahmed Shah, a General of Nadir, have also been swept away, and in their place, arises the tribe of Barukzye, who rule their native soil, and may, in time, like their predecessors, extend the circle of their power.

Extent of Chiefship, and how ruled.

2. The present ruler of Cabool is Dost Mahomed Khan the first of his tribe, who assumed a few years ago the title of Ameer. The Chiefship comprehends the country extending from Hindoo Koosh to the southward of Ghuzni, and from Bameean to the mountains of Khyber. The eastern portion, or Julalabad is an addition since I wrote in 1832, and has increased this Chief's revenues from eighteen to twenty-four lacs of rupees per annum. This territory is apportioned, in separate Governments, to the different sons of the Ameer, a policy which is more wise than popular. The brother who ruled Ghuzni, Ameer Khan, is dead, and that district is also held by one of his own family. The distribution is as follows:—Meer Ufzul Khan, the eldest son, holds Zoormut, an agricultural district east of Ghuzni. Mahomed Akbar Khan Sirdar, the favorite son, has Julalabad, and is constituted Chief of the Ghiljees; Azam Khan has charge of Bameean, Beesoot, and the Huzaras, tributary to Cabool; Hyder Khan has Ghuzni, and the son of Ameer Khan has charge

of the Kohistan, having lately been ejected from Ghuzni to make way for the Ameer's son, and when another of the youths is old enough, he will probably be again removed to make way for him. The Ameer himself governs Cabool, where he usually resides, and along with him is his brother the Nawab Jubar Khan. He has a park of 45 guns, all of which are serviceable, about 2500 "juzzalchees" or infantry, armed with a musket as large as a wall-piece, which is used with a rest, and twelve or thirteen thousand horse, 1-12th of whom are Kuzzilbashes. About 9,000 of these are highly efficient. Three thousand ride the Government horses, and receive pay; a system of raising troops called "Umlaee," new in Affghanistan, and in which Dost Mahomed Khan considers a great portion of his strength to lie. Such is a brief account of the means of offence and defence possessed by the Chief of Cabool.

**Effect of the wars with the Sikhs on the East frontier.**

3. To a position from which the destinies of nations may be commanded it is to be supposed the attention of others is directed. Too weak to pursue foreign conquests, on a large scale, the Chief of Cabool is however strong enough to resist those around him, and the rugged nature of his country gives to his troops a power which frees him from every hazard. In his wars with the Sikhs, who are a very powerful nation so long as they are ruled by their present Chief, this has been singularly exemplified, but similar success might not attend a campaign in any other direction, since religious animosity here inspirits the Mahomedan to war against the enemies of his faith. As it seems clear that no permanent impression could be made by the Chief of Cabool on the conquests of the Sikhs in the plain of Peshawur, the attention of the Affghans is probably turned in that direction from some fear of the Ruler of the Punjab pursuing his conquests to Cabool, but there is even less chance of permanent success to Sikh arms in this quarter. The nature of Dost Mahomed Khan's position is only hazardous, as it compels him to dissipate his resources in defensive preparations, which cripple his power, and augment the discontent of his followers, whom his revenues, at no time, admit of being liberally rewarded. A cessation of hostilities with the Sikhs would release him from this evil, though it will be attended with this counterpoise, that many of the Mahomedan tribes inhabiting the mountains of Eastern Affghanistan, stretching to the valley of the Indus, who now regard the Ruler of Cabool as the Champion of Islam, might then view him simply as an ambitious ruler seeking for personal aggrandizement, which would certainly diminish their ardour as his auxiliaries. From no direction but the East, however, has Dost Mahomed Khan to fear an opponent, and a diminution of his enemies will have the same effect as an actual increase to his resources, and with an improvement of these there cannot be a doubt of his power being considerably enlarged. Such indeed is the military position of Cabool, that if the Governor of the city have any stability, a sum of money placed at his disposal can always command the presence of good troops, and the service performed will of course be to the advantage of the donor. In the time of the monarchy the benefit of the money thus used resulted to the State; in the present condition of the Chiefship it would fall to the power that advanced it, which gives to the Ruler of Cabool no small influence in this part of Asia.

**Relations with Koondooz and the Northern States.**

4. To the north of Cabool the mountainous regions of Hindoo Koosh make it difficult for the Chief to extend his power, or for others to invade him. The Ruler of Koondooz, Meer Moorad Beg, has no cordiality with Dost Mahomed Khan,

which arises from fear of his power, for if freed from employment elsewhere the Chief of Cabool could make a successful inroad upon him. Moorad Beg's power is considerable, and it improves, but his troops excel more in a foray than war. He might make a "chupao" on Bameean, but the retaliation would be ruinous to him. The independent Uzbek States, west of Koondooz and Balkh, such as Siripool, Shilbergan, and Maimuna, keep up little or no understanding with one another, and would fall a prey to the first power that attacked them. Bokhara to the north is protected by its remote situation in the desert, and the character for commerce and religion which it possesses. The Ruler of it has just sent an Envoy to Cabool to congratulate the Chief on the successful issue of his wars with the Sikhs. The Meer of Koondooz divined, and probably not erroneously, evils to himself from a league that places him between two powers, any one of which might crush him, but whose ability to do so is undoubted when bound together by friendly ties. Moorad Beg resented the formation of this alliance, first by threatening to seize the Envoy, and next by shutting up the road of the caravan, but his suspicions have been removed, or for a time lulled, and a change of presents and friendly expressions has passed between the Chiefs of Cabool and Koondooz. Not so however between the latter Chief, and the King of Bokhara, whose dignity is offended by a fort being planted on one of the canals of Balkh. From it Moorad Beg conducts his plundering expeditions on the poor Huzaras, and his dislodgment from a site so profitable is not likely to be effected by the greater moral influence of Bokhara, or by any means but a military expedition undertaken for the purpose.

With Candahar and the west and south.

5. Candahar to the west is still held by the brothers of the Chief of Cabool, who profess homage, if they do not at all times exhibit it. Since 1832 the ex-King, Shooja ool Moolk, has sought to regain his lost empire near Candahar: the Chief of Cabool promptly quitted his own frontier, combined with his brothers, and saved them, and himself by victory. The common interest dictated these proceedings, and on matters which relate to the family, and the Barukzye ascendancy in Affghanistan, the conduct and the professions of the Candahar Chiefs towards Cabool tally with one another. They address Dost Mahomed Khan as inferiors, they seek his council as the head of their family, and they do follow it when given. Such, however, is not altogether the case in their relations with foreign States. Their advanced position to the west places them in jeopardy from Herat and Persia, and at this time their alarm has led them, if not to slight the advice of their brother in Cabool, to court an alliance with Persia, contrary to his avowed wishes. They declare themselves helpless if they range their troops against Persia, since they will then have no protection from Herat; and if that city becomes subservient to Persian interests, without a co-operation on their part, their fate is equally certain. This however is a temporary inconvenience which a settlement of the affairs of Herat may remedy, if not, Candahar itself may be overthrown, and through it the interests of Cabool most materially affected, nor would the Kuzzilbash or Persian faction resident in Cabool, with its present feelings, be an useless instrument in the hands of the Shah to sap the independence of the Affghans in their capital city. On the south the Chief of Cabool has nothing to fear: the country which is mountainous, and in many parts barren being held by wild Affghan tribes, who are all independent of each other, and if they do not increase his strength, are sure not to be numbered among his enemies.

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Cabool with Persia.

6. When the great monarchies of Cabool and Persia adjoined each other, an intercourse, usual among neighbouring nations, existed between them. A desire to avert evil from Sikh encroachment, lately led the Chiefs of Affghanistan to sue for a renewal of it, but at no time were the feelings between Affghans and Persians cordial; and their sympathy, one with another, considering their difference of creed, must ever be unnatural—much more so is any connexion at the present time, when Persia exists as a monarchy, and Cabool is dismembered into small principalities, yet the deeds of Nadir are held fresh in remembrance, and some ill-defined ideas of Persian glory, at the beginning of a new reign, flitting before the Chiefs of Affghanistan, contributed to their dread, and hastened their anxiety to propitiate. The zeal of the Chief of Cabool was quickened by his solicitude, real or pretended, to war with his infidel adversaries the Sikhs, but he seems to have forgotten that he sought to introduce, among his countrymen, those whom they considered to be greater enemies. It was also equally certain that the power of Persia, being a consolidated one, would prove fatal to himself, and all the reigning Chiefs of Cabool. The Affghans would have been conquered in detail by those whom they sought as auxiliaries; for, though each Chiefship had a ruler, the country is without one head, and the national jealousy, and inveterate hatred to which divided power gives rise, would have made it appear as an unoccupied land, and hastened its fall. Interested persons urged the Affghan Chiefs to this line of policy. Persia saw the advantage with which she could enter the land, and counselled by Russia, speedily responded to their call with abundance of worthless promises, which the same advisers pronounced to be the signs of favor and condescension. The style of address, however, which was that of a master to a subject, first roused the suspicions of Dost Mahomed Khan, and a demonstration on the part of the British Government to sympathize with him, which arrived about the same time, fixed him in the determination of preferring any terms, which a nearer and more potent power might offer, to a distant and dubious alliance with Persia.

Prospects of the exiled family.

7. In a country where a family that has once held the executive power is dethroned, the members of it never fail to exercise some influence on its policy. This is the case with the Sudozyes in Cabool. Shooja-ool-Moolk's claims have suffered depreciation since 1832, when the attempt to recover his crown proved fruitless, and the more so as its failure is by many attributed to his own want of energy and decision. It is true, the Kuzzilbashes, dissatisfied at not reaping the full reward for their promotion of Dost Mahomed Khan, were well disposed to promote Shooja's views in opposition to those of the Ameer, but his success was doubtful, even with their aid, and perhaps his best hopes of it were grounded on the report which he industriously spread, and which was in part believed, that the British Government countenanced his expedition. The long residence of the Shah at Loodiana, his being permitted to raise troops there, and his leaving his family to receive our protection and support, together with other circumstances, gave a stamp to these rumours which has only been effaced by public disavowal. There is however a family connexion between Shooja-ool-Moolk, and the Chief of Cabool, which led one party in the state to believe that there really was an understanding between them. The sister of Dost Mahomed Khan is wife of the Shah, and the mother of Shahzadah Akbar, who is a promising youth that avows his partiality for his uncle. Nor is this the only relationship, for the two daughters of Hajee Rahmut Ollah are married to the

Shah, and the Ameer, and the wife of the latter exercises the greatest influence over him, and is the mother of Mahomed Akbar Khan, the favored son, who lately distinguished himself at Peshawer. The Chief of Cabool is regular in corresponding with his sister, he has often expressed a wish to have his nephew with him, and even gave instructions about his capture in the Candahar campaign. Yet the bands of alliance springing from inter-marriages, have little influence over Eastern rulers, and though in this instance they are much strengthened by the circumstances which have been stated, Dost Mahomed Khan is never likely to give willing place to Shooja-ool-Moolk, nor to admit the claims of any of his family, till matters bear a different aspect from the present. The Chief of Cabool has it assuredly in his power to act a part, as Monk did towards Charles the Second, in a restoration, but his own power, as it goes on increasing, naturally raises up ambitious feelings in his behalf. Shah Eyoob, the dethroned king, who received an asylum at Lahore, is just dead, and the only other aspirant to the throne is Kamran of Herat. The dissipated habits of that ruler, together with the oppressions lately committed by him in Western Affghanistan, greatly diminish his chances of success, and he is besides at equal enmity with the Barukzye Chiefs, and the Kuzzilbashes, who are hostile to him individually for the murder of their respective Chiefs. It is nevertheless true that he or his sons being Sudozyes might prove formidable, when aided by Persia. If Herat becomes an integral portion of that kingdom they will find a favorable opportunity of asserting claims which are not without weight, and might unsettle these countries. Herat itself is not likely to strike a decisive blow at any part of the Affghan dominions, but Candahar; and if the Ruler of Cabool is freed from his fears of the Sikhs, that Chiefship will not only be secure against the inroads of Kamran and his family, but Herat itself, now threatened from the west, may be united to Cabool.

Government of Dost Mahomed Khan, his character.

8. To a point, where so much attention is directed, a healthful rule can only crush the aspirings of the ambitious, and the intrigues of the discontented. For the last eleven years Dost Mahomed Khan has gathered strength as he goes, but the additions to his power have brought with them cares and anxieties, which have, of late, been unfavorable to his popularity. The Kings of Persia and Bokhara may congratulate him, and perhaps sincerely, on his success against infidels, but he has purchased that at an expensive price, viz. a share of the good will in the subject, and the merchant, though these readily admit his necessities, and some even point to his triumphs. Wars are not carried on without money, and an increase of duties and taxes, a resumption of some lands, assigned for charity (Wuqfea,) which had no heirs, a lapse of the Jagheers of Hajee Khan Kaher, and some of those disaffected to him, together with loans and fines, somewhat arbitrarily taken, and a reduction of allowances, are the means to which the Ameer has resorted for increasing his army, which is now too large for his country. The evidences of success in his campaign at Candahar, and Peshawer, have as yet borne him through his difficulties, but as reverses would have prostrated him, his experiment was hazardous in the extreme. To the vigilance, which he has exercised over every branch of the administration, his success is attributable; his sole aim is money, and he seeks for it from a full knowledge of what it can purchase. He expends his entire income, though his own household is maintained on the economical scale of 5000 rupees a month; his comprehension is quick, and knowledge of character very great; he cannot be long deceived, he listens to every individual who complains, and with a forbearance and temper, which is more

highly praised, than his equity and justice; in matters of a trifling nature he still follows the law (shura,) but in greater things his necessities have tarnished his decisions, though, as these affect the wealthier and least numerous portion of his subjects, without a general dissatisfaction. Nothing marks the man's superiority to his countrymen more than the ability to manage, as he does, with power and resources so crippled. His patience and delays bespeak ambition, and a rash act might be fatal to him; his caution is extreme, and his suspicion so easily excited as to amount almost to infirmity, though self reflection brings back with it his self confidence. A peace with his Eastern neighbours would certainly render the power of this man durable, and enable him to reduce his army, and expenses; but as his fame has outstripped his power, he might covet the dominions of his western neighbours, and if he were, as before he came in contact with the Sikhs, less exacting, which his good sense would dictate to him, he might consolidate his power, and fix himself as the first of a new dynasty in Cabool. His brother, the celebrated Futteh Khan, long since pronounced him to be the hope of his family, and his subsequent career has justified the expectations, though his sincerity in his religious wars, and religious government may proceed, instead of orthodoxy, from ambition.

Price, and supplies consequent on it.

9. The state of parties in Cabool, and the policy pursued by the Ameers have had a singular effect on the prices, and supplies of the country. The quantity of grain received in former times by a soldier as his pay, or by a proprietor from his lands, is unaltered, but such is the complaint of a want of money that the value of grain is deteriorated by one-third, and often by a half. It was at one time unusual, and even considered a disgrace to part with land in Cabool, but it may be now had at from 6 to 7 years' purchase, and is for sale every where. During the monarchy, the Affghans went, in the course of their service, to Peshawer, Sinde, Cashmeer, and the other provinces, and brought back with them their savings. No such opportunities now present themselves; the Kohi Damun, Julalabad, and Lughman are their Sinde and Cashmeer, though it is a novel complaint to hear declarations of poverty, and provisions are to be purchased at a rate much more moderate than during the monarchy. In the time of the Sudozyes the territories around the city of Cabool were held principally by favored individuals, and others yielded no revenue. Inability to pursue the course of the rulers of these days has compelled the Ameer to look around him, and he has subdued the Kohistan, and several districts which contributed nothing to the expenses of the Government. These tribes set at defiance the Kings of Cabool, and history makes honorable mention of the resistance that they offered to Baber, Nadir, and the other conquerors. But their independence has not been broken without a struggle, and 3 or 4000 families of the Kohistan have fled the country, and sought a home in Balkh, and the valley of the Oxus. There is no evidence however that this migration has lessened the quantity of grain, though the Kohistan partly supplies the city, for a greater industry now characterises the agriculturist, than formerly. With a revenue of 80 or 90 lacs of rupees, which I learn was the extreme amount of receipts by the Sudozye Princes, they were careless of the small sums that could be exacted from such troublesome subjects, but a revenue of 24 or 25 lacs of rupees, with foreign enemies to combat, required a greater vigor in the internal government, and has procured for Dost Mahomed Khan, obedient, though not over willing, subjects near his own

door, who may, in time, avail him. The effect of it would also seem to be, what is so much sought in every Government, the supply of cheap provisions for his people. It may however be said that a scarcity of money, with low prices, indicates some irregularity in the state of affairs, yet the interest on money is but 6 per cent. per annum, and lower by half than is common among the Native Governments in India.

Effect of the Government on trade.

10. When state expediency renders it necessary to demand a greater amount of duties, than usage has authorized, commerce must receive a check. At this time the transit trade of this country still continues to increase, and it must have become greater than it even is, but for the burthens which press upon it. Some grievances however have been got rid of, by the custom house being no longer farmed, and managed directly under the Chief. Cabool can no longer boast of taking only one in forty, like Bokhara, but as compared with Persia, Herat, Candahar, and the Punjab, Cabool is yet a theme of approbation with the trading community. A Jew from Bhawulpoor, whose authority ought to be good, declared to me, that the treatment of merchants in Cabool, was; as under the Kings of Israel, the same that the Affghans were free from prejudices, behaved well, did not over tax them, and that the duties which the Ameer had lately demanded of them were such, as any ruler would take under difficulties. It strikes an European with surprise that any merchants frequent marts, where the duties are so liable to be changed, but there are certain broad lines which the ruler must never depart from, or the channel of commerce by his country is deserted. The Ameer has not lost sight of this, and the custom house duties of Cabool now yield 2,22,000 rupees per annum, while it was formerly but 82,000, nor can 15 or 20,000 of these receipts be attributed to increased duties. At the present time the profit on English goods brought from India to Cabool is rated at 50 per cent., and if they are pushed on to Bokhara, they give a cent. per cent. return. And it will not place the administration of Dost Mahomed Khan in a light that will be considered too favorable to him, or unjust to others, when I observe that the shawls of Cashmeer, which are sent into Persia, and Turkey, pass through Cabool, and Bokhara, to Meshid, the merchants preferring this circuitous road to the oppression which they are sure to experience in Candahar, and Herat. But the state of commerce in this country will be discussed elsewhere, it is at present sufficient to notice the effect of the Government upon this most important portion of national economy.

Effect of the Government on the factions of the state.

11. The system of Government among the Affghans is too well known to require any recapitulation from me. The republican genius which marks it, is unchanged, and whatever power a Sudozye or a Barukzye may acquire, its preservation can only be ensured by not infringing the rights of the tribes, and the laws by which they are allowed to govern themselves. The Ameer of Cabool has not erred in this point, and though he cannot reckon among his well-wishers, those, who were favored by the dynasty which he succeeded, he has a large body of the community in his favor, or at least to applaud the administration. Nothing, but his limited revenue prevents his being a most popular ruler, and with this disadvantage even, his name is seldom mentioned beyond the precincts of his Court, but with respect. The family of the Ba[illegible]zye, though inferior in rank to that of the last which held the throne, is yet one of the most distinguished of the Dooranee tribes, belonging to the Zeeruk branch, from which the Sudozyes also descend. They possessed such

influence even in Ahmed Shah's time, that according to tradition, and the best authenticated histories, he considered it advisable to divide them into two clans, Barukzye and Atchikzye, and after that they were rated at 12,000 families. They cannot therefore be viewed in the light of a tribe suddenly raised, since, in power and rank, they have long been of importance in the country. They owe their present elevation to the tragical end of their brother, the Wuzeer Futteh Khan, who had never injured the man who caused his murder, but devoted himself to the consolidation of his power. It is said of that remarkable man, and by good authority, that on being warned against the designs of Kamran, he replied that he had done nothing to make him dread him, and, if he were injured, the evils would fall on those who had thus requited his services. This gave the kind of sanction to the power that his family have ever after maintained, celebrated as they also are for never taking the lives of each other. From the Ghiljees, or the race which ruled Cabool before the last kings, the Barukzyes have little to fear. They are a very great tribe in Affghanistan, being rated at 20,000 families, and extending from Candahar to Gundamuk half way to Peshawer, but the tribes to the east and west of Cabool have little or no intercourse with one another. Their ill-concerted plan of restoring themselves to power in Shah Mahmood's reign, shews how little probability there is of their being able to again figure in Affghan history. They might be used as a faction, but have been unable to make any head since they were ejected from power by Nadir, whose alleged cause of grievance in attacking Hindoostan was the protection given by the Moghul to his enemies the Ghiljees. The Ameer of Cabool has allied himself by marriage to both branches of this tribe, as has his son Mahomed Akbar Khan, who, as I have said, is Chief of the Eastern Ghiljees, and in which he succeeded the Nawab Jubar Khan. Those to the west have more to do with the affairs of Candahar than Cabool, and this is the tribe which sometimes plunders the caravans between these two cities. They bear in lively remembrance that they were once rulers of the land, and are a body of men distinguished for their fine appearance and physical strength.

**Prospects of this Government and conclusion.**

12. Having thus embodied most of what seems necessary to convey accurate ideas of the power of Cabool, we pass from particular to general observations. No policy would be perhaps wiser, than to maintain Sikh influence between India and Cabool, and to place the Punjab in the balance against that country. But difficulties present themselves at every step, the supreme power of either nation depends upon the individual who wields it; the Affghan, though stripped of some Indian provinces, admits no sovereignty of the Sikh, and watches with vigilance for an opportunity to inflict injury, and assert his rights. The wealth of the Ruler of Lahore, and the discipline and number of his troops enables him to keep under these aspirings to recover lost power, but his single mind effects it—where superior force is unable to subdue, and can only keep in check, it would be imprudent to reckon on tranquillity, when the disappearance of one man shall have ceased to bridle zeal, stimulated as it is by religion, and the hope of political greatness. The successor of Runjeet Sing may certainly possess the elements of character, which so distinguish himself, but the state of parties in his country forbids the hope; the time may not be distant, when his now consolidated territories eastward of the Indus, may be overrun, and perhaps dismembered into small states like Cabool. Though the Affghans are without a king they yet repel the attacks of the Sikh, and countenance the opinion that they may be heirs to a share of his power, and exercise no small



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influence over these lands, and probably the adjacent Empire of India. Neither the Tartar, nor the Affghan any longer rifles that country; the supremacy of the British hems them within their own limits, and the power, which it has raised in India, brings the nations beyond the Indus as suitors for alliance, instead of the invaders of its soil. The lawless inroads of former days are thus effectually prevented, even without an active interposition of British power, and an opportunity is now happily present of moulding these frontier states, by friendly sympathy and conciliation, into a shape which must contribute to the glory of Britain, and the duration of its Empire in the East.

ALEX. BURNES,
*On a Mission to Cabool.*

*Cabool, 26th November,* 1837.

# No. V.

## VIEWS AND PROSPECTS OF RUSSIA IN CENTRAL ASIA, PARTICULARLY TOWARDS KHIAV AND HERAT.

To W. H. MACNAGHTEN, Esquire,

*Secretary to the Government of India,*

Fort William.

Sir,

I have the honor to communicate, for the information of the Right Honorable the Governor General in Council, various circumstances relating to the commercial views and prospects of Russia in Central Asia. From my situation, which is still rather remote from the quarter to which they relate, I report with some small doubt as to their *entire* correctness, though I have derived them from good authority, and had a great deal of intercourse with the merchants trading from this to Toorkistan.

2. Up to the year 1832, I have recorded all the particulars relating to the intercourse of Russia with Bokhara, and Toorkistan, which I gathered in my former journey. It seems that in the year succeeding my visit, the Russian Government deputed an agent to the king of Bokhara. The name of the individual I do not know, for though he was an officer of the Russian service, he assumed the costumes and habits of a Mahomedan while in Bokhara. He brought along with him letters, and presents for the king, and was received with every distinction by the authorities in Toorkistan. The ostensible object of his mission was to interest the king in putting a stop to the practices of the Khivans, who molested from time to time the caravans passing into Russia, and also seized many Russians from the frontiers. It was considered that the remonstrances of a friendly Mahomedan authority, such as the king of Bokhara, might produce salutary consequences.

3. In the course of the agent's stay at Bokhara he frequently conversed with the Koosh Begee on the commercial views of the Russian Government, and their great anxiety to extend their commerce into Central Asia, and particularly towards Herat; many of his observations were made publicly in presence of the merchants, who always assemble round the Koosh Begee in his caravansery. He likewise continually dwelt on the position of Herat, being such *that it was through it alone that the Emperor* hoped to realize his wishes, for it was the entrepot of Persia, India, Cabool and

Toorkistan; that from Herat to Bokhara the road led through flat countries, and good roads as compared with those by Cabool over Hindoo Kosh, and that the influence of the Russian Government, when once established in that part of Affghanistan, must draw the whole trade into that channel, and promote in a very great degree the further intercourse with the fairs at Nejnei, Novogorod, and other parts of the Russian dominions.

4. In reply to the letters brought by the Russian Envoy, the king of Bokhara returned most friendly communications, but stated his inability to exercise his control over the Khivans, though he was very anxious to promote, in every way, commercial prosperity. Soon afterwards an Agent was deputed from Bokhara, to make known to the Emperor various circumstances regarding the duties leviable at the fairs in Russia, considered oppressive, and of which a revision was solicited. In addressing the Emperor, the Koosh Begee availed himself of the opportunity to note the attention which the Government of India had been lately directing towards the Indus, and Bokhara; and he stated the communications which he had with us in 1832, and the hopes he had expressed that the British Government would extend its commerce in this quarter. In reply to these communications the Emperor of Russia acceded in some points to the requests made, and promised to take others into consideration at an early, and future opportunity, when he would visit in person the southern part of his territories.

5. In the year 1835, the Russian Government, finding that they could not put an end to the intrusion of the Khivans, and the excesses which they committed, resolved upon more rigorous measures than they had hitherto adopted. They seized upon a site near Mungusluck, on the eastern coast of the Caspian Sea, opposite to Astrakan, and built a fort, which commands the landing place in the bay, and which they yet occupy. As may be supposed, this step gave great offence to the Chief of Khiva, Ulla Khooli Khan, who remonstrated strongly against it; and failing here, he threatened to retaliate by sending out plundering excursions, more numerous than formerly, and he complained to the King of Bokhara, and to the Khan of Kokan, at the unjust invasion of his country, and sought their aid against an enemy, which might next day injure themselves, if not timely resisted. These Chiefs admitted the justice of the demand, but sent no assistance.

6. After the Russians had fixed themselves on the eastern bank of the Caspian, a party came over from Astrakan, in four small vessels, as report states, for the purpose of sporting (shikar), but more probably for some purpose of reconnoissance. Information of their movements reaching the Khan of Orgunge, he sent out a plundering (Allaman) expedition, and captured the whole body about 120 in number, two of them being men of rank: they were all brought to Orgunge; the two individuals in question were detained by the Khan, the rest sold as slaves; some of them were sent to Bokhara and Kokan, and I met a man from the neighborhood of Samarcand, who had known a party of them exchanged for some horses! The Emperor promptly remonstrated against such acts, and demanded restitution of the captives, but the Khan refused to surrender them, alleging that the Russians had built a fort in his country by force, and that he had retaliated according to his threats, and seized the party which he intended to retain.

7. Matters continued in this state till the Emperor Nicholas in July, last year repaired in person to the great fair of Nejnei, Novogorod. One of his first acts was to direct all the merchants of Central Asia to be presented to him, and to request that they would state any means by which their interests could be promoted. The subject of the excessive duties being brought forward, he directed, on enquiry, that a very material reduction, stated by some to be as much as a quarter of the whole, should at once take place, which he communicated, by letter, to the king of Bokhara and the Khan of Kokan, sending them presents and friendly letters. On this occasion the Emperor received, with much affability and condescension, the merchants from Bokhara and Cabool, bestowed on them great commendations for their enterprize, stating that he had granted immunities to the fair on their account. The fact of such privileges being conferred, is, I perceive, mentioned in the Frankfort Gazette. Very different however was the treatment which the merchants from Orgunge experienced. His Majesty directed the whole of them to be detained, and their goods seized upon by the Government officers. They amounted to 46 individuals, some of them of considerable opulence, and who had long traded to Russia. The merchants petitioned against such conduct, declaring that they were not parties in the transactions of the Khan of Khiva, and ought not, in consequence, to be made responsible. The Emperor refused to attend to their solicitations, and directed them to be sent to Moscow.

8. On these proceedings being made known in Khiva, the Khan sent a second envoy to the Chiefs of Bokhara and Kokan to request their aid and advice. They were reluctant to interfere, after the privileges lately granted, but considering the act of the Russians to be harsh against the merchants, the king of Bokhara agreed to send an agent to the Emperor to negociate for the relief of the detenus, and the restoration of their property. A caravan, which has just arrived here from Bokhara, brings intelligence that the Agent has not returned, but that the Russians refuse to restore the merchants, and in fact, that they had already been marched to Siberia. This intelligence has been received with great dissatisfaction in Toorkistan, and for the present will lead to a suspension of all trade between that country, and Russia. It is even stated that the Chiefs of Kokan, Bokhara and Khiva will league together, and take measures to capture Russians and their property in the direction of Orenberg, Cazan, Troitskai and Erbit, or in the places lying immediately north of their respective countries. The anxiety of Russia to promote her ends in Toorkistan leads me however to the belief, that she will seek some means of allaying the irritation of these small Mahomedan States, but, from the nature of the dispute this will be far from easy, for the Khan of Orgunge must first be pacified; he commands the great caravan road leading into Russia, he has been able to prevent Russian merchants coming to Bokhara, and he can also obstruct the passage of the Mahomedan merchants into Russia. It is not improbable that the position of Khiva has led the Emperor of Russia to these apparently unjust measures. It however also serves to conciliate Persia, whose subjects are enslaved in thousands in Khiva, so that any thing done against that petty state must be gratifying to the Court of Tehran; the ends of both being in this instance identical, his Majesty may likewise find it inadvisable to send a military expedition into the steppe, and the detention of the merchants may serve to work upon the Khan since it touches his interests.

9. At such a juncture I have thought it very advisable to send an express messenger to the Koosh Begee, or minister of Bokhara, and to give him in great length the motives which led the Government of India to depute me to Cabool. By letter I have informed him of the treaties which we have entered upon, to throw open the Indus, and pointed out the bright commercial prospects which these arrangements held out, and the temptations which they afforded to the traders of Toorkistan to turn their capital in this direction. I of course have made no allusion to the existing differences with Russia, but based the communication on the increased facility afforded by a new channel of commerce. I have also requested the minister to inform the King of the contents of the communication, and I did not let the opportunity pass of thanking the excellent man himself, for the kind treatment to Doctor Gerard, and myself when in Bokhara, nor to assure him how much my superiors, my country, and myself appreciated it, and above all, how glad the Government of India would be to give in return, every encouragement and protection to the merchants, who would frequent its territories. I shall expect a reply in forty or fifty days, and since the merchants here assure me of the friendly feelings which the Koosh Begee entertains towards the British Government, and that he bears a kindly remembrance of my former visit, I shall look with interest and anxiety for the reply.

10. With reference to what has been stated in the third paragraph of this letter, regarding the commercial views of Russia towards Herat, it will not fail to strike his Lordship in Council, that, if they should prove well founded, some explanation is found of the urgency, with which Russia has counselled Persia to designs in that quarter, and this opinion receives strength from the obstructions which Mr. Ellis met in procuring, even a "Rukum," from His Persian Majesty regarding immunities to British commerce in his dominions, similar to those possessed by Russia. To a country wanting money, and abounding in raw materials as Russia, any new outlet to her commerce must be as dear as to Great Britain. We shall thus find a strong motive for the attention directed by her to this quarter, without believing that she contemplates the gigantic enterprise of invading either Cabool, or India. It is also certainly true, that there is no capital in Asia better adapted, by its position, for maturing the commercial views of Russia, than Herat. The time is not long past, when trade ran from India in that direction, from which it was only diverted by the present ruler of Cabool. Further, if Candahar become linked with Persia, the channel is complete, since through that city the communications to Herat are now carried on, and on an identity of interests between Candahar and Persia, will follow all that the Russian Government can desire.

I have the honor to be, &c.

(Signed) ALEX. BURNES,

*On a Mission to Cabool.*

*Cabool, 20th October,* 1837.

## ABSTRACT.

Captain Burnes on a Mission to Cabool reports on the commercial prospects and views of Russia towards Central Asia, her communications with Bokhara, &c. her differences with Khiva, and the serious shape they have now assumed. States that he has availed himself of the favourable juncture, and the suspension of trade that they are likely to cause, to address the Koosh Begee of Bokhara, and explain the views of the Government of India, consequent on opening the Indus.

States also, that with reference to the supposed Russian designs on Herat, the Russians contemplate an improvement of their commerce by an influence in that city, and adds his own impressions of the effects of it, if Candahar sends in her adherence to the Court of Tehran.

(Signed) ALEX. BURNES,
*On a Mission to Cabool.*

(True Copy,)
W. H. MACNAGHTEN,
*Secy. to the Govt. of India,*
*with the Govr. Genl.*

# No. VI.

## VIEWS AND PROSPECTS OF RUSSIA, PARTICULARLY TOWARDS KOKAN.

(Copy)

*Cabool, 1st February,* 1838.

To W. H. MACNAGHTEN, Esquire,
*Secretary to the Governor General of India,*
Governor General's Camp.

Sir,

In a communication, under date the 20th of October last, I did myself the honor to lay before the Right Honorable the Governor General of India, a report on the views of Russia, in regard to the maturing her designs in Central Asia. I confined myself to the proceedings of that empire, with reference to her encroachments on Khiva, her arrangements with Bokhara, and the ulterior benefits which she sought to derive in Herat and Candahar, from her proceedings generally in Toorkistan.

2. I have of late gathered, from unquestionable authorities, a variety of particulars on the encroachments of Russia in another direction, viz. on the Khan of Kokan to the eastward of Bokhara, that have been conducted with the same designs to push forward her commerce, and which may involve much more serious consequences than seem at first likely to flow from any proceedings, in that remote part of Asia.

3. Kokan is now an Uzbek Chiefship, situated on the Sir, or Jaxartes. It possesses considerable celebrity in being looked on as the capital of Afrasiao, and is historically connected with the campaigns of Gengiz and Timour, but it is better known as the birth place of Baber, from which he raised himself first to the throne of Cabool, and ultimately to that of Hindoostan. The present Chief. Mahomed Ali Khan succeeded about 14 years ago to his father Omar Khan, and it is more than suspected, that the son removed his parent by poison. To the time of Omar Khan, the principality of Kokan had sunk in importance, but that chief ruled with equity and justice, and his son, though a parricide, reaps the advantage. By some, Kokan is declared to be superior in power to Bokhara, and by all it is now pronounced equal, so that the once fertile kingdom of Ferghana has again taken its place among the nations of Toorkistan.

4. In the time of Omar Khan, there was little or no intercourse with the Russians, at their settlement of Kuzzuljur, or Petropolosk, which lies nearly due

North, and in about the same meridian, as Kokan, from which it is separated by a steppe. The Russians held sway over a portion of the Kuzzuks, (Cossacks) who inhabit this part of Asia, and Kokan, established an influence over those wandering tribes, which adjoin her territories. On the death of the Khan, anticipating from the circumstances attending it, a less enquiring attention, the Russians gradually advanced from their frontier, building small square forts at each station as they proceeded, dug two wells, stored a supply of grain, and planted a detachment of from 100 to 150 Russian Infantry, with the further protection of some 4 or 500 of their Kuzzuk subjects in the neighbourhood of each. About the year 1833, such had been the progress of Russia, that she had arrived within 12 stages of Kokan, and the Nomad tribes declared their inability to render any further tribute from their pasturage lands being invaded. The Khan alarmed at such an announcement, as well as for his own safety, resolved to resent this invasion. Having assembled all his own troops, and directed the Kuzzuks, under their Chief Roostum Tora to join them, he placed the whole under one of his most distinguished officers, the Beglerbegee, with instructions to destroy the settlements south of a certain line which anciently marked the dominions of Kokan.

5. The army set out from the capital of the country, and marching by Taskend, to the town of Toorkistan, finally quitted the cultivated land beyond that place, and proceeded into the steppe a journey of 20 days. The congregated force is said to have amounted to 40,000 men. The small detachments of the Russian forces could offer no resistance to such a horde, from the first fort they fled, from some of the others they offered resistance, and shut their gates, but seven of these settlements were, in succession, captured, along with some of the Russians who garrisoned them. In the attacks a few lost their lives, but the Khan of Kokan had previously given instructions to his commander to set all the Russian prisoners free, declaring that his attack was not aggressive, but simply to protect the frontier of his dominions. The last fort, which fell into his hands, is described to have been on the verge of Siberia, where the Kuzzuks, subjects to Russia, are both numerous and formidable. It was not therefore consistent with prudence or the policy of the Khan to enter territories undoubtedly Russian, and the Kokan army returned to its country levelling all the forts that had been captured, and filling up the wells which supplied them with water. On their route back they made a "chupao" (foray) on a Kuzzuk Chief, and put him to death since the encroachments of Russia were attributed to his having rendered assistance.

6. This enterprise of the Chief of Kokan must be considered very spirited. Forage, that is grass, his troops could procure in abundance, and cows, sheep, and horses for food, but the supply of grain was transported along with the army. He has, for a time, enjoyed the reward of his bravery, and as yet the Russians have not sought to renew an erection of the forts which have been destroyed. It is a universal opinion, among the natives of Toorkistan, that the Russian Government, by this advance on Kokan, sought to possess themselves of the country. Their commercial roads, further to the west, are often interrupted by the enmity which the Khan of Khiva bears towards them, and they did not hesitate to avow, that they aimed at gaining a safe route into Toorkistan which should give confidence to the traders of

their own, and that country though their mode of procuring the same did not seem of a pacificatory nature.

7. Foiled in this attempt the Russian Government set about compassing, by other means, the objects which it contemplates, and shortly after the Kokan army was withdrawn, despatched an Agent to the Khan to remonstrate on what he had done, and to suggest future arrangements which should benefit both. The Agent was familiarly known to the people by the name of Alexander, but with his surname they are unacquainted. The Khan, dreading the power of Russia, treated the Agent with much civility, and being disposed to enter into views, which advanced the prosperity of his Chiefship, sent a return mission along with the Agent to Russia, who was most graciously received by the Emperor.

8. The result of the intercourse between the Government of Russia, and this small state has been the establishment of a frequent and regular traffic with Kokan. The road is said to be so superior that carts and sledges can be, and are, employed between Kuzuljur and Kokan in the transport of goods, instead of camels, and Kokan now no longer supplied from Bokhara, sends many articles of commerce to that city. Russian merchants come in person to Tashkend and Kokan without fear or disguise, and though the Khan still entertains the same fears of their ultimate designs, he makes no objection, but, on the contrary, affords encouragement to this new commercial intercourse. Russia has thus, as far as commerce is concerned in Kokan, secured the objects which she had in view in this part of Asia.

9. There is much, however, to lead to the belief that her views at Kokan include political, as well as commercial, ends. A single glance at the map exhibits the importance of Kokan among the States of Toorkistan. It is in fact the key of the country, and history distinctly informs us that the various conquerors, who have subdued Central Asia, emanated from this locality. At this moment Russia has at her command innumerable wandering races, the elements which composed the armies of those successful invaders, and besides these, she has a portion of them, converts to Christianity, who have been disciplined as regular troops. It is not then remarkable that those who adjoin this gigantic empire, as well as those at a distance, should consider that they see in these advances of Russia, injuries likely to flow in upon themselves.

10. But Kokan is not only the key of Toorkistan. It is on the highroad to the Chinese settlements of Cashgar, Yarkund, and Khoten, with which it carries on a very considerable traffic, and where the Khan exercises much influence, as will be hereafter noticed. Nor is this all,—there is an open and regular communication from Yarkund, to Cashmeer and Ladak, so that, with an influence in Kokan, the ramifications of commerce become infinite, extending into Tartary, China proper, and even India. The value of Herat as an emporium further to the south and west, has been already described, as well as the designs of Russia to convert it to its own purposes. The site of Kokan, if examined, will appear not less useful, and account for the anxieties which have likewise been here displayed in establishing Russian supremacy. Herat has been stated to be the entrepot of Persia, Toorkistan, Cabool, and India;

Kokan will be found to be an emporium of Tartary and China, of Russia and the Northern frontiers of Hindoostan. But for the energy of the present Khan, Russia would have ere this secured a footing in this important mart.

11. In briefly sketching the events which have of late years taken place between the Chinese and the Khan of Kokan, I shall better exhibit the influence which an establishment here could exercise. The Khan does not possess power to expel the Chinese from their conquests, though most of their subjects are Mahomedan, but the various rebellions, in this part of the Chinese dominions, have dictated to that jealous people a line of policy both wise and considerate. Though they have taken the precaution to station their troops in forts, where no Mahomedan is permitted to reside, and they here transact their commercial affairs, they have allowed an Agent, on the part of the Khan of Kokan to be stationed in each of their towns, and conceded to him the duties leviable by law, on all dealings of Mahomedans coming to trade from the west. All debtors too who may flee here from their creditors are forthwith given up. The Khan has become, in consequence, interested in the tranquillity of the Chinese conquests since he is permitted to derive a considerable revenue without affording any protection to them. His understanding with the Chinese is therefore good, and he lately sent an Ambassador to Pekin, who was received with unusual honors by the Emperor of China. The name of this individual was Alum Khojee, whose adventures would be interesting, but cannot be here related.

12. Attached to Kokan, it will be thus seen that there is a political influence subsidiary to commerce. At this time the Russians trade to Chinese Toorkistan, by the towns of Eela and Aksoo, from a place called Shunnye, in Siberia, and situated 25 days journey N. E. of Kuzuljur, but this intercourse is carried on by Mahomedans, no other Russian subjects being admitted into this part of the Chinese territories. Christians are, however, found at Yarkund, but they are subjects of China, and from what I can understand Armenians. Though some of the Kuzzuks of Shunnye, are described to be wealthy men, Russia desires to introduce into these countries, as she has now done into Kokan, her other subjects, who would then secure their passage into Cashmeer and Tibet, and extend the natural influence and importance of the empire. The shawl fabrics which now pass by so circuitous a route into Russia, would thus find a directer passage, and as their sale in Russia is steady and improving, goods to some extent might be thrown in return into that and the neighbouring countries. Natives of Cashmeer, now settled in Tashkend, Kokan, Yarkund, and all these Districts, would facilitate this commerce, and the direct trade from Cashmeer, and Ladak, to this part of China would become much brisker, by an agency more active and superintending, than that by which it is at present carried on.

13. In looking back upon the rapid progress which Russia is thus making in the improvement of her commerce throughout Central Asia, we are struck with the singular success which seems invariably to attend her plans. Without going beyond the subject of the present communication, we see her first strive to gain her ends by force, and when foiled, secure them by diplomacy. In all her arrangements she

seems to be a winner, and in the course of time, we shall see her influence increase in Kokan, and Toorkistan generally, so that the resources of these countries, whether she seeks to subdue them or not, will be entirely at her disposal. The Khan of Khiva is at present her only opponent, and it cannot be believed that that petty state can long resist the power of such a neighbour. The affair of the merchants of Khiva, who have been detained in Russia, is not yet settled, and continues to give cause for great dissatisfaction in Toorkistan. I venture therefore respectfully to state, for the consideration of His Lordship the Governor General, that this is a very fitting opportunity to present some counteracting measures to our great commercial rivals. An increased attention to the arrangements for improving commerce, by way of the Indus, either by means of a fair, the details for which were given in my letter of the 18th ultimo, or by some other such plan, would most probably succeed better at this, than a future period. In a short time the detention of the Khiva merchants will be forgotten, affairs will assume their old state, and we may perhaps lose a highly favorable opportunity for advancing our commercial prosperity.

I have, &c.

(Signed) A. BURNES,

*On a Mission to Cabool.*

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ABSTRACT.

Captain Burnes on a Mission to Cabool, reports further particulars as to the views and prospects of Russia regarding her commerce in Central Asia, but particularly, with reference to late proceedings in Kokan, the ulterior object of which seems to be to establish her influence in Chinese Toorkistan, and thus improve her commercial relations with Cashmeer, Tibet, and the countries on our Indian frontier.

States that the success of all these designs of Russia makes it desirable to offer some counteracting measures to our great commercial rivals, and, for reasons given, respectfully considers that the present is a highly favorable time to mature our plans for a fair on the Indus, or any other arrangements that will draw commerce to that quarter.

(Signed) A. BURNES,

*On a Mission to Cabool.*

(True Copy,)

H. TORRENS,

*Deputy Secretary to Government of India, with the Governor General.*

# No. VII.

## VIEWS AND PROSPECTS OF RUSSIA AND PERSIA TOWARDS CANDAHAR.

*Camp near Jalalabad, 9th September*, 1837.

To W. H. MACNAGHTEN, Esquire,
*Secretary to the Government of India,*
Fort William.

Sir,

I now proceed to lay before the Right Honorable the Governor General in Council, a report on the recent intercourse of Candahar, with Russia and Persia, founded on documents and information, which I consider authentic.

2nd. Immediately on the receipt of the despatches from our Ambassador in Persia, at Dera Ghazee Khan, in June last, I despatched a messenger to Candahar to enquire into the state of affairs there. That I might neutralize, as far as was then in my power, the results which might flow from the arrival of a Persian Elchee at that city, I addressed the Chief of Candahar, (Kohan Dil Khan) and his two brothers, and made known to them the views, contemplated by His Lordship in Council, by my deputation west of the Indus; I availed myself of this opportunity to seek from private correspondents an account of the state of affairs in that country, and my messengers returned yesterday.

3rd. The principal Chief of Candahar was absent when the courier arrived, but his brother Rahim Dil and Meer Dil Khan have forwarded to me letters expressive of their highest satisfaction at the prospect of meeting an Agent of the British Government, and the reply of their elder brother is promised immediately on his return to the city. How far these professions of satisfaction tally with what is hereafter given, His Lordship in Council will be best able to judge.

4th. My private correspondents narrate, in circumstantial detail, the whole affair of the Persian Elchee's arrival, reception, and treatment, as well as the fullest particulars regarding the exchange of presents, and letters, between the Chief of Candahar, and the Russian Ambassador at Tehran.

5th. The foundation of the intercourse between Candahar and Russia is to be traced to Abbas Khan, the son of the Shatir Bashee of Shah Kamran, who fled from

* This fact is stated by Mr. McNeil in a private letter to myself.

Herat to Tehran about two years ago, and became at that capital the guest of the Russian Ambassador from whom he received pay*.

6th. Abbas Khan possessing some influence with the Chiefs of Candahar, sent a secret message to them by his servant Meer Mahommed, suggesting that it would be greatly to their advantage if they addressed the Russian Minister at Tehran, and they accordingly charged Tej Mahomed Khan, an Envoy whom they had deputed to the Shah of Persia, with a letter to the Russian Ambassador, the contents of which were as follows:—

> "That the Sirdars of Candahar were sincerely anxious to enter into a friendly connexion with Russia, as family differences had long existed among them, and in consequence of these, that Runjeet Sing, the Sikh Chieftain of Lahore, had seized much of their country, that money alone was wanted to expel him, for troops they had in abundance, but not the means to pay them, and that they hoped for such assistance from Russia."

7th. This letter was delivered into the hands of the Russian Minister at Tehran, to whom Tej Mahomed Khan was introduced by Abbass Khan, and at the same time he delivered a fur cloak (posteen) ornamented with gold, from the Chief of Candahar. The Russian Minister expressed great satisfaction at the receipt of this letter, and directed a likeness of Tej Mahomed Khan to be taken, which he said he would forward to St. Petersburg.

8th. Some time after the arrival of this Envey, the Shah deputed Kumber Alli Khan, as his Elchee to Candahar and Cabool, the copy of whose instructions, and credentials are already before Government. Along with him the Candahar Envoy started, and the Russian Minister gave him a letter to the Chief,* expressing his great satisfaction at the friendly sentiments he had communicated, and dismissed him with a message, suggesting, that Kohan Dil Khan should send his son to Tehran, and that an Elchee of Russia would return the compliment in the following year, when any money that could be spared would be despatched to satisfy the wants of the Candahar Chief. By this opportunity the following presents were sent, by the Russian Minister, to the Candahar Chiefs:

* This is the communication which fell into Mr. McNeil's hands.

To Sirdar Kohan Dil Khan—
- A good telescope.
- A double barreled gun.
- A fur cloak.
- Some broad cloth.

To Rahim Dil Khan—
- A watch.
- A pair of pistols.
- Some broad cloth.

To Mihr Dil Khan—
- A pipe with silver head.
- Some broad cloth.
- Some yellow chintz.

Besides, there were some trifling presents for the son of the late Sirdar Poordil Khan, and likewise for the Sirdar's son.

9th. In company with Tej Mahomed Khan came Meer Mahomed,* the servant of Abbas Khan, and on reaching Candahar all the Sirdars treated him with the highest distinction and personally visited him which is quite unusual. It is stated publicly, that he is an Agent of Russia.

* This is the person who made over the letter of Count Simonitch to Mr. McNeil.

10th. Before these circumstances transpired, and the Persian Elchee reached Candahar, the Ameer of Cabool addressed his brothers of Candahar apprizing them of the contents of the letter, which he had received from the Governor General, regarding my Mission to Cabool, and suggested the propriety of deputing one of their number to Cabool to be present at any conference that might take place, and that his reason for doing so was, that he wished to act fairly by them. It was resolved therefore to send Mihr Dil Khan to Cabool, who has the credit of possessing more ability than the rest of the family, but immediately that Tej Mahomed Khan arrived from Tehran with the Persian Elchee, all arrangements were suspended, and the journey to Cabool is now postponed sine die.

11th. Various surmises have occurred to the Chiefs of Candahar regarding the objects of the British Government, and the invitation of their brother of Cabool. The subject has been one of common conversation, and it appears that the Candahar family, who are not cordial with Cabool, considered that any conference there could only have reference to Peshawer, a restoration of which might not benefit themselves. They also considered that they might make themselves useful to the British Government independent of Cabool, if their intrigues to the west fail, but be their reasons what they may, they wish to be dealt with separately, but what is more important than this determination, is the deputing of another Envoy on their part to Tehran, by name Hajee Mobeen, who has just set out, and that too in pursuance, as it is believed, of the advice of the Russian Ambassador,* for it has been given out that a son of Kohan Dil Khan will follow, and that the Candahar Sirdars will attack Herat.

* Mr. McNeil informed me that he had been only able to impede and interrupt this communication temporarily.

12th. This Envoy is the bearer of a letter to the Shah from the Candahar Chiefs, the substance of which is said to be as follows:—

> "That the British Government has deputed one of its officers to Cabool, but that they (the chiefs of Candahar) command the road to and from Herat, and not the Chief of Cabool, who is engaged in the affairs of Peshawer, and has it not in his power to serve the Shah; that they are prepared to proceed to Herat whenever the Persian Army is ready, and also to send a son of *the Sirdar to Tehran*, and keep aloof from all friendship with the English nation."

Along with this communication the Persian Elchee has written to His Majesty the Shah, stating that it is Candahar alone which can serve him—and seeing such to

be the case, he has met their wishes, and staid at Candahar. Of what has been written to the Russian minister, I have had no report.

13th. I have now stated the particulars regarding the Russian connexion with Candahar. As reported in my letter of the 1st ultimo, Kamber Ali Khan, the Persian Envoy has reached Candahar. He was received with great pomp and distinction, and conducted into the city by the Chiefs in person. Since, they have continued to entertain him, but he has made no progress on his way to Cabool, seldom leaves his house, and seems likely to continue at Candahar. At present I find it difficult to state precisely whether this arises from the Chiefs, or the Elchee himself, whose character is described in terms not at all measured, since it appears that he and his people pass their time in revelry at the Sirdar's expence, and are seldom or ever free from the influence of wine. From *this person individually*, I imagine there is therefore no danger.* His companion, Mahomed Hoosein, the Envoy of Cabool, still continues at Candahar. The Sirdars notice him but little, and his perpetual theme of conversation is to enlarge on the power of Persia, and Russia.

* The letters brought by him from the Shah had reference to attacking Herat, and inviting aid. They have been sent to Government.

14th. At present Candahar has not only a representative from Persia, but from the Court of Lahore, the son of Sooltan Mahomed Khan having been deputed with presents there, in company with an Agent from Runjeet Sing. The arrival of these gifts has given offence to the Candahar family; they had sent some horses to their brother in Peshawer, with whom they are on very friendly terms, and he passed them on to Runjeet Sing, as the tribute of Candahar. The Maharaja, in return, sent two elephants with one of his own confidential servants, the whole under charge of Khoja Mahomed Khan, the Son of Sooltan Mahomed Khan, and, but for his near relationship, it seems doubtful if the Candahar family would have ever permitted the presents to enter Candahar, for these Chiefs reject all communication with Lahore, though they have been lately addressed in very flattering terms by the Maharaja. The most singular portion of the contents of His Highness' letters to them is a statement of his intention to *restore Peshawer to Sooltan Mahomed Khan*, with whom he is about to crush the Chief of Cabool, and to aid in which he requests the assistance of Candahar. The Candahar family are much concerned at the whole proceeding, though they yet entertain a sincere affection for their brother in Peshawer.

15th. To such a nucleus of intrigue, as the chiefship of Candahar is proved to be, by the above circumstances, I shall not fail to turn my attention, and bear in mind the instructions conveyed to me in the 5th and 6th paragraphs of your communication of the 15th of May last, and thoroughly sift the nature of all connexion between the states in Affghanistan, and Persia, or Russia, and as long as it pleases His Lordship in Council to keep me in these countries, I shall omit no opportunity of upholding, as far as I can, the British influence, and counteract by every means in my power these insidious attempts to extend, at our expense, the influence of other nations.

I have the honor to be, Sir,
Your most obedient humble servant,

ALEX. BURNES,
*On a Mission to Cabool.*

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## ABSTRACT.

Captain Burnes, on a Mission to Cabool, reports on the intrigue which has been carrying on between the Chiefs of Candahar and Russia—traces it through all its stages up to the present time, and reports that another envoy has been sent to Tehran, and that it is believed the Candahar Chief will send his own son in the sequel.

Communicates also the favorable disposition of the Candahar family to Persia, and that the Elchee from the Shah is still at Candahar, and likely to continue so, as the Chiefs there fall in with his Master's views, and discourage his proceeding to Cabool for reasons which are stated.

Reports on the communications of Runjeet Sing with the Chiefs of Candahar, and on the Mission now at that city from the Maharaja.

Concludes by stating that he will sedulously watch such a nucleus of intrigue as Candahar now appears to be, and, that so long as he is directed to continue in these countries, he will omit nothing to counteract such insidious attempts on the part of Russia, and Persia, to extend, at our expense, their influence among these nations.

A. BURNES,

*On a Mission to Cabool.*

# No. VIII.

## ON HERAT, WITH A SKETCH OF THE STATE OF AFFAIRS IN THE SURROUNDING COUNTRIES.

Object of the Report.

1. While Persia prosecutes her designs against Herat it is desirable to take a cursory view of the state of affairs in Herat itself, and the countries adjacent to it, as well to understand the resistance which they can offer, as the facilities which they afford, to an invading army. The variety of subjects treated, only admits of this document being a sketch, in which light I give it.

Herat.

2. Herat has been already described by so many travellers that any minuteness would be superfluous. It is situated in one of the richest countries in the east. It is a walled town, with a citadel surrounded by a deep, wet ditch, which is supplied with water from springs in it, and may also be filled from the river. The ditch is in good, and the walls in tolerable, repair. The size of Herat has been greatly overrated. The limited space occupied prevents its having the population assigned to it, and it is not considered half the size of Cabool. Asiatics are not good judges of the number of people in a city, but, in comparing one place with another, they may be relied on. The importance of its situation is very great, and it has always exercised considerable influence over the affairs of Central Asia. "The most polished court in the west of Europe could not, at the close of the 15th century vie in magnificence with that of Herat."*

Its Government, and Politics.

3. Kamran, the present ruler, is the last remaining scion of the Sudozye princes in Affghanistan. He is a man of bad passions, cruel, and dissipated, entirely in the hands of Yar Mahomed Khan, Alekozye, an Affghan, who has raised himself to eminence at Herat by getting rid of all the other Chiefs. He is now Vizier, and would remove Kamran himself, or substitute a son, in his stead, were he not afraid of the great Huzara Chief, Shere Mahomed Khan, who resides to the north, and is a devoted supporter of Kamran's interests. The great tribe of the Berdooranies, who were removed from Eastern Affghanistan to Herat, by Nadir, are nearly extinct in Herat. Of 3000 families about one-fourth remain, and their Chief, Meer Sidik Khan, has been lately put to death for real or supposed intrigues in Persia, and Candahar. Shumsoodeen Khan Populzye, who distinguished himself in the last war with Persia, and had the Government of Farrah, has now gone over to that power in

* Erskin's Baber.

disgust, an unfortunate and ill-timed defection. The Chief of Lash, Shah Peesund Khan, has also repaired to the Persian camp.

4. The garrison in Herat, consists of about 10,000 men. The Vizier and his family muster 1500, and the dependents of Kamran about 200 more, 6000 Dooranees, and other Affghans have been removed from Farrah into the city, and besides these are 3000 foot, known by the name of "dou tulub." These are also Affghans, and a description of troops first established by Ahmed Shah Dooranee. They were obliged to furnish a horseman for every pair of ploughs, but Kamran last year converted the levy into foot, fixing two individuals for each plough. It caused a great deal of dissatisfaction, but this, it is believed, is now removed. The Kuzzilbash or Sheah inhabitants have been either sold by the minister, or fled the country, with the exception of about 1200 families, who have been removed to a place called Jakera, outside the city, to prevent treason. Many of the Soonee residents have been also sold, but the rest remain. Provisions have been plentifully stored, and to this time the city cannot be correctly said to be besieged, since two of its gates are open. There are but 10 guns in Herat, and none of any calibre. The strength of the place consists more in its position, than garrison. In 1833, when the present Shah of Persia, then Mahomed Mirza, attacked Herat, the operations were interrupted by the death of Abbas Mirza, and the Persians made a disastrous retreat to Tehran. Garrison.

5. The Persian Army has been before Herat for the last 60 days without making any impression upon it. Ghorian, the frontier town, and a strong place, was betrayed into their hands, and this has enabled them to procure provisions, and make good their footing, otherwise the subsistence of the Army would have been very difficult: as it is the defection of Shumsodeen Khan, and others has been most fortunate for them. The season chosen for the attack is favorable to Persia in one respect, because it prevents Kamran being succoured by the Khivans, Toorkmans, and other natives of Toorkistan. If Herat can hold out till the equinox (Nouroz) it is supposed, that this aid may be procured, as will be hereafter stated. If the Persians are obliged to raise the siege, it will prove most calamitous to them, if Herat falls, the power of the Affghans as a nation will be much broken. In Ghorian, Persia has secured a great strong hold, which may hereafter enable her to hold her position, and contribute to her ultimate success. Siege of Herat.

6. At the present time the Chiefship of Herat extends eastward to the Khaushrood, a river half way to Candahar. To the north it has but a few miles of territory, the country, in that quarter, belonging to Shere Mahomed Khan, Huzara. To the west is the District of Ghorian, which, before its capture, exercised an influence over the Persian Canton of Khaf. To the south Herat is bounded by the Helmund, and Seistan, Kamran having subdued this latter province about four years ago. Herat has four Districts called "Wilayuts" and nine "Belooks." The "Wilayuts" are Obe, and Ghorian, on the east, and west, Kurookh, or Kalai, now on the north, and Sabezwar, on the south. Its "Belooks" are the lands cultivated by so many canals, and bear their names. Two-thirds of the produce is generally taken by Government. It is doubtful if the revenue amounts to thirteen lacs of rupees, but Kamran is rich in jewels, and hoarded treasure. Tyranny and trade do not exist together. Extent of Herat. Revenue—trade.

7. The territories of Herat need not be further described. I shall commence from the south, and give in succession an account of the circumjacent countries. Seistan, though now a province of Herat, will deserve a short notice from its former fame. The ruling family of this province, descended from the line of Kyanee, has lately lost its power. After Behram Khan Kyanee, a son, succeeded to the Government, and ruled over three Chiefs, two of whom were Seistanees, and Sheahs, the other a Belooch. A brother rebelled, and sought the assistance of the Belooch Chief, the son of Khan Jan, by an intermarriage. The rightful heir died, or was put to death, and the Beloochees, ill using the rebellious brother, he fled to Herat, and sued for the aid of Kamran. He immediately invaded Seistan, plundered it, and drove off 6000 of its inhabitants captive, whom he sold into slavery, or exchanged to the Toorkmans for horses. He assigned to the Kyanee family the town of Jahanabad, south of the Helmund, where they now reside, and fixed his own Governor at Chuknusoor, north of the river. Little regular revenue is derived from Seistan, except camels, cows, and sheep; it is thinly peopled, and altogether a poor possession.

Geography of Seistan.

8. The most remarkable feature of this old province, is the intersection by the Helmund, and its tributary rivers. In summer all these are greatly swollen, and it has been said that they form a lake called "Zurrah," but the natives whom I interrogated, were unacquainted with this name, and described the rivers to be lost in a vast swampy region, full of reeds called "Hamoo." Many of the places on the map are also quite unknown, but this will be sufficiently accounted for, when it is stated, that ancient forts are often laid bare by the blowing away of the sand, while modern ones are overwhelmed. This is to the people a constant source of wonder, and castles of a former age, are said to shew themselves, as newly from the hands of the architect. The singular disappearance of the waters of the Helmund, and this changeable face of nature would account for the many fabulous descriptions of Seistan. Among innumerable ruins which I heard of, one in particular, that of an old city called Zaideen, in the "Loote," or desert, yields many antiquities, rings, coins, &c. which are taken by the finders to Farrah for sale. One curious property of the climate is that the horse cannot live in it, and probably there are not 100 of these in Seistan. Kamran lost nearly all his cavalry in his campaign, most of the horses dying, from a disease of the digestive organs, contracted in it, which makes it very unfavorable for military operation; but the camels of Seistan are celebrated.

Lash.

9. To the north of Seistan, and south of Farrah, one of the Governments under Herat, is the small District of Lash, held by Shah Pusund, (or Suloo) Khan, a Sadozye Dooranee. Lash itself is a place of considerable strength in these parts, being a fort on a scarped hill, or rock, which has resisted all Kamran's endeavours to take it. It is situated on the Farrah road, and with 7 or 8 small forts, forms all the possessions of the Chief. Kamran unable to seize it, destroyed its water courses. This hostile disposition has driven Shah Pusund Khan from his natural friends, the Affghans, to Persia, with which he is leagued in hopes of warding off danger from himself. The Chief is well spoken of in these countries. He received the Ex-King, Shooja-ool Moolk, after his last defeat at Candahar, who fled there in hopes of support from Kamran, but though these members of

of the Sudozye family exchange presents with each other, there is no cordiality, since, in the success of either, one must fall, and at present Kamran has power, of which Shooja has been deprived.

Kayn.

10. Kayn is the first Persian Province to the west of Farrah, and lies on the frontiers of the kingdom. It is entirely inhabited by Sheahs, which has led the Toorkmans to seek for slaves in it during their "chupaos" or forays. The inhabitants are a timid race, and live in small forts, the number of which is very great. Kayn is a country badly watered, and the bair tree, which always flourishes in arid countries, is common. Birjind and Kayn are the principal places, and the district is ruled by a Governor of its own, whose subjection to the Shah, however, is complete, since he furnishes a quota of 3 or 4000 infantry when called upon. They form part of the force at present before Herat. The Chief of Herat had designs on Kayn, and on a difference between that, and the neighbouring canton of Tubbus, which arose six years ago, Kamran lent his aid to the Governor of Kayn, but the dispute was adjusted. Kayn was never subdued by Kamran, and it refused also to accept a Governor of Abbas Meerza's appointment in 1832. It is now held by a son of Meer Alum Khan, its former Governor.

Tubbus.

11. Adjoining Kayn and further to the west is Tubbus, which is also subject to Persia, and inhabited by Sheahs. Its principal places are Tubbus, Toon, and Goonabad; of them Toon is the largest—it has its own Governor, Meer Ali Naghee Khan, and very much resembles Kayn in soil and productions, though the orange tree is not found in any other part of Khorasan. Its quota of troops is also furnished in infantry, and both places are noted for the carpets which form part of their tribute.

Toorskish.

12. North of Tubbus is Toorskish, a District which is well watered and peopled, yielding good fruit. It is smaller than Kayn, and furnishes about 3000 troops to the Shah, and has a Governor appointed over it. It lies south from Meshid.

Khaf.

13. Between Toorskish and Herat, and south of the road which leads from Meshid to that city, is the District of Khaf, a miserable tract, with a climate very incongenial from high winds. It has been nearly depopulated by the Toorkmans. The principal place is Killah Rohee, which is held by Nussur oollah Teimoree, who is a Sheah. Khaf could scarcely be said to be dependent on Persia till the present campaign. The Sheah population is also out numbered by the Soonces, who are Teimorees. Kamran's minister had in some degree subdued Khaf, and very imprudently garrisoned the frontier town of Ghorian by its natives, who were Sheahs, which led to its being betrayed into the hands of the Shah.

Toorbut Hyderee, &c.

14. The hilly country between Meshid and Herat, on both sides of the high road to within 40 miles of that city, has been subject to Persia since 1833, and is held directly under Meshid. Previous to that period many petty Chiefs, who were robbers, occupied the tract. Of these Mahomed Khan Kuraie of Toorbut Hyderee was the most notorious. He is now in the service of the Shah, and Toorbut, and Sungan, his strong holds, are garrisoned by Persians. Near Toorbut is Shekh Jam, a place of pilgrimage, which was held by the Huzaras, as also Mahmoodabad, and Shuhri-

Now. On the approach of the Persians the population was marched further east, and the few residents in these places only cultivate within a gun shot of their villages from fear of the Toorkmans. Water and forage abound.

Shurukhs.

15. North of the tract, and about 100 miles from Meshid lies Shurukhs, long the seat of Toorkmans, who plundered Khorasan. In 1832, I saw it rich in the spoils of others, but in a few months after it was surprised by Abbas Meerza in person, who either captured, or killed its entire population. Those who were ransomed returned to Shurukhs, but on the following year, the Khivans, who claim some power over it, insisted on their removing further into the desert to Merve where they are located. Shurukhs has abundance of cultivable land on the banks of the Tejend, but the excesses of its population scared away the traveller, and the merchant, and if not now the residence of robbers, it lies on the route by which these children of the desert issue to plunder on the frontiers of Persia.

Moorghab, and the Soonce Huzaras.

16. Immediately north of Herat lies the country of the Soonce Huzaras, and that portion of the tribe ruled by Shere Mahomed Khan of Killai Now, an adherent of the Chief of Herat. This country includes Obe, and extends to the Moorghab. On the last invasion of Herat, he removed about 4000 Tajik families from their seats near Herat to the more fertile lands east of Punjdeh, on the bank of that river, that if his enemies triumphed over him near Herat, he might still have subjects. This Chief has great power in these countries, and besides his attachment to Kamran, has connections with the Khivans, Toorkmans, and Chiefs in and about Maimuna, all of whom would only assist Herat through him. He plunders the country of its property and inhabitants as far west as Meshid and Nishapoor, and the petty Chiefs of Khaf, Toorskish, and Tubbus are glad to send him annual presents to spare, in some degree, their people. He is a man about 45 years of age, and of a better disposition than his cruel occupation would lead to the belief. He is a nephew of Mohomed Khan Beglerbagee, and now holds that title. He can take the field with 6500 horse, 2000 of these are constantly present, and 2000 more from his "ooloos," are to be assembled in a few days; 1500 are furnished from the Feerozkohees, who are his subjects, and the Jumsheedee Eimaks, who are his friends and coadjutors, will send 1000 more. He can also command 2 or 3000 horse from Maimuna, and on the former invasion of the Persians all the Toorkmans co-operated with him. Without the aid of Shere Mahomed Khan, Herat could have no hope against Persia, but that Chief will not aid Kamran against Candahar, or any other power. Though cordial with Kamran, he is inimical to his minister, whom he considers to have supplanted him in authority.

Maimuna.

17. Across the Moorghab, and towards Balkh, which city is in the territories of the King of Bokhara, lie the small states of Maimuna, Andkho, Shibbergam, Sirepool, and Akchee; a connection, as I have before stated, subsists between them and Herat, but since they are divided against each other, their aid is of small avail. A minute account of them will better exhibit this; all of them are engaged in the slave trade, and independent, though they send presents of horses, both to Herat and Bokhara. Maimuna is the most important of the whole, the Chief is Mizrab Khan, an Uzbek, of the tribe Wun, and his country extends from Maimuna to the Moorghab, and adjoins that of Shere Mahomed Khan Huzara. Maimuna itself is

an open town, or rather village of about 500 houses, but the strength of the Chief consists in his "ils," moving population, who frequent Ulmar, Jankira, Sorbagh, Kaffir Khijrabad, Kusur, Chuchaktoo, Tukht-i-Khatoon, and other sites, which can scarcely be called villages. He also numbers Arabs among his subjects, many of that tribe having been long settled here. With his whole adherents drawn out he could muster about 6000 horses, and three small guns, but he could never quit his territories with half the number, as he is on bad terms with the Chief of Sirepool, who is much feared though less powerful. Mizrab Khan is about 40 years of age, he succeeded his brother about 6 years ago whom he poisoned, a common mode of disposing of people in these countries, and a fate which his own father also met.

Andkho.

18. Andkho, or Andkoee, is ruled by Shah Wulee Khan, an Ufshur Toork, who settled here, with others of his tribe, in the time of Nadir; they were then Sheahs but are now Soonees. The "ils" of the Chief, besides his own race, are Arabs, and he can furnish 500 horse, and is on good terms with Maimuna. Andkho has a larger fixed population than Maimuna, being on one of the high roads to Bokhara, but there is a scarcity of water in this canton. It is here that the wheat is a triennial plant. Andkho is the place where Moorcroft perished.

Shibbergam.

19. Shibbergam belongs to an Uzbek Chief, named Roostun, who has a character for moderation, he can muster 5 or 600 horses, and is in good terms with both Maimuna and Koondooz. Shibbergam is considered to be a very ancient place, being given to the days of the Kaffirs (Greeks) and still the strongest Fort in these parts. The "ark," or citadel, is built of brick and mortar, and surrounded by other walls of mud. Kilick Ali Beg, the late Chief of Balkh, besieged it for seven years without success, but it must only be understood to be strong against Uzbeks, who are badly supplied with Artillery. Water is conducted to it from the rivulet of Sirepool.

Sirepool.

20. Zoolfkar Shere, an Uzbek of the tribe of Achumuelee, governs Sirepool, and is known as a brave and determined man. He is on bad terms both with Koondooz and Maimuna, and though he has only 1000 horses he resists the attacks of both, and plunders all round. His feud with Maimuna arises on account of his daughter, a wife of the former Chief, being seized by Mizrab Khan—his "ils" are in Sungcharuk, Paogun, Goordewan, and Dughdral, and if he can enlarge their number, which is not improbable, his power will be increased. Sirepool itself is as large as Maimuna.

Akhchee and Balkh.

21. Akhchee is a dependancy of Balkh, and held by a son of Eshan Khoja, the governor of that once vast city. It is consequently tributary to Bokhara. The Governor of Balkh, through fear, lately permitted Moorad Beg of Koondooz to establish himself on one of the canals of Balkh, but the King of Bokhara sent a force of 8000 men, and has just dislodged him. Half of this body was raised in Balkh, and the rest from Bokhara. The Koondooz Chief offered no resistance to the King.

Supplies, roads, and nature of these Chiefships.

22. All of these Chiefships are situated in the plain country, which in general is well watered by rills, or canals, and has abundance of forage for camels and horses,

which are numerous. The soil is dry, but there are many gardens near the towns. The style of building from a scarcity of wood is that of the bee-hive shape. There is a good open caravan road from Meshid to Balkh, which is a journey of 16 days; thus from Meshid to Shurukhs 4, to the Moorghab 3, to Maimuna 4, and to Balkh in 5 days. This is much the nearest route to Cabool from the west.

Huzaras between Herat and Cabool.

23. Between Herat and Cabool, and south of these Chiefships, lies the mountainous country of the Huzaras. The journey between the cities has been performed in 12 days by Shah Zuman with a body of horse, and is said to be passable for artillery of small calibre. Caravans also travel it in summer, but the ascents and descents of innumerable hills are such that it is very fatiguing to the cattle, and the roads from Cabool by Maimuna, or Candahar are always performed. Towards Herat the Huzara tribes are Soonees, while those near Cabool are Sheahs, which is a singular reversal, since the people of Cabool are of the former, and those of Persia of the latter persuasion. About Khojee Chist, East Obé, and Herat, the Teimorees are partially submissive to Shere Mahomed Khan, and will assist Herat. Those who are near Maimuna, and in the adjoining states are plundered by them, while Moorad Beg of Koondooz "chupaos" the country to Yakoalung, over three of the passes of Hindoo Koosh, and near Bamian. The eastern portion, about Bamian and west of the road between Ghuzni, and Candahar, are subjects of Cabool, and pay a regular tribute. They are the Huzaras of Besoot, Dih Zungee, (in part) Kara Bagh, and Jaghooree. The Kuzzilbashes of Cabool have orders given on the greater part of this tract for their allowances, the people being Sheahs, but the revenues of Besoot are generally collected by one of the Ameer's sons. The Huzaras of Faloda Hoojuristan, which is west of Jaghooree, as well as those of Dih Koondee, secure independence from their remote position. The whole race is without a head, or it might prove very formidable; at present they are driven off, in every direction, and sold like sheep. At no period did the Kings of Cabool derive so much revenue from them, as is now procured by Dost Mahomed Khan. The eastern Huzaras are bigoted Sheahs, and devotedly attached to the Persian party in Affghanistan.

Candahar.

24. South of the Territories of the Huzaras, we have the Chiefship of Candahar, but its affairs require a more extended notice than can be here given to them. It will be sufficient to observe, that if Herat were not crippled by Persia, Candahar could not resist an attack from it, without the aid of Cabool. The position of Candahar is isolated, and its cordial union with Cabool is therefore necessary for its existence, and preservation. The Chiefs themselves are perfectly aware of their danger, and in seeking an alliance with Persia, have no sincerity in their solicitude, but the object of security against Herat. Their position is further endangered by differences, which are unhappily too frequent among the ruling brothers, and which foreign threats do not always extinguish.

Probable effects of Persian invasion, and ascendancy.

25. Having thus passed in review the state of Herat itself, and the countries around it, they certainly would not appear to be in a condition likely to offer much, resistance to a power which had any consolidation. If Persia fails in the present attack, the result may be disastrous to her, but if enabled to establish an ascendancy in Herat, she could, in course of time, bring under subjection the petty States to the North; she could never advance a step further east without paralyzing or

conquering them. The Affghans themselves view, with concern, and many of them with despair, the present invasion by Persia; the whole resources of that country, say they, have never of late years been arrayed under the Shah, and that this attack differs, in consequence from all others. If it prove successful they anticipate the removal of the Affghans round Herat, into the interior of the kingdom according to a usage very common in these countries, which will let in upon its fertile plains the neighbouring Sheah subjects of Persia, and thus fix its supremacy, and supplant the feelings of the Affghans in religion and policy by those of Persia. Should these opinions turn out well founded the result of the campaign will be most calamitous to the Affghan people, though the progress of Persia towards Cabool itself would even, in that case, be still impeded by the number of Chiefships, though that number, and their disunion would ensure their ultimate fall. It is fortunate that the Huzaras about Herat are enemies, in creed, to Persia, and that the whole country to the Indus, is inhabited by rigid Soonees; still, with a tolerant policy that interfered not with their religion, any power might overrun, and maintain the region lying between India and Persia. Had Runjeet Sing, in the outset of his career, permitted the Mohomedans to prey about, and kill cows, he might have possessed himself of the entire kingdom of Ahmed Shah Dooranee. But Persia is not likely to pursue more enlightened views, and the present reigning family in Affghanistan, the Barukzyes may avail themselves of the opportunity to secure their possessions by submitting to this power, for since Persia cannot govern them herself, they may do it under her. Should, however the Affghans, circumscribed though they now are by narrow limits, be freed from apprehension on the east, instead of following the destinies of Persia, on the fall of Herat, they might, without difficulty, be united when their country would form a barrier not to be forced by future aggressors. The materials are by no means so incoherent as they at first sight appear, but, without measures that will ensure their union as a nation, (whatever independence may be allowed to each Chiefship) this country must sink under one of even inferior resources.

(Signed) A. BURNES,

*On a Mission to Cabool.*

*Cabool, 7th February,* 1838.

(True Copy)

H. TORRENS,

*Deputy Secretary to Government of India,*

*with the Governor General.*

# No. IX.

## SUPPLEMENTARY NOTICE ON THE STATES OF TOORKISTAN.

Scope of the paper

1. With what has been already written, and published regarding the Uzbek States of Khiva, Bokhara, and Kokan, it becomes unnecessary to say much regarding them or describe any thing but their existing state and condition. I shall however endeavour to supply a few illustrative facts, which have been overlooked by myself or others.

Khiva, its forays, extent of them and reasons for,—in the Khan's great power.

2. The most western of these States is Khiva, better known to Asiatics under the name of Orgunje. It is the smallest of the three, and the most needy, which increases the activity of Ullah Koli Khan and his people, who are certainly the most notorious robbers in Toorkistan. This Chief has about 8000 good horses, and an "allaman" or plundering party, is sent forth once in twenty days. The extent of their journeys appears incredible. They go as far as the shores of the Caspian, and the frontiers of Persia, and have been known to visit the neighbourhood of Orenburgh! They also frequent the banks of the Sir, and a short time since, made an inroad, north of Kokan, into the Chinese territories, without ever quitting the desert or seeing the inhabitable part of these countries. The unlimited power possessed by the Khan seems to account for such achievements. The country is one large estate, directly under him, the people are more slaves than subjects, the whole of the land is considered his, by hereditary right; there is no buying or selling it, each person keeps a record of what he pays to the Government, and when an exchange takes place under its sanction, the record is handed over with the land.

3. With so little independence and the powers of the state in hands so despotic, we are to expect little prosperity in Khiva. The command of water gives portions of the country facilities for cultivation, which present to the eye rich verdure, and some good gardens, but as compared with Bokhara, and Kokan, Orgunje, though occupying the Delta of the Oxus, is described to be a country but poorly cultivated. Two years since there was such a scarcity of grain, that it was imported from Bokhara, the States being still friendly. The Tajik population of Toorkistan is numerous, but there are none of that industrious race in Orgunje, nor are there Hindoos. Uzbeks, Toorkmans, a few Affghans, and slaves, make up the population. Every tribe, which can be caught, is enslaved, but Jews and Hindoos; they have no regard to a Mahomedan, being a Sheah or a Soonee; and Persians, Affghans, Indians, Cashmeerians, and Russians are indiscriminately seized. The people are extremely rude in dress and manners, &c. The Khan resides in a poor fort, destitute of comfort.

I met a native of Cashmeer, a braider of pelisses, who had ventured to Orgunje with a rich dress for the Khan, who was so delighted with it, that he gave the man double its value, and would have been more liberal had the garment been longer, but it only reached to his knees, for Ullah Koli is a man of very tall stature. He also freed the man's goods from the tax of one in forty, and directed him to be safely escorted out of the country.

Trade transits—route to Russia.

4. In Orgunje some attention is paid to the law (Shura,) in levying the transit duties on goods passing to and from Russia, on the route of which the country lies. The Vizier, Bugmias, and his brother Urnias, however, while they manage the custom house, also conduct all the plundering expeditions, so that the merchants have little confidence in their proceedings. This, with the piteous complaints made to strangers by the slaves, leaves an unfavorable impression regarding Khiva in the minds of these men, who abridge their stay as much as possible. The route followed in passing to Orenburg in Russia, lies between the Caspian, and the Aral, and as it has not, I believe, been described, requires a passing notice. It is a journey of about 45 or 48 days. Old Orgunje is the first place on the journey, and is marked by a lofty minaret, and many ruins, though it has of late been peopled by order of the Khan. The eight days' halt is at a small ruined Fort, called Kir, on the banks of the Aral (Dengiz), which was once in the hands of the Russians, but is now possessed by Kuzzuks under Khiva. Here the road branches off to Mangusluck, on the Caspian. For ten days beyond Kir the road runs on an elevated stony ridge, overlooking the Aral, till it meets the hard sand which continues to Orenburg. The caravan generally halts on the Aral, and though its water is not drinkable, a supply is procured by digging pits on the verge of this inland sea. The islands of the Aral furnish mineral salt with which Orgunje is supplied. For three marches south of Orenburg there are small forts at the halting places which the Russians have caused to be built as a protection against the Kuzzuks, who are incited by the Khivans to molest the Russians. It seems singular that a nation, with so many Mahomedan subjects as Russia, should not have hit upon some expedient to conciliate this petty chiefship; but, if my information be correct, there is an inscription on the gate of Orenburg which lies towards Khiva, setting forth that "he who wishes to be a king, let him go against Orgunje!"

Bokhara—character of the King.

5. Between Khiva and Kokan lies the State of Bokhara, the capital city of which is 15 days journey for a caravan, or upwards of 250 miles from Orgunje. The most remarkable change which this religious and commercial principality appears to have undergone is in the proceedings of the King. Instead of trusting his affairs to Mahomed Hakim Bee, the Koosh Begee, who would serve him with the experience derived from his four predecessors, he has of late exhibited much, that is, headstrong in his conduct. His disposition is suspicious, his temper bad, and in his morals he has but ill sustained the dignity of his title of "Commander of the Faithful!" He has not disgraced his minister, or deprived him of his property, but he has removed him from the confidence which he once enjoyed, and placed himself under a man of profligate character, named the Reis, whose system of universal espionage has given great dissatisfaction to the community. His Majesty however has yet constant recourse to the Koosh Begee, and as it is an

universal opinion that this country could not be managed without him, it is not improbable that he will regain his influence. The King pretends to all the religious sanctity of his parent, and lately handed over a library, rated by some at no less than 16,000 volumes, mostly in Arabic, to the different colleges in the city, that the Moollahs might benefit by this accession of religious learning. Some of the works were in the Persian and Toorkee languages, and in addition to enlightening the Doctors of Bokhara, it is to be hoped, that the time is not far distant when this splendid collection of works may undergo examination by some of our Oriental scholars.

Hindoos—alteration in their treatment.

6. To further ingratiate himself with the Moollahs, the King of Bokhara discovered objections to the residence of Hindoos in his capital, though they are its main support. In his religious zeal he demanded of them by what code they were guided, and this supple people misled, I suppose, by the general and increasing bigotry, stated themselves to be "Ibrahimus," that is, followers of Abraham. This involved them in fresh difficulties, for if they were such, the burning of their dead was unlawful, and was prohibited under the severest penalties, which no bribery could overcome. It was also pronounced to be illegal for a Mahomedan to trade with the money of a Hindoo, and many who were suspected were arbitrarily taxed in consequence, and arrears demanded for a period of three years. Some of the Hindoos further added to the persecutions of their countrymen by their own laxity and dissipation, till the unhappy race fled in numbers from the city, and merchants were obliged to seek instead Mahomedans as their agents. The diminution of trade, and the want of confidence, to which a system so injudicious gave rise brought reason to the King, but he is believed to have been more influenced by the outcry of his Mahomedan neighbours, who denied his interpretations of the Koran to authorize such proceedings. At all events, the restrictions have of late been removed, and the Hindoos prosecute again in this distant emporium, those commercial speculations which have enriched the country, and themselves.

External policy.

7. Nor did the King of Bokhara confine himself to a change of internal policy, but he has altered his footing with the neighbouring States, and here perhaps he has acted more wisely. The Chief of Koondooz encroached upon his territories at Balkh, and he has driven him from the position which he had taken up. He has also put on a much better state than formerly, his relations with Shuhr Subz, against which he proceeded in person. Distractions in Hissar, which lies between Shuhr Subz and Balkh, have likewise enabled him to extend his power over it, and exact regular tribute. He is now endeavouring to raise a body of regular infantry, but Uzbeks are not suited for such a service. His Majesty has also, for the first time, opened a communication with the Chief of Cabool, and an exchange of Envoys and presents has passed between them; this new born friendship arising from Dost Mahomed Khan's wars with the "infidel" Sikhs, nor it is improbable, if these wars continue, that the Affghans may derive some pecuniary assistance from Bokhara. To support him in these expeditions, the King has levied the "jool,"* or tax, according to Mahomedan usage, but this latter act has not injured the commercial prosperity of the country.

* A Turkish word implying house tax.

8. Kokan is about the same distance eastward of Bokhara, as Khiva is to the west. It is ruled by Mahomed Ali Khan, who takes the title of Khan Huzrut. His power is on the ascendant, he has established his influence over Tashkend, Toorkistan, and all the cultivated country north of Kokan, and many of the Kuzzuk tribes between his country and Russia; he receives the duties, on Mahomedan commerce, of the frontier Chinese territories of Cashgar and Yarkund, having settled his differences with Pekin. To the south the supremacy over the small district of Derwaz is disputed by the Khan, and the Meer of Koondooz. There is not much cordiality between the Chief and the King of Bokhara, and not long since, when his brother fled to Bokhara, he demanded his being sent out of the country, which was acceded to. This person was betrothed to a daughter of the Chief of Shuhr Subz, whom the King of Bokhara resolved to seize, but this was also prevented. These facts bespeak prosperity. The Khan of Kokan has sent at the present time, an Ambassador, with rarities of horses, swords, shawls, and a very valuable Koran, to the Sultan at Constantinople, with whom an intercourse is more regularly kept up, than by the other States. He also sends agents to the Emperors of Russia and China. In return for presents to the latter the Chinese gave the Kokan Envoy more valuable gifts than they sent to his master, the honor of conferring any thing being considered very great. All the articles consisted in sets of nine, a favorite number among this people. With the assistance of the Kuzzuks, Kokan could take the field with 4000 horse, but no part of them are so well mounted as the troops of Khiva. Guns may be cast at Kokan, and the Chief now possesses 30 pieces of small ordnance. Mahomed Ali Khan is a young man, he has reigned about 14 years, and succeeded his father when upwards of 23 years of age. His eldest son, Mahomed Ameer Khan, has attained the age of 13. The title of his Minister is Dusterkhwanchee. **Kokan, its power.**

9. The Government of Kokan is described in favorable terms, and has attracted to his country many of the exiles of Budukhshan. A colony of Jews, from Bokhara, has also settled here, as well as in its provincial towns of Murghilan and Namgan. They do not engage in foreign trade being chiefly dyers, and they pay a poll tax as is usual in Mahomedan countries. Kokan itself occupies as large a space of ground as Bokhara, but it is not nearly so populous, there being many gardens in the town, which is also open. Several new bazars have, of late, been built, as well as mosques. There is less bigotry than in Bokhara. Provisions are also cheaper by one-half in Kokan, and sheep, cows, and horses (which are also used as food) abound. The climate is highly salubrious. The Sir, or Jaxartes fertilizes the country, and also furnishes abundance of pasture. This is a fordable river above Namgan. There is a very ancient city called Choost, two days journey, north of Kokan, from which antiques are brought. Kokan has celebrity from three curiosities, a kind of ruby, which was discovered 16 or 17 years ago, though inferior to the gems of Budukhshan; the "sung-i-shuftaloo," or plum stone, so called from resembling that fruit in shape, though its colour is white, and it is exported to China; and a kind of native verdigrease. Coal is also brought from the districts eastward of Kokan, towards Cashgar.

10. The numerical strength of cavalry which these Uzbek States can furnish, though it be not after all very considerable, may suggest an idea of their power, **Troops of the Uzbek States.**

too favorable to them. As soldiers, the Uzbeks are much inferior to the Toorkmans; and, I believe, to the Kuzzuks, and all the wandering tribes. The horse is so common that every man can procure a mount of some kind, for these animals are driven about in flocks of thousands, like cattle in other countries, and sell from one to two tillas a head (15*s.* to £1 10*s.*) Besides his use in war, the horse is here an article of provision, he is also used to plough, and to drag the ferry boat across the rivers, and further, is extensively exported to other countries. But many of these horses are of small size, and very inferior animals, and though "clouds of cavalry" may not be an inapplicable term, where it is unusual to be seen on foot, these tribes are more remarkable as plunderers than soldiers; still they endure with patience, great hardships, and fatigue, and though badly armed, do much injury in the neighbouring countries, while steppes and desert protect them in their own.

ALEX. BURNES,

*On a Mission to Cabool.*

*Cabool, 20th Feb.* 1838.

BENGAL SECRETARIAT LIBRARY

No. X.

# NOTICE

ON THE

# AFFAIRS OF CANDAHAR IN 1838,

## WITH A SKETCH OF THE PRECEDING DOORANEE HISTORY.

By Lieut. R. LEECH, *Engineers,*
*Assistant on a Mission to Cabool.*

General Remarks.

Perhaps at no time since the disorganization of the Kingdom of the Dooranees, has Candahar appeared to a greater physical, and in consequence a greater moral disadvantage than at present. Harassed from the West as the Sirdars of Candahar are by Shah Kamran of Herat, and dreading the ambition of their Brother Dost Mohomed of Cabool, their struggles to gain strength to cope with the one, and defy the other, are followed by unpopularity, jealousy, and hatred, among the inferior chiefs of their one tribes, whom for their own views of aggrandisement they seek to ruin; and by the imprecations of the mercantile and labouring classes, on whom they are obliged to impose burthensome taxes, to keep up the little power they possess. Among their immediate retainers even they might in vain seek for attachment; arrears of salary, unrewarded services, and arbitrary confiscations forbid the feeling. Possessing no right to rule than that of fortune and the sword, they have no affection for their country or subjects. Their ambition is the ambition of robbers, and their law the law of caprice. This might seem to be the picture of any small state under an arbitrary Government, at any time, and in any part of the world: but the existence of this state under a triumvirate of brothers, each jealous of the other, constitutes its peculiarity; and it is a matter of wonder that they should have so long escaped the dagger of the assassin; (their tyrannical acts daily procuring them fresh enemies, ruling a barbarous nation, and being undefended by a standing army or even a body guard.) It is only to be accounted for by the fact that no man could here trust his neighbour with such a plot; and I question whether any of the political factions of the country are composed of more than an individual.

Taxes.

2. Such are the taxes, that they extend from that on the murder of a citizen, to that on the sale of a pair of shoes, and the Sirdars may literally be said to live from hand to mouth, for, what perhaps is known in no other capital city of the world, the taxes are levied daily.

3. Candahar may be termed the cradle of the Dooranees for in this principality are found the map of the tribes of Papalzais, Barakzais, and Alakozais, and the tribes included under the title of Punchpáy, viz. Noorzai, Alezai, Isanezai, &c. &c.

4. Before entering on the topic of the connection which exists between Candahar and the several other powers of Affghansthan, it will be to the purpose to sketch briefly the history of that country subsequent to the time of Ahmed Sháh.

Ahmed Sháh.

5. This chief found himself at the head of Affghan nation in A. D. 1747, and retained his position chiefly from the fortunate accident of the treasure of the Persian conqueror, Nadir Shah, his predecessor, falling into his hands at the same time: for had he not been thus fortunate, he would have found a rather perplexing opponent, in his brother chieftain Hajee Jamal, a Barakzai, the grandfather of the present chiefs of Affghanistan, whose tribe had at all times been one of the most numerous and powerful of the Dooranees.

6. Hajee Jamal it is said for some days kept up a separate state, paying his new retainers in leather, a caravan of which commodity had fallen into his hands; Ahmed Sháh however persuaded the old chief, who was almost in his dotage, to undertake the Haj (pilgrimage to Mecca.)

7. Ahmed Sháh after carrying his arms into Turkistán and India, against the latter of which he made seven campaigns, died in 1773 being succeeded by his son Timoor Shah, not without some opposition being made by his brother Abdul Khalak at Ghaznee.

Timoor Sháh.

8. This prince had not the ability to follow the successful steps of his father, or to consolidate the conquests of the former reign; he died at Cabool in 1793 without any thing worthy of notice marking his reign.

9. On his death a faction headed by his favorite queen, placed Prince Zemán on the throne of Cabool. Candahar was seized by his elder brother Hamayoon, Peshawer by Abbas, another Prince of the blood, and Herat by Hajee Fairozad-deen and Mahmood.

Shah Zemán.

10. Shah Zemán during the early part of his reign, listened to the counsels of his minister Ramatulla Khan, and wasted his power in ill timed invasions of India. It was this king that raised Runjeet Singh to consequence in the Punjab, having created him viceroy there. Shah Zemán previous to one of his invasions of India rejected his brother Hamayoon from Candahar, and taking him prisoner with him to Bhag, there blinded him; he also imprisoned Abbas and secured Peshawer. On his return from one of his latest campaigns, having detached the Shaheeuchee-bashee with a force against the Sikhs (who was killed at Guzerat) his Vizier Ramatulla Khan persuaded him that his nobles had entered into a conspiracy to dethrone him, and that they held their counsels at the house of a learned and pretendingly pious man Myan Ghulum Mahammed. Among the nobles, was Penda Khan the father of the present Affghan Chiefs, who received the title of Sirfraz Khan from Timoor

Conspiracy.

Shah for his brave conduct in the battle of Multan; Shah Zeman had him with several others of the principal nobles put to death in Candahar. His wife with her eldest son Fatteh Khan fled to Mahmood who was in retirement in Persia; they collected a force, and took Herat, while Shah Zeman was in a campaign in the Punjab, from his sons Princes Naseer and Hyder: this news brought Shah Zeman, from Hindoostan; Mahmood had in the interval taken Candahar from Prince Kaisar, and a battle took place between the two rivals at Mukud, which ended in the defeat of Shah Zeman, who fled to Cabool, where, however he could not keep his position, but retired to Peshbulak, almost alone and took refuge in the house of a mulla named Ashuk, who betrayed him to a party that Mahmood had sent in pursuit of him; by whom he was taken a prisoner to Cabool, where his eyes were put out, and his Vizier Ramatulla Khan after being paraded through the streets on an ass, was beheaded.

11. Shuja-ool-Moolk, the full brother of Shah Zeman, who had been left in charge of the Government of Peshawar, and of the treasury, collected a force, and marched towards Cabool; he encountered the army of Mahmood Shah at Ishpán where suffering a defeat, he retired to Teera, and took refuge with a Khyberee by name Mahomed Ameen Khan: Mahmood Shah, with his son Prince Kamran, and Vizier Fatteh Khan then proceeded to Peshawar; which having occupied, they again returned to Cabool bringing with them a considerable treasure. Mahmood Shah.

12. At this time a quarrel took place between Vizier Fatteh Khan, and the Mukhtyar-a-dowlá Sher Mahammed Khan (the son of Shah Walee Khan, Vizier of Ahmed Shah, and father of Ata Mahomed Khan the Governor of Cashmere) for the office of prime minister. Mahmood Shah sent the former, with his son Prince Kamran to hold the Government of Candahar, and kept the latter with him. This chief shortly afterwards performed good services in defeating the Gheilzes at Máidán, who had proclaimed Abdul Raheem Khan Hotkee, King, and Shahhadeen Khan Tokhee, Vizier. In this battle other noblemen Gulisthan Khan and Ahmed Khan Noorzai performed good service to Mahmood.

13. This monarch had, however, now become indifferent to the distribution of justice, and his reign was for a time threatened with extinction. A Sayad had at that time considerable influence over the Soonnee inhabitants of Cabool: this man by name Meer Waiz had connected himself with Sher Mohomed Khan the Vizier. A petition was made to the king to make retribution on the Kazalbash portion of the inhabitants, for the murder by one of their body of a Soonnee boy while in the public bath. The king turning a deaf ear, application was made to the Lord Bishop (if he can be so termed) who raised the Soonnee population, and sent an invitation to Shuja-ool-Moolk to repair to Cabool, who on his arrival there, found his rival imprisoned and at the mediation of the blind Zeman spared his eyesight; though he kept him in strict confinement.

14. Kamran and Vizier Fatteh Khan took refuge in flight, and retired to Maroof while Shuja-ool-Moolk occupied Candahar; here he installed Noor Dil Khan in the honors of Fatteh Khan his elder brother—he, however, afterwards enticed the Shuja-ool-Moolk.

latter with promises to Candahar, where he imprisoned him; Meer Alam Khan Noorzai acted as his jailor and in prison once offered indignity to his captive, by kicking him in the face and forcing out two front teeth—Shuja-ool-Moolk at last released the Vizier on the condition of getting his sister Taj Bebee in marriage, and restored him to his honors. He then made a descent on Sinde, and returned through Derajat and Peshawar to Cabool, where he fitted out an army under Sher Mahomed Khan Mukhtyar a doulah for the conquest of Cashmeer, then held by Abdulla Khan, the father of the present Vizier of Herat, Yar Mahomed Khan, who for some time withstood a siege in a fort of his own near Shahabad, but finally surrendered, having first drank poison. Sher Mahomed Khan left his son in charge of the Government of Cashmere, and returned to Affghanistán with a considerable treasure.

15. Shuja-ool-Moolk had in the meantime appointed Akram Khan his Vizier, and was at the time of Sher Mahomed's arrival in Cabool engaged on a descent on Sinde. The latter enraged at his being superceded, placed himself at the head of a faction, and raised Prince Kaisar the son of Shah Zeman, whom Shuja-ool-Moolk left in the Government of Cabool, to the throne This news reached the Shah while in Sinde, he returned through Derajat (from whence Fatteh Khan left him) and joined Mahmood at Peshawar, where Sher Mahomed with Prince Kaisar offered him battle; the latter was forced to flee, and the former fell into the hands of the Shah who beheaded him; he then fitted out an army under Akram Khan against Cashmere, held by Ata Mahammed Khan, who had joined his father the late Vizier in his rebellion.

16. Shuja-ool-Moolk returned to Cabool, where he found Meer Waiz (the Lord Bishop) had on account of the execution of Sher Mahomed, released from prison the Princes of the blood, and what was a more irreparable act released Mahmood and Kamran, the former the Shah again secured, but the latter were beyond his power in Herat. The Shah then marched to Candahar from which place he sent to have Meer Waiz murdered; which act was done to his satisfaction; thence making another descent on Sinde, he returned by Derajat to Peshawar, where he was joined by Akram Khan, who had been defeated in Cashmere.

17. News at this time arrived that Mahmood, Kamran, and Fatteh Khan had collected an army, and had taken Candahar, and subsequently Cabool; Shuja collected an army, and gave battle to his rivals at Namla, but being defeated, with the loss of considerable treasure, fled through Chira to Attock and sought protection with Runjeet Singh, then ruler of the Punjab; where not receiving good treatment and being defrauded of the famous diamond the Kohinoor by that ruler, he sought protection from the British in Loodiana having reigned seven years. It was after this battle that Fatteh Khan by the execution of Meer Alam, avenged the loss of his teeth.

Shah Mahmood.

18. Mahmood then for the first time, secure of the throne, proceeded to Peshawar; in the Government of which place he installed his brother Ayoob, and gave him as a co-adjutor, Mahammed Azeem Khan, the brother of the Vizier Fatteh Khan; returning to Cabool he then reinstated another brother Prince Hasham, with Sultan Mahomed Khan, another of the Vizier's brothers, and proceeding thence to Candahar, left Prince Kamran and Noor-Dil-Khan in charge of the Government:

he finally retired to Herat, and appointed his brother Prince Ferozodeen, Governor; being assisted by Kohin Dil Khan, another of the Vizier's brothers, and Nuwab Jabbar Khan was made Governor of Derajat.

19. Mahmood then returned to Peshawar, and detached Vizier Fatteh Khan for the conquest of Cashmere, who, leaving his brother Ata Mahammed Khan, at Peshawar, took Mahammed Azeem Khan with him; and having defeated Ata Mahammed Bamezai, and taken Cashmere, installed that brother in the Government, who held it for three years before he had to resist an invasion of the Sikhs and a subsequent one of Shuja-ool-Moolk; Ata Mahammed fled to Candahar, where Kamran gave him a post about his person; and Jahan Dad Khan his brother surrendered Attock to the Sikhs.

20. Mahmood had in the mean time appointed Ibrahim Khan Jamsheedee Vizier; which considerably annoyed Vizier Fatteh Khan. Mahmood appointed him to proceed with a force and take Herat from Prince Ferozodeen who had have paying tribute to Persia. This he accomplished, took Ferozodeen prisoner, ransacked his treasure, and harem, and being induced by the promises of assistance made to him by a discontented Chief of Khorasan, Mahammed Khan Kohee by name, he endeavored to carry his arms into Khorasan, but being defeated by the Prince Governor of Meschid, he retired to Herat; where Kamran also repaired, leaving his father Mahmood in Candahar. Here at the instigation of his Vizier Ata Mahammed Bamezai, he seized Vizier Fatteh Khan and put out his eyes. Dost Mohamed Khan, who now first figures in Affghan history, was with his brother; he made his escape, and joined Mahammed Azeem Khan in Cashmere: the Sikhs had in the mean time taken Peshawar from Yar Mahomed Khan though they only occupied it three days.

21. Mahmood Shah and Kamran taking with them the blind Vizier came to Candahar, whence they detached Prince Jehangeer, Kamran's son, and Ata Mahammed Bamezai, to take Cabool from Sultan Mahomed Khan, who vacated the city, and fled to his brother in Cashmere, accompanied by Yar Mahomed Khan from Peshawar.

22. Dost Mohammed had been furnished in the mean time by his brother Mahammed Azeem with 14 lacs of rupees to collect an army, he proceeded with this force to Cabool, where he defeated Jahangeer, and seizing Ata Mahomed Bamezai deprived him of sight. Kamran brought a force from Candahar, and caused Vizier Fatteh Khan to be massacred in his own presence, at Saidabad; he then advanced to within a few miles of Cabool to Cháraseequ, where he was engaged by Dost Mohamed, who gave him a signal defeat, and Sher Dil Khan, having in the mean time come from Maroof and seized Candahar, he was obliged to retire to Herat. Afterwards paying to Persia the same tribute that Ferozodeen had done.

Massacre of Vizier Fatteh Khan.

23. Mahammed Azeem Khan leaving his brother Nuwab Jabbar Khan in the Government of Cashmere returned with a force to Peshawar, where he with Yar Mahomed, proclaimed Prince Ayoob King, while Dost Mohamed in Cabool pro-

claimed Sultan Ally, another of Mahmood's brothers; Azeem Khan arriving in Cabool instigated Prince Ismael, the son of Prince Ayoob, to murder Sultan Ally, which he did in open court. Dost Mohamed taking offence retired to Ghaznee which he took from Ghazee Khan, whom he put to death; here Azeem Khan followed him, a battle took place which ended in Ghaznee being given to Dost Mahomed. Azeem Khan thence proceeded to Candahar, and made a descent on Shikarpore, and returned again to Cabool through Derajat and Peshawar; whence he again returned with a force, and engaged the Sikhs at Nousher, where he was defeated. The Sikhs occupied Peshawar for 15 days, and then evacuated it in favor of Mahammed Azeem Khan and brothers, on condition of their paying a yearly tribute of 40 horses and 40 Kharwars of Bhada rice.

Habeebulla Khan.

24. Mahammed Azeem Khan returned to Cabool, where shortly after he died, and Habeebulla Khan his son succeeded as head of the family. A short time afterwards a dispute arose between him and Dost Mohamed, which ended in an engagement, and the retreat of Dost Mohamed Khan to Candahar, and of Ameer Mahomed Khan to Ghaznee; the former succeeded in interesting his brothers Sher Dil Khan and Noor Dil Khan in his favor, who proceeded to Cabool with him on a pretence of reconciling him to Habeebulla Khan; on their arrival they however seized the latter, Sher Dil, and Noor Dil Khan's taking his treasure, proceeded back to Candahar leaving Dost Mohamed Khan in possession of Cabool, and of the person of Habeebulla who however received an allowance.

25. At this time Syad Ahmed, a fanatic made his appearance in Cabool; here he was not treated with the respect by Dost Mohamed which he thought his avocation, viz. a religious war on the infidel Sikhs, ought to secure for him; he retired to Peshawar where Sultan Mahomed Khan, who had been ejected from Cabool by Dost Mohamed, and Yar Mahomed Khan joined him, and several engagements took place with the Sikhs. Runjeet Singh succeeded in bribing Yar Mahomed with promises to poison the Syad during one of their engagements; this he attempted but without success, and the Syad retreated to Panchtar in the Eesafzai country, whence he annoyed the Sikhs in nightly attacks.

26. The Sikhs bribed Yar Mahomed a second time to do away with the Syad; they both collected forces and a battle took place in which Yar Mahomed was killed, and Sultan Mahomed was forced to retreat, the Syad however recalled him, and giving him confidence reinstated him in Peshawar, and himself repaired to the country of Eesafzais, and carried on a predatory war with the Sikhs, in one of which he was slain.

27. Sultan Mahomed Khan continued in possession of Peshawar, paying tribute to Runjeet Singh. Shuja-ool-Moolk then fitted out an expedition and promising Runjeet Sing Peshawar proceeded viâ Sinde, and besieged Candahar, but on Dost Mohamed coming to its rescue, he was forced to flee again. The Sikhs having taken possession of Peshawar, Sultan Mahomed retreated to Cabool, where Dost Mohamed collected a force of Ghazees (crusaders) and accompanied Sultan Mahomed to Peshawar, and the armies remained opposed to each other for

fifteen days when Runjeet Singh intrigued with Sultan Mahomed Khan to get Dost Mahomed to retire, which he did, himself remaining more dependent than before on Runjeet Sing.

28. This brings events up to the present time where we find Kamran the same pageant in the hands of Vizier Yar Mahomed, as his father was in those of Vizier Fatteh Khan holding the city and territory of Herat, and still when opportunity offers making campaigns on Candahar, which he considers a revolted province of his kingdom. In Cabool and its dependencies, Ghaznee and Jalalabad we find Dost Mahomed Khan pursuing the example of his illustrious brother the Vizier, and trusting none of the subordinate Governments to any but his own sons picturing in imagination his becoming a second Ahmed. Peshawar is now a Province of the Punjaub, and Candahar we find ruled by three brothers, Kohin Dil, Raham Dil, and Mehr Dil Khans, yielding a revenue of not more than 8 lacs of rupees, and furnishing an army of 3,000 good Cavalry, and 1,000 Infantry and 15 guns, whose increase would however keep pace with any increase of funds.

29. The country though well watered is uncultivated, as the rulers who possess nine-tenths of the land will not rent it without an immediate return; or grant a water lease but on exorbitant terms, and the warlike tribes who under Ahmed carried their arms to India and Persia, finding themselves oppressed at home are ripe for any change of Government, provided it does not interfere with the established religion.

30. Whatever the Sardars have to fear from the two aspirants to the Affghan crown, Shuja-ool-Moolk and Kamran, to whom might perhaps be added a third (their brother Dost Mahomed) they were secure from attempts to supplant them by other Duranee Chiefs.

With this preface a consideration of the Candahar Court may be commenced by a picture of—

31. Kohin Dil Khan; his age may be 45, possessing a commanding aspect, index of the superiority and respect he actually possesses above his coadjutors. In the absence of Dost Mahomed Khan, by whom he is at present eclipsed, he would ornament the Affghan nation as their head, his natural bravery is checked, and he is alone prevented rising to an equality with his brother of Cabool from poverty, which has become his portion rather to his honor than his reproach in times when he had only to divest himself of his scruples of right (when all did wrong) to enable him to invest himself with considerable wealth; he is allowed by his brother of Candahar a carpet throne, and is addressed by Dost Mahomed himself as his superior, as he is the head of the eldest existing branch of the family, he holds the castle and territory of Gereshk, in addition to his share of the whole country. He has a large family, two sons of which are alone of age; Mahomed Sadeek Khan, Governor of Greeshk; and Mahomed Omer Khan whom it was lately proposed to send to Persia to conciliate Mahomed Shah, and fend off an invasion of Affghanistan now being prosecuted by that monarch. He is influenced entirely by the counsels of his confessor Sahabadeen Ghilzee.

32. Sardar Raham Dil Khan; a man of 43, has in his train the wealthiest nobles of the state, and being jealous of his elder brother, is constantly involved with him in petty quarrels, and is ever taking affront at childish trifles, and retiring pouting out of the city till coaxed back; he is avaricious, and on that account has cultivated the friendship of the British Government more than his brothers; he is of an indolent disposition, his counsels are influenced considerably by his uncle Khuda Nazar, a Ghilzee, with whose tribe he has more intercourse than his other brothers, which he would wish to be thought authority; he is also minister to the triumvirate for the affairs of Balochistan or as he would wish to be called "Lord Governor" of it: Mehrab Khan the chief corresponds through him. He is much attached to his brother Sultan Mahomed Khan, and on that account has been suspected of tampering with the Sikhs: his confessor or Peer Myan Ghulam Siddeek possesses a great influence over him; he has no sons who have yet grown into notice.

33. Sardar Mehr Dil Khan may be 40 years of age, cunning and intriguing, though inclined to dissipation and extravagance: he acts as minister for foreign affairs, is on better terms with Dost Mahomed than his brother, as his counsellor Mulla Rasheed is the brother of Dost Mahomed's Naib, Ameer Akhunzada. Is mediator between his two brothers in their quarrels for which office he has a certificate, most solemnly sworn to by both, which is renewed every year. Was instrumental in forming the late connection with Persia, which was nearly producing the ruin either of Affghanistan or of his own house; possessing greater literary talents, and taste for diplomacy than his brothers, he conducts all their foreign connections: and finally is much disliked by the merchants, as a part of his income is derived from exorbitant custom duties of the city.

34. Meer Afzal Khan, the eldest remaining son of Sardar Noor Dil Khan, is about 30 years of age; he is allowed 60,000 rupees a year, and has command of 400 horsemen: he is regarded with jealousy by the Sardars; as kindredship here is but a slight bond: he is a man of agreeable manners, and some education and owes his allowance to the good will of Mehr Dil Khan and the Sardar's sister, widow of Meer Alam Khan; he is at enmity with Mahomed Sadeek, and never even meets him, and it is not to be doubted that he entertains wishes prejudicial to the interests of his uncles.

35. The *widow* of *Meer Alam* sometimes succeeds as mediator in the quarrels of her brothers, and is treated with much respect by all of them; she is the head of the family of Sardar Mehr Dil Khan, to whom she is much attached.

36 *Mulla Sahabdeen Ghilzee* was formerly a Mulla of moderate attainments, and had the fortune to be selected as Tutor to Kohin Dil Khan, when a boy; who when he grew up, and became Governor of Candahar, treated him still with the respect of a pupil, going constantly to visit him. This honor led to thousands flocking to him daily, many attributing to him supernatural power—owing to his having once interceded with Kohin Dil Khan for a thief with success, his village of Mazra of which he is called the Peer, (half saint half confessor) has become a complete "city of refuge."

37. *Hajee Khan, properly Taj Mahomed Khan*, a Kakur by cast, a man of considerable note in the country both as being one of the chiefs of a large independent clan, and as having distinguished himself both in the field and counsel, has lately sought service with Rahim Dil Khan, who has allowed him nominally 60,000 Rupees a year and the command of 300 horsemen, merely to prevent him joining the Sikhs or Persians. On account of a supposed intrigue with the former during the late war, Dost Mahomed discharged him; he is a man of a ready address and from the time of Vizier Fatteh Khan has been constantly handed backward and forward between the Barakzie brothers; he will in a few years most probably join either the Sikhs or Uzbecks, his arguments are heard in council, though his sincerity is often doubted. Hajee Khan.

38. *Khuda Nazar Khan Ghilzee*, uncle of the present Sardars, is a man of no consequence in his own tribe: he receives 300 Rupees a month, and commands 300 men and could collect 1000 men of his tribe to join the Sardars in a campaign; he possesses great wealth for Affghanistan, having 10 lacs of Rupees worth of jewels and capital; the former of which was it is said the property of Mahomed Azeem Khan; he is extremely avaricious; and has great influence in the counsels of Sardar Rahim Dil Khan. Khuda Nazar Khan Ghilzee.

39. *Faiz tallab Khan Noorzai* is the head of a considerable portion of his tribe, was a few months back under Kohin Dil Khan, who on some pretence discharged him. Sardar Rahim Dil Khan took up his quarrel, which so offended his brother, that the latter threatened to retire from the Government, and become hermit with his confessor the Peer of Mazra. He after a few days of sulkiness, permitted Mehr Dil Khan to coax him back; and agreed to the entertainment of Faiz tallab, though he forbad him to enter the city; this Chief is now in disgrace, but it is impossible to tell in this changing country, how soon he may be recalled to place and honor. Faiz tallab Khan Noorzai.

40. *Sobhat Khan Andad Ghilzee* is one of the Chiefs of Rahim Dil Khan; he receives 2,000 Rupees a month and has a command of some horse; he has some property, perhaps a lac of rupees, and has considerable influence with this Sardar—he could bring 500 men of his tribe to the wars of the Sardars; his connexions are however in the employ of Dost Mahomed Khan. Sobhat Khan Andad Ghilzee.

41. *Ramzan Khan Hotak Ghilzee* is subservient to Kohin Dil Khan, of whom he is "akhanamada" or nobleman, he enjoys a Jagire of a lac of rupees, and could collect 100 horsemen from his tribe for the Sardars; he possesses considerable influence in Candahar, though not in the confidence of the Sardars. Ramzan Khan Hotak Ghilzee.

42. *Dost Mahomed Khan Juwansheer* Kazalbash Naib of Rahim Dil Khan, possesses some wealth, is distinguished in the field, has a lac and a half rupees, and as his title intimates is in the confidence of that Sardar. Dost Mahomed Khan Juwansheer.

43. *Amenulla Khan* receives 30,000 Rupees a year from Kohin Dil Khan, and commands 100 horse, he was formerly with Dost Mahomed, and before that with Mahomed Azeem Khan and Habeebulla Khan; he is a Barakjy Parseewan by tribe, to his quarrel with Habeebulla Khan, Dost Mahomed partly owes his success, he is an adviser of the Sardar. Amenulla Khan.

Moola Yoonas Hatak Ghizee.

44. *Moola Yoonas Hatak Ghilzee* is another influential man about the person of Sardar Kohiu Dil Khan, he has command of 100 horsemen, and could bring 500 Ghilzees to aid the Sardar in his wars.

Meerza Ahmed Khan Parseewan.

45. *Meerza Ahmed Khan Parseewan* a Tajak, is a man of good sound sense, and is one of the men possessing greatest influence with Sardar Rahim Dil Khan, he has command of 100 horsemen.

Mulla Nassoo Mushnanee.

46. *Mulla Nassoo* a Mushnanee by cast, is the private secretary of Kohin Dil Khan, has no fixed salary, but is the entire manager of the Sardar's revenue, he is a man of rough manners, and moderate talents, and connects himself with the Government merely to protect his trade, which he carries on to a considerable extent, and it is from foresight of that increasing, that he would wish to see the Sardars connect themselves with the British Government.

Mulla Rasheed Barakzai.

47. *Mulla Rasheed Barakzai* the deadly enemy of the former, is the adviser of Sardar Mehr Dil Khan, he is crafty, avaricious, and revengeful, has considerable property, and is engaged in a large trade. He is not however trusted on all subjects, as he and his brother the Naib of Cabool are in the interest of Dost Mahomed Khan; he might be brought to any bad act that injured others, and could be made instrumental to no good one, that did not profit himself, he has been the ruin of many merchants, having excited the cupidity of the Sardars, by description of the formers' wealth. He is entertained, or flattered like a pigeon to be plucked in the day of the Sardar's need.

48. The Mulla or the Priest *faction* are not regarded with respect by the Sardars themselves, who do not respect their order except in the persons of Peers (recluses) or faqeers of the higher order, to whom extraordinary virtues, or abstinence from vices are attributed. They are however influential with an illiterate public, especially when the rulers depart at all from the written law, as was lately shewn to be the case, when the Sardars refused to allow the Ghazees (crusaders) of Candahar to go to the succour of Herat; they then threatened to shut up the mosks and forbid "bang" ("call to prayers") to be given.

Sheeah part of the Kazalbash.

49. *The Sheeah part* of the Kazalbashes here, cannot be called a faction, as they are either artizans or Meerzas (writers) having no power in the Government; the principal man among them is Hajee Abbas, who has been ruined in mercantile speculations. Rahim Dil Khan's Naib, Dost Mahomed and his brother Jan Mahomed once employed on an embassy to Calcutta, though Kazalbash by tribe, have become Affghanized by habit and interest: though pleased and evidently shewing they are so at the prospect of Mahomed Shah taking Herat, the faction are afraid to establish a communication.

The Ghilzee faction.

50. The Ghilzee faction in Candahar consist of the powerful chiefs above enumerated, who though hating the Duranees in heart, as usurpers of their power, are content to serve them, that they may in some way have the profits of their passing power. They are suspected of having lately sent overtures to Mahomed Shah

ing their obedience and the assistance of their tribe to root out the Duranees, and to be put in their places, for which they would pay homage to Persia; this is however a mere report. The men of this faction are not possessed of any high qualities, and are seldom collected among themselves for any length of time.

51. Having thus sketched the Candahar Court, the next object will be to give a sketch of the Sardar's connection with the neighbouring states: (their power in Seistan, Hazarajat among the Taimanees and Ghilzees will be or has been described in separate papers.)

52. *Connection with Runjeet Singh.* That ruler wishing to employ Sultan Mahomed Khan to gain a footing in Affghanistan, and to bring over his brothers, often reproached him with indifference to the interests of him, his master, and as undeserving the title of Meer i Affghan, which he intended to confer on him when he should have subjugated that people; this acted on the fear of Sultan Mahomed, and as at that time some horses had arrived from his brother Raham Dil Khan as a present in charge of one Nazar Sher Mahomed, he did not hesitate to pass them on to Runjeet Singh, as tribute from Candahar; Runjeet Singh highly delighted sent presents of khinkab, elephants, shawls, &c. for the three Sardars in charge of Khoja Mahomed Khan, the son of Sardar Sultan Mahomed, who on his arrival in Candahar was slighted by all, but Sardar Raham Dil Khan; the other brothers refusing to receive their presents: this gave offence to the former who reproached them with their changability, as they had themselves once suggested an alliance with Runjeet Singh in order to root out Dost Mahomed; he retired in disgust to Pishing, whence he dismissed his nephew with return presents not for Runjeet Singh, but for his brother, leaving it however optional for the latter to pass them on to the Maharaja or not. The name of Sikh is not so much abhorred in Candahar, as it is in Cabool—men even talk of the rule of that people being preferable to that of Persia, if one or the other is destined to subjugate them.

53. *Their connection with Sinde* will of course now be at an end, since the establishment of British interest in that country. In the time of Timur Shah the Sindians paid tribute to the amount of 22 lacs of rupees. In subsequent reigns they paid three lacs of rupees to Sardar Mohomed Azeem Khan. Sardar Raham Dil Khan was the last Governor of Shikarpore, whence he retired on a pretence of being recalled by his brothers; but actually fearing an attack of the Sindians, leaving a Naib, Abdul Mansoor Khan, in his place, who was forced by the threats of the Sindians to evacuate the place; to Sardar Raham Dil Khan's holding the Government of Shikarpore, is entirely to be attributed all the wealth he has. Connection with Sinde.

54. *The state of Candahar has lost its influence over Khelat.* Ahmed Shah instated Naseer Khan, an Arab by descent, in the Government; ordering him to furnish a contingent of 12,000; the pay of which he should always receive. In this state things were until Sher Dil Khan came to the Government of Candahar, when Mehrab Khan, the present Chief of Khelat, receded in some manner from his allegiance, which led to an expedition being fitted out, which made a few marches Khelat.

towards Khelat, but Sher Dil Khan being killed by the stroke of a hot wind, the expedition was delayed, until headed next year by Noor Dil Khan and Kohn Dil Khan; Mehrab Khan in great alarm sent his mother to Candahar, with three lacs of Khelat rupees (which are, however, of little value) to propitiate the Sardars. The expedition was put off, and the old lady despatched with honor and presents. Mehrab Khan about eight years ago, killed his brother the ruler of the Province of Sarewan, and imprisoned the son Meer Shah Newaz Khan, who during Shujah's expedition succeeded in escaping and joined the latter, and on his defeat remained in Candahar, receiving a nominal allowance from the Sardars, whom he tries to excite to fit out another expedition against Khelat; this they are afraid to do, as Mehrab Khan would immediately tender his allegiance to Kamran. Shah Newaz Khan's presence in Candahar is the source of great alarm to his uncle Mehrab, who to keep his ground, and ward off an invasion from Candahar, occasionally sends presents, and asks their instructions in conducting his foreign correspondence. When Herat was first besieged he wrote to offer his contingent of 12,000 men, provided he received their pay to accompany the Sardars, to Herat. Mehrab Khan will most likely receive the allegiance of more of the Baloch tribes than he already possesses, when Sinde shall have become subject to British control.

55. *Connected with Persia.* Since the invasion of Affghanistan by Nadir Shah, the country has not seen another enemy further in her territories than Herat, which has on several occasions been besieged, but without success. A'ghá Mahammed Shah after his expedition to Meschid, and on his way to punish Ibrahim Khan, the Governor of Sheesha, the capital of Kurabagh, who had rebelled, despatched an Elchy to Shah Zeman with the following message,—"Tell the son of Timur Shah to expect me as his guest in Candahar on my way to India, which by the blessing of GOD I intend to subdue." During the reign of his nephew and successor Fatteh Alli Shah, Mahmood, his son Kamran, and Vizier Fatteh Khan found an asylum for some time in Teheran from the pursuit of Shah Zeman; during this reign two Embassies were sent to Candahar by Hassan Ali Mirza, the younger son of Fatteh Ali Shah, Prince Governor of Meschid, to secure the interest of the Affghans in the struggle for the throne, anticipated on the death of his father; this intrigue was made known to the heir apparent Abbas Mirza, by Rajá Kouli Khan Kurd, a chief of Khorasan. It was the fear of this faction that subjected Abbas for a time to the baneful influence of Russia. Hassan Ali Mirza had in person sought the interest of Kamran to assist in placing him on the throne. On the accession of Mahammad Shah to the throne of Persia, the Sardars sent a mission of congratulation, at the instigation of a disgraced noble of Kamran, Vakeel by name, under Azeez Khan, a Popalzai, who during his residence in Teheran, was the guest of one Abbas Khan, formerly groom of the stole to Kamran, which latter the Russian envoy had engaged in his interests. During the stay of the Candahar Elchy, a merchant Hájee Kareem Candaharee, at the request of the English envoy, waited on the Candahar Elchy; and a visit to the envoy ensued: This by the representation of the Russian envoy led to the Shah slighting Azeez Khan: he was afterwards dismissed in company with a return mission from the Shah, under Meer Mohommed, a servant of Abbas Khan and a Sayad. This man on his arrival in Candahar had the honor of a visit from the

two younger Sardars, accompanied by the son of the eldest: This honor was intended of course to reach the ears of the Shah, though the Sardars told their own court that the visit was paid merely in consideration of the envoy being a Sayad, and to offer him condolence on the late demise of his brother. Meer Mohommed brought many arguments for the propriety of the Sardars opening a communication with the Russian envoy; on his dismissal he was accompanied by Taj Mahomed Khan, who carried presents for the Shah with common complimentary letters. He again on his return was accompanied by Kambar Ali Khan, who brought proposals for a treaty; the object of which was to occupy the Sardars, while Mahammad Shah attacked Herat; subsequent occurrences have already been detailed in the despatches of Captain Burnes, as well as the connection of the Sardars with Russia.

56. The Sardars, besides as Barakzais looking upon Kamran with hatred as a Sadozai, and a lawful monarch, the enemy of their usurpation, and as the descendant of the murderer of their father, are possessed with a still bitterer hatred towards him, not so much for the mutilation and subsequent murder of a brother, the founder of their power in Affghanistan, as for the murder of that brother considered as the founder of the power of that same Kamran and his father Mahmood; so blinded are they by this hatred, that to use an eastern phrase, they would throw themselves into fire provided they could draw Kamran after them. Kamran.

57. Subsequent to the defeat of Kamran by Dost Mahomed Khan, and his final retirement to Herat, he has made two expeditions for the recovery of Candahar; one under his son Prince Abbas who was defeated by Sher Dil Khán at Zamindawar, the second was made in person last year; he advanced to Bakwá with a considerable force, and Kohn Dil Khan did the same to Greeshk whence he detached Bákár Khan to Washer with a hundred horsemen, who were surprised by a party under Yar Mahomed Khán; losing 3 men killed and 26 taken prisoners they retired to Greeshk: and Kamran turned his arms against Lásh which place he was besieging, when news of the present Persian invasion led him to hasten back to Herat, and make preparations for the siege.

58. *With Cabool the Sardars* see the disadvantage of remaining unconnected, but they fear the Ameer's ambition should they draw close; they speak of him as possessing little ability, and still less honor and faith. They do not, however, fear him, with the Ghilzees between them, as they rely upon having the latter in their interests; had they the guarantee of the British Government for the security of their possessions from his encroachments, they would not hesitate to acknowledge Dost Mahomed's supremacy. Sardar Kohn Dil Khan, it is said, formerly exchanged Korans with Dost Mahomed as an oath of friendship.

59. Of *Shah Shuja-ool-Mooll* they stand in the greatest dread, as he is extremely popular in Affghanistan, and the tyranny of the upstart Barakzais, has effaced from the mind of the Affghans that of the Sadozais, while the former cannot support Shah Shuja-ool-Moolk.

the dignity, power, or what is most, the show of monarchy; though Shah Shuja is very popular in the country, his constant reverses appear fated in the eyes of the multitude, and with great difficulty could any be found to join his fortunes, without seeing the greatest certainty of success.

(Signed) R. LEECH, *Assistant.*

N. B. The resources, military and financial, of Candahar, will be treated in a separate paper.

(True Copy,)

(Signed) ALEX. BURNES.

(True Copy,)

R. TORRENS,

*Deputy Secretary to Government of India,*
*with the Governor General.*

# No. XI.

# REPORT

ON THE

# SINDHIAN, KHELAT, AND DAOODPUTR ARMIES,

WITH

# A COLLECTION OF ROUTES.

By Lieutenant R. LEECH,
*Bombay Engineers.*

## *Report on the strength and equipment of the Sindhian Army.*

The Head quarters of the Artillery of the four Hyderabad Ameers, Meer Noor Mahomed, Meer Nasseer Khan, Meer Mahomed and Meer Sobdar, are at Ladkhana. There are in all 28 guns said to be ready for field service, 13 commanded by an Armenian of the name of Moosa Khan on 200 rupees pay, 7 by a European of the name of J. Howell, called by the natives Chotha Khan, on the same pay, and 7 by a Hindustany Salabat Khan; there is 1 gun on the Fort, and 1 mortar, although no one in the department knows the mixture necessary or the method of cutting the fuse. The Chotha Khan confesses that the Artillery is incapable of moving to any distance, there is no regular establishment of bullocks, but in time of service they are all pressed, and the villagers of course do not give up their best bullocks.

*Detail of Moosa Khan's Guns.*

Detail of Guns.

No. 1—Gun metal, 4 inches bore, 9 pounder. } Drawn by eight pairs of bullock
„ 2—Iron ditto ditto. } and carrying a charge of 2½ seers.

Ten of the remainder are of iron and one of brass.

No. 3— } Iron, 3 inches bore, 4 pounders.
„ 4— }

The rest are all of 2 inches and 1¾ inches bore.

*Detail of Guns under Chotha Khan.*

They are all of iron. One 3 inches in bore, the others all 2 inches.

*Detail of Guns under Salabat Khan.*

Detail of Guns.

Two guns of gun metal, one of them 5 inches in bore, 18 pounder, the other 4 inches. The other five are of iron of small bores, of 2 and 3 inches. The gun on the Fort is not mounted, it is of iron of 4 inches bore, the gubaree is of 20 inches bore, there is little superintendence on the part of Government over this department so important in European warfare. Rupees 8,000 were allowed by the Ameers at the time of the expected Sikh invasion to mount the guns, this sum was shared it is said by the Commandant of Artillery and the Baloch General, and the old carriages were patched up for 700 rupees—no powder is allowed by the Ameers for practice, and the guns are only fired when the new moon is seen—the powder is made at Bhaug where there is a sulphur mine, the composition is 2 parts of charcoal made from the akh—1 part of sulphur—1 ditto saltpetre.

Composition of Powder.

There are 40 Hindoostany men under Moosa Khan and 40 under Chotha Khan; these men have seven rupees a month. Salabat Khan does not keep up the establishment for which he draws allowances; there is only one man in Sind, now in Hydrabad, of the name of Meer Khan, who can cast guns, the balls are cast in Shikarpoor. There are no carpenters who can make up carriages unless under special direction.

Khyrpoor guns.

There are three guns belonging to Meer Rustam of Khyrpoor, which his Vizier has planted before his door, they are of three inches in bore.

In Hyderabad there were seven small guns opposite Meer Khusro's door on carriages.

*Garrison Guns of the Sindhian Army.*

Garrison guns.

In Hyderabad there are 12 guns, lying dismounted on the ramparts, of five and four inches bore, and about 50 more lying half buried of all sizes, under the former, throughout the Fort.

In the Fort of Bakar there are two nine pounder guns mounted, the rest were removed on the approach of Shah Sooja, to the Fort of Deejy, belonging to Meer Ali Morad, where there were formerly four serviceable mounted ones, and eight dismounted on the ramparts. Of the guns which were taken from Bakar 10 were given to Sehwan Saheb. There was formerly a large gun called mulk i maidan, but it is now dismounted and useless.

Pay.

In time of service the artillerymen in addition to their pay get one seer of flour and two paes a day. The garrison guns are without platforms, they have a pench or elevating screw. The complement of men for serving each gun is eight.

Movements of Artillery.

The movements of the artillery within the recollection of a man who had served 10 years were the following—two or three times they have been moved to Shikarpoor, the last time was when the Sikhs were expected in January 1837; seven guns were then brought the distance of 18 kos, and they reached in three days, they were moved eight months ago to Hyderabad on the occasion of a quarrel between the brothers; they were taken by water, and brought back by water, they were also taken to the Beebrak hills against the Jamalees, once or twice to a place beyond Rojham, a day and night's march, but have never had a trial.

The Meers in time of peace have no more standing army, than is sufficient to guard their persons, and treasury, and to collect the revenue under the kardars, and a few troops to look after the forts. Standing Army.

Their escorts in their hunting excursions amount sometimes to 600 men, collected from the chiefs in whose jagheers their hunting grounds are; they are all cavalry who get forage for their horses, and a seer of flour and four dokras a day, ten dokras being a quarter of a rupee. To the different heads of the Baloch tribe tracts of country are allotted free from taxation in which their followers feed flocks, gather wood, cultivate, and rob. To the head of the tribe is given a six months allowance of grain, a fixed salary and occasional presents to secure his assistance in time of war, when these chiefs are obliged to furnish a certain number of retainers, or rather induced to furnish, for the Ameer's authority is by no means absolute over them. In several instances of inroads being committed by the Jamalees the Meers have detached a force against them, and these threatening measures have been changed on coming up with them for conciliatory ones, and instead of a halter they have given them dresses of honor and golden hilted swords. A soldier is obliged to come into the field with his musket, sword, and shield, and the cavalry with horses, and as every one is armed, there is no armoury kept up. The guns and swords are mostly manufactured in Hyderabad, the prices of a good matchlock is from 10 to 30 Rupees, and for swords 6 Rupees. He is allowed while on field service a seer of flour a day and four dokras for (bod) or a stem, also powder and lead for casting bullets by the chieftain of the cast, who does not get any fixed amount from the Ameer, and as he is not particular in having each chief's troops mustered, the latter is generally considerably the gainer. The cavalry get a quarter Rupee a day, lead and powder, and find themselves and their horses in every thing; others that have distinguished themselves and are tried men get sometimes one Rupee a day; the main strength of the Sindhian army consists in the Baloch tribes; another division is that of the Pathoors, including Jokhyas, Homrys, Karmotee, Balochies and Jathas of the Jatee Purguna and some Hindustanys, about 400 between the four; Rohillas about 50: as the Meers may have in their permanent employ some of the family of the Vizeers, they generally have the command of the army. It seems to be an excellant plan that of bringing the army fresh into the field on small tattoos that cost nothing hardly; they then dismount, and after one or two shots from their matchlocks, on which they dont much depend, they throw them away, and rush on with a shout of ailee ailee well drugged with opium. They are perfectly ignorant of manœuvring. Pay of Contingents.

The military history of the country is entirely in the hands of the travelling minstrels, each cast has a number of fables attached to it which are more formidable to their enemies than their boasted prowess in arms. The Marces are said to be invulnerable although scores of them die every month in cast feuds, and water is said to run out of the muzzles of matchlocks fired on them. The Jokhyas say they have the blessing of a fakeer that they shall seldom have occasion to use their arms, and when they are compelled to do so their enemies shall vanish from before them. It is difficult to obtain correct information of the strength of the casts and even any information whatever, for before giving an answer they try and recal any old ballad that may refer to the point. When I asked the strength of the Mazarees they said, Haóút—

you heard the rhyme "Mazaree bara hazaree," although every one knows that their chief could not muster half that number: all that Balochies pride themselves on is the being expert thieves; a man at Boobak said that when the Balochies were hungry they would gnaw their own flesh and fight till they found their numbers more in proportion to the produce of their flocks and lands than before.

When a man is brave and a good swordsman they call him a Rajpoot, and all disciplined troops they call Tilingees, whom they are in great dread of.

The Mazarees, one of the most lawless Baloch tribes, speak in terms of disgust at the timidity of their rulers for being afraid to punish their depredations. It is a rare sight to see a mountain Baloch without several sword wounds. On asking a man the reason of his being without a scar, at which I expressed much surprise, he untied his turban, and showed me a scroll of paper that he had procured from a fakeer. He looked upon it as a charm, and quoted an instance in which he had experienced its efficacy. He had stolen the turban in the hut of a herdsman who was asleep, and in removing it the man awoke and seizing a club aimed a blow at him which the presence of the charm enabled him to ward off, and to cut the man down the next instant. I found the turban thus gained, and which had cost the owner a limb, if not his life, was worth at the utmost half a rupee. I asked him the reason for running such a risk for a trifle, he said he wanted a new turban, and a man who had not a turban was said to be without his head; not even an order from their ruler could induce a Baloch tribe to revolt from their immediate leader, and as these leaders are all discontented with the present rulers, money would soon bring them over to trust their fortunes to a new Government. The Calorás it is said were much more profuse in the presents they made, and the Jagirs they granted the Baloch tribes, and that Meer Morad had first commenced to swell his own treasury by retrenching them. The Ameers make them look to the caravans, who traverse his dominions for their pay, and not to their treasuries—each of the tribes is in one of these three states, viz. subjection to their natural ruler, service to a foreign power, or independence. Most of the men of the Baloch casts that are about the rulers' persons or in foreign pay have been driven thus to seek their fortunes from starvation alone; when the rain water gets scarce in the mountains, it invariably leads to feuds between neighbouring casts or even divisions of the same cast, for they can on occasion sour their natural milk of human kindness, and draw their swords on their own brothers,—while on an excursion to Lake Manchar, I heard of a feud that had taken place the day before in the neighbouring hills between the Jamalees and Shahanees, they had quarrelled as usual about the right of water for their cattle which had become scarce. Their weapons are very often stones, and they make themselves armour sometimes by lining cloth with pebbles.

Drought.

Stone armour.

Balochies timid in water.

The Balochies as might be expected cannot swim and are timid on the water, they consider cleanliness of person to be effeminate; from the nature of the hills they inhabit, they can never bury their dead, but heap stones on them. The women it is said as in former times in our own country keep up a spirit of romantic honor, and never fail to brand a coward. The Ameers pursue a most politic course in encouraging dissention among them, that their own strength may arise out of their weakness.

Ameers policy.

The following are the Baloch tribes: Division of tribes.

| | | |
|---|---|---|
| Reudh | Buddee | Deenaree. |
| Chandya | Jalbanee | Lasharee. |
| Rustamanee | Doombkee | Rodananee. |
| Alkanee | Dreeshk | Zeendabur. |
| Bazdar | Gareshanee | Rindh. |
| Jamalee | Mazaree | Gadanee. |
| Gandsar | Khalphar | Kholachee. |
| Logharee | Bakranee | Zange Jam. |
| Khaso | Ghurayanee | Gurgef. |
| Malookhanee | Biloee | Saveizaee. |
| Shahanee | Imanee | Bachhkanee. |
| Gabol | Godaree | Balakanee. |
| Chhalgiree | Shahejo | Sohryanee. |
| Maree | Makhe Zai | Bagdanee. |
| Kolo,ee | Badranee | Kathyan. |
| Lund | Chandranee | Kakar. |
| Burgadee | Gadhee | Chacha. |
| Barfat | Chandho | Kholoo. |
| Chuttoo | Jalpoor | Bhugtee. |
| Mangasee | Nidamanee | Husanee. |
| Noohanee | Jarwar | Gubchany. |
| Shapat | Kapree | Jalabanee. |
| Mothanee | Abda | |

I shall now severally describe the tribes and their connections and what little of their history I have collected, in the order I have gained the information.

The Sardar of the Shahanees is Rustam Khan, he holds the Kurighan hills beyond the town of Khana which belongs to the Marees; he is independent; there are some Shahanees at Parkar where they pay obeisance to the Khosas; there are 100 in the service of Meer Rustam Khan of Khyrpoor and 1000 in the service of Hyderabad Ameers. Shahanees 1100.

The Jokhyas inhabit the Maleer Pargunah and the Rabb range above Carachee, they muster 6000 fighting men under Jam Meer Ally. Jokhyas 6000.

They were formerly Hindoos. They now serve as mercenaries in Joonaggar Bhawanuggur, Hyderabad, in the Deccan, Oona and Dilwada to the north of settlement of Diw; the divisions of cast on the Jebar from which their Jams are taken, are; Bandeja, Salar, Moosa Airayapota, Bhand, Momat Dhagree, Hengora, Gadartee, Powar, Meree, Shikaree, Sumra, Hamatee. The Jokhyas in time of peace are shepherds inhabiting the Kohisthan or highlands and breeding camels, oxen, and goats; the latter of which they have sold in times of distress four for a Rupee, they live on milk and flesh and give stock in exchange to the Banyas for grain. The Jam has a Employed 3000.

Jahgire of four or five villages, which do not bring him in any thing like what his predecessor enjoined under the Kaloras. The division of casts related to the Jam are the Salar, Moosa, Airayapota, and Bagdja, they have a feud with the Rindhas which has descended from generation to generation; one of the latter was killed by a slave of a Jokhya in an attempt to steal a goat out of the flock he was watching. The Rindhs were much more enraged than if the man had perished by the hands of a free Jokhya, and vowed eternal enmity unless a member of one of the four casts related to the Jam would come over, and beg forgiveness.

Feud with the Rindhs.

They furnish the Ameers with 3000 in their wars.

Feud with the Karamattee Baloches.

Baloches and Noomoyas.

When Tattah Ally Shah came to power, the Karmatee, Baloches and the Jokhyas quarrelled, the former's quarrel was espoused by the other Baloch tribes and they were countenanced by the ruler also—this forced the Jokhyas to fly to Las whence they made descent by the Gandva pass and the Bhareeda pass, and defeated the Nomyra and Karmattee tribes on the Jhill mountains near Curachee, at Tattee, and then at Anger. The Jam has no settled village in Jahgire, but some are frequently exchanged for others by the Ameers who make exchanges in their several pargunahs of Sokar; several of the Jam's villages—go in the Exchange and the Jam has been put off with promises by Nazeer *Khan* that other Villages would be given him. The Jokhyas refused Meer Sobdar's overtures to take them into his service on the plea that they had served Meer Morad Ally and would not be false to his son Nasseer Khan.—Some months ago the Imam of Maskat sent by a banyan of the name of Gandá Shet to the Meers to ask for a thousand men. The Meers applied to the Jam who said the Jokhyas were not his slaves, that they should go at his command, that if he himself was ordered he would of course go, but unless the banker Gandá Shet became security for twelve Rupees a month being given to the men, and 60 Rupees to every Jamadar of fifty, they would not go, and this was not to include their rations: the Jam has served the Imam before and complains of want of faith in keeping his promises of remuneration; the banker made a reference to the Imam, and no answer was received.

Jageers of the Jam

Meer Sobdar's overtures—their fidelity.

Levies for the Imam of Muscat.

Distrust.

Sindhian Marksmen.

These Jokhyas are a very bad specimen of Sindhian marksmen. I have seen thirteen of them with the advantage of a rest fire fifteen rounds with English powder at a bottle, put up at sixty feet without hitting it once. The origin of the names of the different divisions of a cast can seldom be accounted for. The following is an example of their fabulous tales. The Jokhyas say their progenitor's name was Jokyo who married three wives by whom he had three sons, Tebar the youngest, Salar the second, and Bandejo the eldest, and a daughter; the parents of these children lived in a savage state in the mountains on camels' flesh till they were visited by four fakeers who asked alms, and for whose evening meal their last female camel was killed and her young one cooked for their breakfast next morning. In return for which they blessed one of the boys saying he is now "tiboo" (little) but he shall become "tebar," (great) and all his brothers shall obey him, thus they account for their Jams being chosen out of that cast. The woman who had a daughter asked the fakeer to whom she should give her in marriage. The fakeer told her that a "(band)" a devotee, would shortly come into the mountains and that she must give her daughter to him. At the appointed time the promised bridegroom came, and in due time begat sons who took the name of Bandejo. The wars of the Noomryas and Jokhyas are celeberated in many a lay.

Their descent.

Derivation of alms.

Next are the Mizrees, whose chief is Bhawookhan, he gets 500 rupees and 20 khariwars of grain in six months, he also enjoys two small Jahgires. In time of war his pay is increased and he with every other Baloch chiefs looks forward to presents of swords and guns. These men inhabit the district of Suveedadar, are obliged to furnish 200 men to Noor Mahomed in time of war, and could muster 350 in family feuds. Mizrees 200.

The Pidangs under Wallee Mahomed Khan owe obedience to Meer Mahomed, their number is 500 men, their leader gets 100 rupees a month, and 6 khariwars of grain, he besides enjoys two or three Jahgires and gardens. Pidangs 500.

The Khatyans under Gholam Mahomed owe obedience to Noor Mahomed, this leader has 1,000 rupees a month and 20 Jahgires, besides 400 khariwars of grain, he in return is obliged to furnish 1,000 men in time of war, their number in family feuds may be calculated 1,500. Vityans 1,000.

The Chhalgirees under Ally Bashk owe obedience to Noor Mahomed, their leader get 100 rupees and 10 khariwars of grain per month, in return for which he furnishes 500 men and can command 600 in family feuds. There are 150 Babees in the service of Meer Noor Mahomed, also 150 Rohillas in the service of Meer Nusseer Khan under Fatteh Khan. The Noomryas are divided into 94 casts or houses, they muster 7000 men, an enmity exists between them and the Jokhyas, their chief is Ahmed Khan, they inhabit the Veerhar Darraw and Raunee ranges and owe obedience to Noor Mahomed, who has taken a daughter of one of their chiefs into his harem. Chhalgirees 500. Babees 150. Rohillas 150. Noomryas 7000.

They furnish the Ameer with 3000 men in his wars. The Mazarees inhabit the district called Mazarka, Behram Khan their Chief owes obedience to Meer Rustam Khan of Khyrpoor, he collects his own revenue, the principal town in his territory is Rogahn, lately taken from him by the Siks, they are 4000 strong, they are at enmity with the Bukhtees, formerly with the Dreeshaks and Gorreeshanees. The Chandyas are under Wallee Mahomed, he resides at Ghibee Sultan and commands 10,000 men. The Chandyas are divided into Gibyánees, Bhandás, Sarejas, Ajwanees, Sakhanees, Khashas and Bagaees, the Ameers are assisted by 8000 men. In this cast was a Maghsee, who about a year ago killed Rindh who sent a messenger to the Chandyas, saying that they were going to war with the Maghsees and deprecated the Chandyas assisting their enemies; the Maghsees secretly sent one of their principal men to the Chandyas, seeking for protection which was as secretly granted, and when the battle commenced the Chandyas came in, and decided the day in favor of the Maghsees, and 120 men of the Rindhs were killed. A Baloch will never surrender a guest and never forgive an injury, and to such an extent do they carry their enmity that they will drink the blood of a man they have slain, saying the usual grace of Bismillah. A Baloch woman despises her husband who returns defeated from battle, and it is an equal reproach to a woman whose husband has perished, that she does not draw blood by striking her forehead against a stone. Employed 3000. Chandyas 10,000. Employed 8,000. Divisions. Feud with the Rindhs. Traits of Baloch Character. Spirit of Women.

The headman of the Logharees is Ghulam Mahomed, he lives at Kombade, he is under the orders of Meer Noor Mahomed, and musters 5000 men, there are 500 men under Ghulam Mahomed Logharee and 500 under Ghulam Ulla; He also pays obedience to Noor Mahomed, and 3000 under Ahmed Khan the Vizeer of Noor Mahomed. There are 400 also under Manak Logharee to the South of Allaiyarka Tanda under Meer Nusseer Khan, 500 more under Khair Mahomed Logharee near Lakhat under Meer Mahomed. There are besides 800 under Yakktujar Logharee under Meer Sobdar in the Lakhat pargunah, 800 with Hajee Khan Logharee in the hills near lake Nunchar, also 500 with Dahto Logharee near Allaiyar under Meer Sobdar; 800 with Allah Baskh near Hala under Meer Nasseer Khan; 300 men with Hyder Ally near Lakhat under Meer Noor Mahomed formerly under Meer Rustam; he went over to the Hyderabad Ameer to avoid the displeasure of Meer Rustam for having refused to give his daughter in marriage to one of the Meer's sons. The Logharees together may amount to 14000 men, Ghulam Mahomed in the time of Morad Ally received 100 rupees a month besides Jahgires.

Logharees 14,000.

Jalalanees 4,000.

The Jalalanees are under two leaders, Sahtoo under Meer Mahomed, and Jafar Khan under Meer Nasseer Khan; they can muster together 4000 men, they live on the borders of the Nara, they give their daughters in marriage to the Talpoors.

Marrees 7,000.

There are 120 Marrees with Ghulam Shah under Noor Mahomed of Hyderabad, who has Jahgires situated near the Nara; his father Umed Ally went over to the Siks and served them, with his friends Ahmed Khan Logharee and Goolam Mortaza Kaheers, until brought back with promises and presents to his allegiance.

There are 1,000 Marrees with Sardar Khan under Meer Mahomed who has Jahgires in the Samtanee Pargunah. There are 1200 Marrees with Fazul Khan under Meer Nusseer Khan, to whom the former has given a daughter in marriage.

There are 1,200 Marrees with Nido Marree under Noor Mahomed, has Jahgire near Allaiyar and Hyderabad.

There are 500 Marrees with Noubat Marree under Meer Sobdar to the east of Hyderabad, near Adam's Khan's Tanda.

There are 1,500 with Hyder Khan under Meer Mahomed near Shahdadpoor.

These Marrees may be said to be 7,000 strong.

They are different from the Doda Marrees on the Bolan pass.

There are 4,000 Nidamarees with Ghulam Aly under Meer Noor Mahomed, his Jahgires are situated to the south of Hyderabad in a district called Peerán. They dont intermarry with the Talpoors.

Nidamanees 16,000

There are 400 with Ally Baskh under Meer Noor Mahomed near Wanghee to the east of Hálá, also 2,000 with Julal Khan under Meer Sobdar holding lands principally on the Nara. There are 1,000 with Sher Khan under Meer Mahomed

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holding lands near the above, also 2,000 with Phiroz under Meer Nasseer Khan holding lands near Mahommed Khan's Tanda, also 2,500 with Kaisar Khan under Meer Nasseer Khan holding lands near Hyderabad to the east; they may be said to be 16,000 strong.

There are 2,000 Jamalees with Ghulam Ali under Meer Sobdar holding lands at Leemeeja Kumb near Hálá on the north; also 2,000 with Pangureya under Meer Mohommed formerly in Meer Rustam's service, also 1,000 with Meer Hasn under Meer Sobdar near Shadadpoor, also 1,800 with Bahawal under Meer Nasseer Khan, holding lands at Kandiaree near Rukhan, also 2,000 with the son of Khyro Jamalee under Noor Mahommed holding lands near Hyderabad; the Jamalees may be estimated at 9,000.

There are 300 Gubchanees with Moorad Aly in the Khuheree Purguna under Meer Rustam Khan.

The Alkanees inhabit the mountains between Sehwan and Ladkhana; they had a fort called Arar which was washed away; they are independent, they are under a ruler called Feerdad, and are 1,000 strong; they were formerly at enmity with the Chandyas.

The Gabols have a station in the same mountains called Kachrak. They are under a commander of the name of Bijar Khan, and pay obeisance to the Hyderabad Government, they amount to 1500. In time of peace they pay no tribute, but cultivate and enjoy the fruits of their own country.

The Dombkees inhabit the mountain above Shikarpoor, their chief's name is Chakar Khan, who has only lately entered the Hyderabad service, they amount to 8000, and are at enmity with the Chandyas. He received a Jahgire of 400 jarebs and fixed salary with a gold hilted sword, and he was ordered to furnish police for the neighbouring country; the name of his fort is Ladhee.

The Khosas under the Hyderabad Government are under two Sardars Jam Chutta and Alam Khan; their Jahgires are situated to the south of Ladkhana at a place called Bosan, they amount to 1300 men. Khosas 1300.

There are also 1500 in the Hull, under the Hyderabad Government, called Parkaree Khosas or Jarwars. 1500.

The Kokar's Jahgire is to the east of Hyderabad, about 7 koss, called Bagad, their Sardar's name is Ghulam Hyder, they muster 1000 strong. Kokars 1000.

The Bardars station is to the west of Dera Ismaeel Khan, their Sardar's name is Dresh Mahammad; there are 400 under Noor Mahomed Khan, the rest are under the Siks. Bardars 400.

Lands 500.

The Lands are 500 strong under Noor Mahomed, they have villages near Ladkhana.

Burgadees 800.

The Burgadees inhabit the country between Sehwan and Ladkhana on the Nara, in a pergunah called Mehad, they are under Noor Mahomed, and are 800 strong, their chiefs are Mehrab Khan Bhawal, and Hosan Khan.

Abdas 3000.

The Abdas are 900 under Ghulam Hyder and Ally Mardan, in the service of Noor Mahomed, the latter has a Jahgire at Talaee and the former at Sardar Khan Shakar near Ladkhana.

Bagdanees 1000.

The Bagdanees are under a chief called Kamal Khan, are in the service of Meer Rustam of Khyrpoor, they are 1000 strong.

Talpoors 2,200.

The Talpoors are 2,200 strong, of these the Toras, amounting to 1200, are under Meer Nasseer Khan, their chiefs govern the country; this number does not include the Burgadees, who are also reckoned a division of the Talpoors.

Gadhees 700.

The Gadhees inhabit the country round Ghylee Dera, they amount to 700, and are under Noor Mahomed.

Buddees 1,800.

The Buddees, with their chief Sher Mahamed, are under the Khyrpoor Meer, they inhabit a place called Tull near Shikarpoor, and are 1,800 strong, they are at enmity with the Chandyas.

Lasharees 2,000.

The Lasharees amount to 700 under the Hyderabad Government, and 1,300 under the Khyrpoor Ameer.

Hindustanees 200.

There are 100 Hindustanees under Meer Mohemmed and 100 under Meer Nasseer Khan, neither Noor Mahomed or Meer Sobdar entertain this cast.

The Rindhs are under a leader of the name of Sardar Khan, he is under Mehrab Khan Brahm, and not under the Ameers, the name of his station is Sharan.

Rindhs 500.

There are about 500 with the different Meers in the aggregate. They are at enmity with the Chandyas and were formerly with the Jokhyas.

Mangasees 50.

The Mangasees, with their chief Ahmed Khan, are under the Brahm, there are not more than 50 with Noor Mahomed under a leader Wala Dad, he has a Jahgire called Kotla near Ghyleer Derá.

Karmatees 7,000

The Karmatees inhabit the purgunah of Sakuda between Tarachee and Tatta, they are under a chief called Ibraham Khan and muster 7,000; they were formerly at enmity with the Jokhyas, but are at present at peace. They furnished the Ameers with 4,000 men in their wars.

Employed 4,000.

By these details the combined authority of the Hyderabad and Khyrpoor Ameers is found to extend over a lac and two thousand irregular Baloch Infantry, not that this number could ever be collected. Indeed 60,000 by the Hyderabad and Meerpoor Ameers and 30,000 by the Khyrpoor Ameers are all I think that could be collected for a combined effort; a Subadar of Artillery who had served the Ameers for 20 years said "Give me two Regiments of Regular Infantry, 2,000 Cavalry and 10 guns, and I would pass from one end of the country out at the other without giving them time to form a head or draw their boasted swords."

Total of Baloches in service.

Estimation of an invading force by a native.

The Jaths inhabit the Jattee Purgunah about Magrahbee, their Sardar's name is Malak Ghulam Hassain, they owe allegiance to Meer Mahommad, they amount to 12,000 altogether in family feuds, including those in service in Cutch and Warai, whence every other man comes to join his brethren on emergency, but in the Meer's feuds only 800 present themselves at muster, they are friends with the Logharees who have agreed to assist them with 8000 men when called upon.

Jaths 12,000.

Employed 800.

The Changs were formerly at enmity with the Jaths, their Sardar's name was Sher Khan, they muster 900 men and are under Noor Mahomed.

Changs 900.

With a view to perfect my information in the time I had fixed to allot to the Sindhian Army, I despatched with Captain Burnes' permission two of the most intelligent cossids I could procure from Shikarpoor, with orders to proceed through the mountains to Curachee, their route will be found (No. 1) in the accompanying routes. At Peer Alee the mountains commenced there they encountered the Gabols 500 with Biland Khan, under Meer Noor Mahomed, and the Bhutanees 700 with Sahib Khan.

Order of Tribes in the Mountains between Shewan and Curachee.

Under the Brahmn and are, present at war at Rindhs 400 with Bhawal Khan under Noor Mahomed, Gopanges 300 with Izzat Khan under Noor Mahomed, Jamalees 300 with Bhawal Khan, Rindhs under Noor Mahomed, Narees 600 with Mohbat Khan, Marees under Meer Rustam, Khosas 400 with Jam Chatta under Noor Mahomed, Bulfat Noomryas 6,000 with Malt Ahmed Khan, the whole of which force is present in family feuds, while they only furnish the Ameers with 3,000 in their wars.

Loharanees 500 with Nujan Khan, in whose favor the original leader, Ahmed Khan, resigned.

The Jokyas with Jam Meer Ally under Meer Nasseer amount to 5000 in family feuds, and furnish the Ameers in their wars with 3,000. The Jokyas are not professed thieves as the Noomryas and Barpats are, their quarrel with the Noomryas has been settled by the Ameers who have ordered them to intermarry. The Karmatees are 7000 under Ibraham Khan at Sakuda; they are not at present at war. In the whole Noomrya country they never saw a man at prayers. Quite the contrary among the Jokyas, who have Mullas and school masters.

Good Character by the Jokyas.

**Produce of the Purgunahs of Sindh.**

The following list exhibits the Government share of the produce of the different pergunahs, generally 2-5th or its value. In the Delta rice is the entire produce with a small proportion of jar.

| Names of Purgunah | Belonging to | No. of Kharwars or their value |
|---|---|---|
| Kakrado | Nasseer Khan | 7000 |
| Purgunah | to | their value |
| Daba Dareja | Sobdar | 10,000 |
| Meerwah | ditto | 2,600 |
| Sagra | „ | 6,000 |
| Joddee | Widow of Meer Kurmaly | 8,000 |
| Gardee | Noor Mahomed | 900 |
| Tatta | ditto | 52,000 rupees |
| Hilaya | ditto | 6,000 rupees |
| Jirk | ditto | 27,000 „ |
| Bhatora | Meer Ally Morad | 2,000 Kharwars |
| Chhejo | Nasseer Khan | 32,000 rupees |
| Manjar | Meer Mohommed | 6,000 Kharwars |
| Jattee | Noor Mahomed | 32,000 rupees |
| Pilizar | 4—Ameers | 900 Kharwars |
| Doondie | Sayad Haiz Shah | 600 ditto |
| Dhattee | ditto | 2,000 ditto |
| Mattariya | Nasseer Khan | 2,000 „ |
| Lakhat | 4—Meers | 4,000 „ |
| Ghittoo | Moosa Khatryan | 25,000 „ |
| Samtyanee | | 10,000 „ |
| Bagan | Sobdar | 4,000 „ |
| Irikar | | 6,000 „ |
| Muradee | | 6,000 „ |
| Mehar | | 6,000 „ |
| Ladkhana | | 1,25,000 rupees |
| Sabzil | Nasseer Khan | 2,000 Kharwars |

**How disposed of.**

This share of the produce is partly distributed to Jahgirdars and garrisons or stored for the next year to be sold for exportation. It remains in charge of the Potwarees of districts in store houses or is merely heaped up in the fields, and covered with a weather proof coating of mud and straw. When the rulers call a force out not exceeding 2,000, they provision them from their own stores, a seer a man per day, otherwise they give them allowances of money.

**Government commissariat.**

**Produce of the Khyrpoor territory.**

The value of the grain produce in the Khyrpoor territory is as follows:

| | | |
|---|---|---|
| Nonshera Kandera, | 20,000 | rupees |
| Roree, | 22,000 | ditto. |
| Gadhee, | 17,000 | ditto. |
| Lathagagdee, | 15,000 | ditto. |

The grain is sown in the beginning of August, after the swell and reaped in October, the second crop, generally wheat, is reaped in April. The rice is exported to Cutch in November, and wheat is exported to Mascat in January from Curachee. Season of harvest and exportation.

The character of the four Ameers are summed up in as many fancy titles conferred on them by their subjects Noor Mahommed, Daulut Madar, the abode of wealth; Nasseer Khan Taizrasan, the bounty bearer; Meer Mahomed Aleejah Sirkar, our august sovereign. Character of Ameers of Sindh.

Meer Sobdar Hashmat Madar, the abode of stateliness—and of the Khyrpoor Ameers they say: Ally Morad Jangmen, war for Ally Morad; Meer Mubarack Jangmen, extravagance for Meer Mabarak. Of the Khyrpoor Meers.

Meer Rustam, bhang men, bhang for Meer Rustam.

## FORTS.

*Omercote.* Extracted from Captain Burnes' Geographical Memoir of Southern Rajpootana. Forts. Omercote.

A mud fort 120 miles N. W. of Veerawara in Parkur, five hundred feet square, having a strong round tower at each angle and six smaller square towers on each face.

The walls are about 40 feet high constructed of earth mixed with camel hair. The only gate is on the eastern side and is protected by an outwork. The force kept at Omercote (1831) varies from two to four hundred men, water is to be had every where near the surface, the town of Omercote is half a mile distant from the fort. In 1836 the waters of the Indus swept away the N. W. tower of the fort. There is a narrow branch of the Indus a gun shot to the west of the fort, it has about 20 feet of water in it during the three or four months of the inundation. It is the place of deposit for the riches of the Ameers of Sindh who captured it in 1816 from the Rajá of Joudpoor.

*Islamcote.* Described in the same paper. This fort lies 45 miles W. N. W. of Veerawar in Parkur amongst sand hills. It is 70 yards square, built of burnt brick with walls 30 feet in height and having a tower at each angle. There is but one gate way which is on the eastern side, the village is about 350 yards S. W. of the fort. Islamcote.

*Curachee.* According to Colonel Pottinger and Captain Maxfield, Curachee town lies a considerable distance from the anchorage and the channel to it is narrow and very shoal even for boats at low water, the fortifications of the town are very mean and irregular, being in some places not above five or six feet high and even there so broken down that a horseman might ride to the top of them while in others they are lofty and kept in excellent repair, the whole are built of mud and straw, and on the side towards the creek which flows up from the head of the harbour the works are faced to a certain height with masonry. Curachee.

A fort built in 1797 on the promontory that forms the western side of the bay is judiciously placed to defend the entrance, and if good cannon were mounted on it and well served, Colonel Pottinger, supposes that no ship could approach it with impunity and certainly not with effect, for her guns would require to be so greatly elevated to avoid striking the brow of the hill that nine shot out of ten would pass over and fall into the sea on the opposite side. The same circumstance would undoubtedly screen her from the fire of the fort, but as she would be close under the hill her decks might be cleared by matchlockmen who would be completly protected by the masses of rock, and therefore in the event of its ever becoming necessary to take this place, the only plan would be to land troops at some distance from it and carry it by escalade.

Curachee bay from Capt Maxfield.

To enter Curachee bay keep over on the western side and pass round the fort point, at the distance of one half or two cables' length, steering about N. N. W. and having crossed the bar on which is one half and quarter fathoms at low water, steer directly for the sandy point which you will perceive three quarter of a mile to the North of the fort point on the western side of the bay and from the bar; a N. N. W. half W. course will carry you near it, keeping the lead going, round the point as close as you prudently can in order to avoid the extremity of a large bank on the east side of the bay, which to the northward of the abovementioned sandy point juts out to the west, and reduces the width of the channel to little more than a quarter of a mile; therefore having passed the sandy point keep as close as possible to the western shore and anchor with the fort about S. S. E. in 4 or 4½ fathoms.

Doctor Lord who visited Curachee this year says, that in the fort mentioned there are eleven guns, which could have no effect on a vessel going into the harbour owing to the partial degree of their depression—there was no garrison when he first arrived, but a few days after 13 men arrived to defend it, after passing the fort however there is a 3 gun battery level with the water. There is no road from the fort to the town the ground being a marsh. There is no hard road when the tide is out from the landing place to the town which is then 3 miles distant; the only hard road by which troops when landed could approach the town is from the east, but the possibility of landing there has not been ascertained by sounding.

Hyderabad

*Hyderabad.* This fort has been described so often that it must now be as familiar as Fort William. The houses are inhabited by the Meers' household. There are no mounted guns on the ramparts but there are 12 dismounted, 9 and 12 pounders, and about 50 more lying half buried throughout the fort of all sizes, under the former. Meer Nasser Khan buried some good guns a few years ago in the foundation of a new house; there are as I have mentioned before, 7 field pieces on carriages before Meer Khusra's door. The treasury is in a large isolated tower in the fort visible from without. One circumstance of the greatest importance in all description of forts has not I believe been hitherto ascertained; viz. the position of the powder magazine. It is situated under a bungalow of the Ameers built on a tower outside of which is a stone enshrined, said to bear the impression of Aly's

Powder Magazine.

hand, attached is a sketch altered from that in Captain Burnes' travels through Bokhara, to suit the lowest state of the Talelee river, and to shew the position of attack to be where the suburbs approach the works, for it would be a miracle if the Sindhians thought of defending them. This position might easily be made firm for a more regular attack in case of the failure of the escalade, which probably would be made on storming the heights by the officer in charge of the attack.

The fort of Deejy called Ahmedabad is situated on the range of hills that run on to the River Indus at Rooree, it is 10 miles from Khyrpoor from which place there is an excellent cart road, as well as from the south from Rampoor and Gambat. It was built by the present Ameer's father Meer Sohrab, it is one of the few enclosures that deserve the name of a fort in Sind. It is situated at the southern extremity of a double summit and is the contour of a small amphitheatre of slight eminences about 200 yards from the foot of a nondescript outwork, that takes up a part of the south face of the hill which is of sand stone; these eminences are connected by a single mud wall pierced with loop holes which seems constructed for no other purpose than to practice enfilade fire on, there is only one small ramp at one end by which men could mount to man them. The outwork is evidently thrown out to cover a large tower of which the Meer seems particularly careful as it is said to cover his treasure of three crores. The fort on the south side has an elevation of 150 feet from the plain, the wall is in some parts 24 feet, in others 18 feet, and is constructed of burnt brick pierced with loop holes, but no embrasures. The first sight of this fort would serve to fix the point of attack in the north side, where I should never anticipate that it would be necessary to erect batteries for the Baloches would never trust to their forts, when their numbers were strong enough to resist an escalade. I therefore consider this fort could be taken in time of war by escalade; it would I am convinced be only used as a place of safety for the women of the Ameers; if however the treasure were not to be removed, a guard of Baloches however strong, could not long oppose their boasted sword to British powder, and any few cannon they might have could not be moved round the rampart to oppose us. I tried to get a description of the interior when at Khyrpoor but found that the architect was dead and his son was now a *Khaskehy* of the Ameer and not a likely person to keep my secret. This fort has no flanking fire and on that account it would require more of our men to man it than could be spared from such a force as would be deemed sufficient and correctly so to overrun Sind; it would however be advisable to remodel it, if it were intended permanently to establish a garrison in the country.

Annexed is a sketch.

The powder magazine is at the foot of the highest tower on the south side a little to the right marked by a flag on the sketch.

The Fort of Bakkar is situated on an island in the Indus between Roree on the east bank and the village of Sakkar on the west, near to the latter; it is conveniently situated and if remodelled would be an excellent station for troops, it

is built in the usual manner partly of burnt and partly of unburnt bricks, and its walls are 30 and 35 feet high, and the elevation of the Island on which it stands above the river is 25 feet; it is loop-holed and has a weak parapet, on the east there is an unfinished faussebraye without a terreplain acting merely as a screen to part of the Fort walls, it looks however imposing from without with its turrets and loop-holes; there is a low parapet wall on the west. It is commanded by the city of Roree where an enfilade battery would be advantageously erected to cover the occupation of a small Island to the north of the Fort, well screened by large trees from which island the escalading party could cross with no difficulty, as there is no current. There is at present a garrison of about 10 men and 1 gun on the ramparts, which have been partly destroyed by its discharge. The inside is in ruins there being only a few huts and a bungalow of the Ameer of Khyrpoor, the magazine in time of siege.

Magazine.

The Sindhians have a knowledge of sand bag batteries, and of driving galleries which they support with frame work in loose ground.

(Signed) R. LEECH.

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## STRENGTH OF THE DAOODPOTRA ARMY.

Boundaries.

The country over which Bhawalkhan rules is called Ubho in contradistinction to Lama or Sindh. Its boundaries are Subzel Kot, the river, Bhatta, Bhatneer, Khyrgad and Norat. It yields 9 lacks of Revenue according to the following scale:

Revenue.

| | |
|---|---|
| Bhawalpoor and dependencies | 1,25,000 Rs. |
| Ahmedpoor | 64,000 |
| Khanpoor | 46,000 |
| Derawara | 31,000 |
| Jhaje | 25,000 |
| Jampoor and Hoorad | 30,000 |
| Rajanpoor | 30,000 |
| Indigo tax | 1,65,000 |
| Allavad | 30,000 |
| Nonshara | 30,000 |
| Lama be Ka Kot | 40,000 |
| Ooch and ferries | 50,000 |
| Dandee and Chached | 60,000 |
| Grain at $\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{3}$, and $\frac{2}{3}$ of the produce in kind | 1,00,000 |
| From oppression and false accusations of rich Merchants defrauding the Revenue | 75,000 |
| Total | 9,00,000 |

The country is divided into the following purgunahs; Khyrpoor, Karen, Rez, Kazgot, Kasalpoor, Nunbaracpoor, Kasinke and Gurzana. The ruler takes two-fifth of the produce of lands irrigated by wells, and half of what is overflowed by the river; his subjects speak in high terms of his rule to strangers, out of fear it would be supposed; for the objection they have to holding any communication with them without his orders argues an iron rule. Purgunahs. Tax. Rule.

He has two thousand regular Infantry, one thousand under the command of a European named McPherson, whose pay is five rupees a day, and the pay of each of his men three rupees in cash, and two rupees in grain. They are clothed in coarse colored cloth which at a distance could not be told from broad cloth; the other thousand are commanded by a man named Parendass who receives the same pay; besides this the irregular standing force is as follows: under Chelaram 200 men, under Assaram 300 men, under Farzam Ally 200 men. The garrison of Lamma Ahmedpoor 60 men. The powder is manufactured at Ahmedpoor and Derawal, coarse grained and of very inferior quality for the Artillery; the fort of Derwar, situated 18 kos N. E. of Ahmedpoor, contains 18 guns, all dismounted. In the old and dismantled fort Lamma Ahmedpoor, there are nine guns, two of which only are serviceable, there are also 13 golandaz. The Khan lives in this fort, which it is said contains all his treasures, amounting to three crores of rupees. Regular Infantry. Irregular. Powder Manufacture.

In the other Ahmedpoor there are 22 guns of brass and gun metal all in good order, 10 of them, and 60 golandaz are under a European named Crawford who receives one rupee a day; there are 50 golandaz under Telaram, 10 guns are under Premdass and golandaz; in Khanpoor fort there are two guns, and 14 golandaz under Assaram.

The contingent troops are as follows: 250 Infantry and 150 Cavalry under a Daoodput whose name I could not ascertain; he receives jaghires and allowance of grain in time of peace. Contingent.

There are 100 Cavalry under Sheram Khan Malajai; he has a jaghire near Kaimrez-ka-got with 6,000 rupees a year; there are 50 Cavalry under Sarfraz Khan whose jaghire near Malkary is worth 1,000 rupees a year; Bhawal Khan collects also 1,000 Baloches and Jaths from Baran above Ooch.

Imaum Shah has a jaghire of 1,500 rupees a year, and furnishes 60 Cavalry who in time of a war are paid 15 rupees. There are 150 Cavalry under Moteram, each soldier being allowed from 10 to 13 rupees in war; there are 60 Cavalry under Mussa Khan who each receive 15 rupees per man on service, making in all—

| | | |
|---|---|---|
| 2,000 | Regular Infantry. | Standing troops. |
| 760 | Irregular troops, including garrison. | |
| 147 | Golandaz. | |
| 1,350 | Irregular Contingent Infantry. | |
| 570 | Contingent Cavalry. | |
| 22 | Serviceable Field Pieces. | |
| 4 | Serviceable Garrison Guns. | |
| 25 | Dismounted ones. | |

Boats. There are in Bhawal Khan's country 200 boats, large and small.

Ruler's Cast. Bhawal Khan is by cast a weaver (koree).

Encounter with the Sindhians. The Daoodputrees are divided into two casts, Perjanees and Kinhranees; the title and commands of Khan descends in the former line, the whole cast of Daoodputr amount to 12,000, although the Khan could only bring 3000 in the field. In the time of his father Mahammad Shaduk Khan, a battle took place at Torgad, 8 kos to the north of Sabzil Kot with the Sindhians under Wallee Mahomed Logharee—Bhawal Khan's force was 8000 and four guns and the Sindhians 12,000 and eight guns; the Sindhians were forced to retreat from Mahammad Shaduk's musketry, and while the latter occupied the fort of Forgard they entrenched themselves in a dried canal and employed the night in erecting a battery which was opened in the morning and effected a breach. The Daoodputr then offered to enter into a treaty by which he surrendered Subzil Kot and delivered his son Yar Mahamad, the present Khan, as a hostage to be detained at Hyderabad where he resided for a year, when internal peace was proclaimed between the two powers, which has been preserved to the present day.

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## SKETCH OF THE STATE OF THE KHELAT ARMY IN 1837.

Boundaries. Chief. The boundaries of Khelat comprehend Guramsal, Harrand, Shall, Kech and Kohak; this country termed by some Balochistan is governed by Mehrab Khan Brahin, a man of 35 years of age, whose father's name was Mahamed Khan and grandfather Nasser Khan,

Revenue. he has three lacs of rupees revenue remaining of what he distributes of the country to his chiefs in Jaghires, with which he keeps a body guard of a thousand men, there are said to be four lacs of fighting men in his dominions, though it must not be supposed he could collect any thing like quarter of that number in time of war.

Persons about the chief and their influence, &c. The persons nearest his throne are his brothers Mahamad Ajaim Khan, a man about 23 years of age, said to have no separate power of his own but to depend entirely on the liberality of his elder brother and a son Nasseer Khan, a boy about 12 years of age, who was at Gandava when we were in Shikarpoor.

Artillery. The Vizier Dad Mahommed Ghiljee was reported to have a great influence in the Government but this is denied by some. The Artillery of Mehrab Khan consists of 80 guns carried on camels, and eight and six pounders drawn by horses.

Government officers. The officers under the Government are the Dubhasee Gul Mahammed, uncle of Rahim Daud (master of ordnance), Shakghasee, Noor Mahomed, a slave, commander in chief, (Meergazab) the criminal judge, (Meer Shah) the police master, (Meerza) the secretary.

Tax. The tax on the produce is a quarter taken in kind.

Road. The Chandar road from Khelat, lies in Mehrab Khan's territory as far as Shall, where there is a Naib stationed with body of 3,000 men, whose name is Kakeem Dad Khokely.

Wishing to ascertain the actual strength the Khan's army would be likely to have in time of war, I enquired if it had ever been called into the field, and found that nine years ago Mehrab Khan had collected an army to oppose Koandil Khan and Rham Dil Khan, the chiefs of Candahar, under the following circumstances: The chief of Sarwan had rebelled against the Khan, and was put to death by him; the whole of the Sarwan tribes revolted, and went over to Koandil Khan, they amounted to 5,000 men, chiefly Infantry, and were joined by the Pathan force amounting to 15,000 men, chiefly Cavalry, and 30 pieces of ordnance carrying shot of two and half Khyrpoor seers weight; the combined force marched to Shall which at their approach the Naib of the place called Deenar evacuated, leaving a garrison. They marched on to Mastung towards which place Mehrab Khan with an army of 25,000 men, chiefly Infantry, and 20 guns of the bore of a tumbler, carrying shot of one quarter seer's weight, marched; the chowkies or reconnoitering parties each consisting of 500 men met, and had a skirmish in which a few men were killed.

Particulars of an army in time of war 9 years ago.

Rebellion of the chief of Sarwan. Punishment and revolt of the Sarwan tribes.

Skirmish of the reconnoitering parties.

Mehrab Khan's force advanced and encamped within cannon shot of the opposing army when Abdulla Khan Achak Zai came over to make offers of peace. The Candahar chiefs agreed to evacuate the couutry, and Mehrab Khan, to pardon those who had revolted, and to distinguish them with some marks of his returning favor.

The country of Mehrab Khan is divided into Sarwan and Jhalwan, the principal tribes inhabiting the former are as follows:

| *Tribe.* | *Number of fighting men.* | *Chief.* | *Country.* |
|---|---|---|---|
| Kaisanee | 500 | Asad Khan | Khanak. |
| Shahmanee | 3,000 | Mahammed Khan | Mastung. |
| Gohram Zai | 4,000 | Noor Mahammed | Isplinjee. |
| Mahammed Shai | 1,000 | Deenar | Manan. |
| Sarparra | 500 | Syad Khan | Mungachar. |
| Badoozai | Included above | Noor Mahomed | Koohak. |
| Koodd | 300 | Esav Khan | Khadd. |
| Ladhee | Included above | Mahommed Khan | Narlunkh. |
| Mungul Zai | Ditto | Islam Beg | Shall. |

THE TRIBES INHABITING THE DAFE JAHALWAN.

| | | | |
|---|---|---|---|
| Kambranees | 200 | Mehrab Khan | Khelat. |
| Eltazee | Included above | Kamal Khan | Baghban. |
| Zebree | 6,000 | Rahseed Khan | Zebree. |
| Mengal | 40,000 | Wallee Mahommed | Wadd. |
| Mahammed Hassanee | 10,000 | Rustam Khan | Mashahi. |
| Beezanjav | 1,500 | Fakeer Mahomed | Nall. |
| Sehpad | 200 | Banjio | Parks. |
| Sasolee | 1,000 | Athir Khan | Hubba. |
| Khedrance | 1,000 | Aly Morad | Malkhor. |
| Gurginadee | 6,000 | Aly Mahomed | Parks. |
| Sumalade | 5,000 | Bijar | Maskkai. |
| Sahjadee | 7,000 | Saka | Gresh. |
| Jasees | 5,000 | Jam Meer Khan | Bailwa. |

*Subjoined is a list of Tribes in the neighbourhood.*

| | | | |
|---|---|---|---|
| Giekhee | | Shai Kazum | Kech. |
| Giehkee | | Moula Dad | Paiy Goor. |
| Nosharwanee | 20,000 | Azad Khan | Kharan. |
| Halave Zai | | Hassl Khan | Washuk. |
| Mengal | | Fazal Khan | Noshky. |
| Neecharee | 400 | Abdul Rehman | Neechar. |
| Pandranee | 1,000 | Zaman Khan | Pandran. |
| Jattak | 2,500 | Kareem Dad | Jakaree mountains. |
| Gazgee | 200 | Water Khan | Gazg. |
| Lotanee | 2,000 | Rehim Khan | Noghrama. |

In February, March, and April Mehrab Khan had a Wakeel at the Court of Hyderabad and another at the Court of Khyrpoor, they had come to offer the assistance of the Khan to oppose the expected Sikh invasion. The men in suite of the Wakeel spoke in terms of disgust of the Sindhians, whom they called Kafir Sheeahs.

Rindhs, &c.

The Baloch tribes under Mehrab Khan are Rindhs, including Buddees, Lasharees, Deenarees, Jatoee, Doombkees, and Jakronees: Sardar Khan their former Sardar died and now the Rindhs amounting to 9,000 are commanded by Byar Khan Dombkee, they inhabit the country of Kaehee, Kotda, Gandava, Bhaug.

Maghsees.

Maghsees under Ahmad Khan, who lives at Jhall, they amount to 3,000, and are at war with the Rindhs. Their friends are the Abdas with Machees and Bohads.

Dada Marees.

Dada Marees 3,000 in the mountains of Harrand Dajel Buktees, and Khalpars 3,000 in the mountains near Harraud Dajel.

Imprisonment of a relation of the Khan, and consequence.

Shah Navaz Khan, a cousin of Mehrab Khan, was imprisoned at the instigation of Dad Mahammed by him; he escaped and fled to Chandar with Shuja, where he now is to the constant uneasiness of Mehrab Khan; he came down upon Bhag, three years ago from Mittadee, where he was defeated by Azam Khan.

There is now a brother of Shah Navaz Khan, Fatteh Khan, in Hyderabad, whose aunt is in Meer Mahomed's Harem.

(Signed) R. LEECH, *Lieutenant, Bombay Engineers.*

## No. 1

## ROUTE FROM SHIKARPOOR TO KARACHEE THROUGH THE MOUNTAINS.

| | | | |
|---|---|---|---|
| Shikarpoor. | | | |
| Mittedahwah | 12 kos | small village | 3 and 4 wells. |
| Ladkhana | 12 kos | a large town | plenty of water. |
| Dokdee | 12 kos | a large village | Nara river. |
| Shahpanja | 12 kos | ditto | 3 wells. |
| Mandar | 16 kos | ditto | wells and a river. |
| Dadoo | 7 kos | ditto | 4 wells. |
| Kachar | 7 kos | ditto | wells and a stream. |
| Korampoor | 9 kos | ditto | river. |
| Shewan | 4 kos | large town | river. |
| Jongar Bazar | 8 kos | large village | wells. |
| Peer Alee, commencement of the Mountains | 2 kos | scattered huts | plenty of water. |
| Choldo | 10 kos | scattered huts | ditto. |
| Maleree | 10 kos | scattered huts on the road | ditto. |
| Pokhan | 12 kos | ditto | ditto. |
| Khazee | 6 kos | small village | stream. |
| Dubba | 8 kos | scattered huts | ditto. |
| Meer Khauka Jana | 8 kos | village | ditto. |
| Ahmed Khan Noomrya Katana | 4 kos | large village | 1 well. |
| Dha Mach of Mudrat Khan | 4 kos | a village | 2 wells. |
| Trakee | 6 kos | scattered huts | water distant 1 kos. |
| Khatejee | 8 kos | ditto | plentiful stream. |
| Mahleer river | 8 kos | ditto | ditto. |
| Maleer river | 8 kos | ditto | ditto. |
| Bajar Khan Katalaw | 8 kos | ditto | ditto. |
| Karachee | 10 kos | | |

This is said to be a cart road, the first difficulty is between Choldo and Maleeree, about one-half kos long, rocky ground, intercepted by small streams, but which a company of Pioneers would soon make passable; the second difficulty is between Khatejee and Maleer where the road is intersected by this mountain stream which has worn away the rocky road. It is a living stream, would be an obstruction for 2 kos but not an insurmountable one; two years ago the Gurroo of the Bhattyas travelled with several carts in his train from Shikarpoor to Karachee.

## No. 2.

## ROUTE FROM KHELAT TO LADKHANA BY THE NOORA PASS.

| | | | |
|---|---|---|---|
| Khelat. | | | |
| Zawa | 10 houses | 3 inches of a running stream. | |
| Kapoto | 4 kos | 10 houses | 5 wells, water for 5000 men. |
| Badar | 7 kos | 15 houses | 1 well 12 feet deep. |

| | | | |
|---|---|---|---|
| Jurgee | 2 kos | 10 houses | water carried from the above. |
| Pandraw | 5 kos | 300 houses | well running water knee deep. |
| Zeheree | 7 kos | 50 villages in the neighbourhood belonging to Rasheed Khan, plenty of water. | |
| Mishk | 6 kos | 100 houses | water knee deep. |
| Brinjee | 12 kos | 10 houses | the same stream. |
| Pasht *Khana* | 5 kos | 15 houses | ditto. |
| Nad | 14 kos | 20 houses | the same stream. |
| Lakha | 3 kos | 15 houses | ditto. |
| Hatachee | 5 kos | 40 houses | ditto. |
| Paneewaud | 4½ kos | 15 houses | ditto. |
| Khumhans | 5 kos | 10 houses | ditto. |
| Nowlong | 3 kos | 10 houses | ditto. |
| Peerchata | 4 kos | 8 houses | ditto. |
| Asyab Mill Khulleeltaz. | 5 kos | 5 houses | ditto. |
| Kotdo | 3 kos | 4 Towns, one belonging to Eltaz Khan containing 400 houses, those of his retaining being fortified; a second belonging to Chapar Khan containing 300 houses, those of his family being enclosed by a wall; the third belonging to Meer Moorad Aly containing 300 without a fence; the fourth belonging to Syad Khan, entirely surrounded by a wall, containing 150 houses. | |
| Jall | 12 kos | 400 houses, a fortified place belonging to Ahmed Khan Maghsee, three streams, each of ½ fathom depth. | |
| Shadihad | 6 kos | 100 houses | a plentiful stream. |
| Dost Ahyjogot | 10 kos | 150 houses | 4 or 5 wells. |
| Chajada | 7 kos | 200 houses | water plentiful. |
| Kambar | 4½ kos | 250 houses | plenty of water. |
| Ladkhana | 5 kos | 350 banyans' shops. | |

One thousand men might dispute the pass against 20,000 Cavalry by rolling down large stones from the heights, for Infantry might turn the position, grain must be procured and carried on camels through these heights.

There is however plenty of forage to be found.

By this road the grandfather of Mehrab Khan brought an army to attack Ghulam Shah Kaloree, they fought at Ram Pitryanee near Curachee.

No. 3.

## ROAD FROM KHELAT TO LADKHANA BY THE TAKAREE PASS.

Khelat.

| | | |
|---|---|---|
| Jaghar Khwar | 8 kos | No water, no Town. |
| Surkhen | 4 kos | No town, a little stream called Lahod. |
| Jurgee | 4 kos | No town, one well called Badar. |

| | | | |
|---|---|---|---|
| Pandran Kash | 8 kos | No town | ditto ditto Kanee. |
| Soinda | 6 kos | ditto | a little stream called Jour. |
| Sultan Arfee | 4 kos | 100 houses | a small stream. |
| Sultan Arfee's Sunnee | 9 kos | no town | 1 well. |
| Karran | 7 kos | no town, a little stream Kalapanee. | |
| Shahgo-phan, where Elias is said to have struck a stone with his sword ..... | 6 kos | no town, a stream, half a fathom deep. | |
| Kuchakanee | 5 kos | no town, the same stream. | |
| Tobar | 6 kos | an unmade well. | |
| The Takaree Pass | A camel and horse road, though only room for one at a time, the neighbourhood inhabited by the Jattak Brahims, 2000 in number, under a Sardar named Kareem Dad. | | |
| Kalatuk | 5 kos | no town, a living stream, 3 inches deep. | |
| Gramap | 3 kos | no town, a stream ½ fathom deep. | |
| Chur | 3 kos | no town, a small intermitting supplied pit. | |
| Karee jo Bumband | 2½ kos | no town, 8 inches of a living stream. | |
| Kotdo | 3 kos | before described and thence on the Ladkhana by the same village as mentioned in the former route. | |

No. 4.

## ROUTE FROM ROREE TO JEYSALMEER.

Roree.

| | | | |
|---|---|---|---|
| Sangrar | sandy road | 12 kos — 200 houses | 4 or 5 wells, plenty of grass, 3 wells, plenty of grass. |
| Udardfort of Meer Rustam's | 12 kos | 200 houses outside | |
| Mittadar Fort of Meer Rustam's | 10 kos | 10 houses outside | 4 wells and grass. |
| Gotdo | 24 kos | 10 houses | 2 wells and grass. |
| Baudar | 16 kos | no houses | 6 wells and 1 tank. |
| Khunyara Raja of Jeysalmeer's Fort | 5 kos | 30 houses | 2 wells. |
| Kuchadee | 6 kos | no houses | 6 wells and a tank. |
| Chhatrel | 8 kos | no houses, 4 wells and plenty of grass. | |
| Jeysalmeer | 10 kos | | |

No. 5.

## ROUTE FROM SUMYANEE TO KHELAT AND SHALL.

Sumyanee.

| | | |
|---|---|---|
| Bareeda | 8 kos | 30 houses, wells in a dried up stream. |
| Shaikala Raj | 8 kos | ditto 2 wells and a tank. |
| Uttall | 8 kos | 80 houses, 4 ditto and Purally stream |
| Beila | 10 kos | 400 houses — ditto. |

| | | | |
|---|---|---|---|
| Sihyab | 8 kos | no houses | Purally stream |
| Jhow Brahins, not absolutely dependant on Khelat for 5 stages | each 8 kos | no houses, but scattered huts on the side of the road. | ditto. |

Here the Mengal's boundary commences at the Barakghat, the Mengal's territory extends for seven stages.

## FROM BARA LAKH, THE FIRST INHABITED PLACES IS—

| | | | |
|---|---|---|---|
| Nall | 15 kos | scattered huts of herdsmen, streams of Purally. | |
| Zeedee | 8 kos | ditto | ditto — ditto. |
| Ghoozdar Fort | 8 kos | 100 houses | a Canal. |
| Bagwan | 8 kos | 100 houses | ditto. |
| Zawar | 7 kos | no houses | stream. |
| Surab under Khelat | 6 kos | 100 houses | Canal. |
| Soormasing | 8 kos | no houses, a stream. | |
| Rodangoe | 7 kos | 50 houses | a Canal. |
| Khelat | 8 kos. | | |
| Karezgarance | 6 kos | 8 houses | a rivulet, plenty of water. |
| Mungachar | 6 kos | 350 houses | plenty of water. |
| Kadd | 8 kos | no houses | unmade wells. |
| Mastung | 9 kos 5 villages | 2,000 houses | plenty of water. |
| Kachnak | 5½ kos | 200 houses | ditto. |
| Shall | 12 kos | 600 houses | ditto. |

No, 6.

## ROUTE FROM SHIKARPOOR AND CABOOL.

Shikarpoor.

| | | | |
|---|---|---|---|
| Jagan, a Fort | 7 kos | 100 houses | 4 wells. |
| Rojahu, 2 Forts | 12 kos | 10 houses | 2 wells. |
| Shoree | 16 kos | 300 houses | 6 wells. |
| Navda | 7 kos | 40 houses | 10 unmade wells. |
| Syad Kazam Shah kee Jhok | 6 kos | 100 houses | 6 ditto ditto. |
| Bhag | 8 kos | large city | river. |
| Dadar | 10 kos | large town | ditto. |
| Kidta, commencement of the Dara i Bulan | 12 kos | 30 houses | ditto. |
| Bibee Nanee | 8 kos | no houses, (sunj) | ditto. |
| Abgum | 10 kos | no houses | ditto. |
| Machk | 8 kos | ditto | ditto. |
| Kharlakee | 6 kos | termination of the Dara | ditto. |
| Dasht | 6 kos | ditto | ditto. |
| Saryar | 10 kos | scattered huts | ditto. |
| Shall Fort | 6 kos | large town | Hana river. |

The easy road for camels is then through Candahar, horses and mules laden with dry fruit go the more difficult road, as follows:

| | | | |
|---|---|---|---|
| Kuchalack | 4 kos | 200 houses | Five streams called the water of the Attok river. |
| Lodha | 12 kos | 300 houses | a stream of the same river. |
| Hydar Reh | 10 kos | 50 houses | stream. |
| Kochak Kachadee (Ascent). | 10 kos | no houses | ditto. |
| Chaman | 3 kos | no houses | ditto. |
| Ahmad Khan ka Magha | 16 kos | 300 houses | ditto. |
| Arghasthan | 15 kos | large town | ditto. |
| Lodha | 3 kos | ditto | ditto. |
| Sardeh | 4 kos | ditto | ditto. |
| Wazeer's Deh | 8 kos | ditto | ditto. |
| Shishar's Fort | 10 kos | ditto | ditto. |
| Kudumb | 8 kos | 60 houses | ditto. |
| Khaka Fort | 12 kos | 300 houses | ditto. |
| Sufed Sang | 4 kos | 6 houses | ditto. |
| Jafree | 4 kos | 20 houses | ditto. |
| Gada Fort | 8 kos | 50 houses | ditto. |
| Mukur, 2 Forts | 10 kos | 100 houses | ditto. |
| Oba | 12 kos | no houses | no water. |
| Kara Bagh | 12 kos | large place | stream. |
| Mushakee | 6 kos | large place | ditto. |
| Nannee | 8 kos | 100 houses | ditto. |
| Gaznee | 6 kos | large town | ditto. |
| Shashtgon, 3 Forts | 6 kos | well inhabited | ditto. |
| Takeea Fort | 7 kos | a large place | ditto. |
| Shaikabad | 8 kos | ditto | ditto. |
| Top, 3 Forts | 8 kos | a large place | stream. |
| Maidan | 10 kos | ditto | ditto. |
| Arghanda | 6 kos | ditto | ditto. |
| Cabool | 6 kos | | |

## ROUTE FROM SHALL TO CHANDAR AND CABOOL.

| | | | |
|---|---|---|---|
| Kuchalack Fort | 4 kos | 200 houses | Five streams called the water of the Attok river. |
| Lodha | 12 kos | 300 houses | A stream called Lodha. |

Here the road separates into three, the left is through Nadiska darra by which the Caffilas go, the right is to Kochak, the middle one is through *Rughanee* darra. From Lodha the road is as follows:

| | | | |
|---|---|---|---|
| Gulisthan ka rez | 6 kos | 100 houses | 3 canals. |
| Ghundwun | 7 kos | no houses | stream. |

| | | | |
|---|---|---|---|
| Spinatijt, a difficult ascent | 5 kos | ditto | ditto. |
| Ghawajh | 4 kos | ditto | ditto. |
| Konchee | 12 kos | 12 houses | plentiful stream. |
| Kadnee | 6 kos | 500 scattered shepherds, | plenty of well huts |
| Ahmed Khan ka Houz | 8 kos | 10 ditto | ditto. |
| Wala Mada | 5 kos | no houses | river water. |
| Takhtapoor | 7 kos | ditto | ditto. |
| Chowkee | 7 kos | 200 houses | ditto. |
| Arghasthan | 5 kos | a fordable river in the hot weather. | |
| Dehkhushat | 3 kos | 400 houses | stream. |
| Chandar | 4 kos | | |
| Azam Khan's Fort | 6 kos | 600 houses | a stream. |
| Akhandee Dhe | 7 kos | 50 ditto | ditto. |
| Shahur Saffa | 8 kos | 250 houses | a stream. |
| Tihrandaz | 10 kos | no houses | ditto. |
| Helnee ka Jadra | 13 kos | no houses | a water mill. |
| Asi Zazara | 8 kos | ditto | stream called Tarnak. |

Here the road separates, the left is not inhabited, but water is to be found every where.

Kudumb — 8 kos — before described and thence into Cabool as follows:

## BY THE LEFT ROAD AN ARMY COULD PASS AS FOLLOWS:

| | | | |
|---|---|---|---|
| Khelat of the Ghilzees | 1 kos | 300 houses | stream. |
| Sare Asb | 8 kos | no houses | stream called Tarnak |
| Fazee | 6 kos | ditto | ditto. |
| Mukur, 3 Forts | 18 kos | and thence into Cabool through Asb as before described. | |

## NOTES ON THE ABOVE ROUTE.

The pass of Bolan commencing at Kudta and ending at Karlakee, is 50 kos long and is passable either to an army with Artillery or to a Caravan throughout the year. It is generally level and though considerably covered with loose stones offers in no portion a serious obstacle. It narrows once after leaving Macht to the breadth of four horsemen, but in general it averages 100 yards. Caravans are sometimes detained by the snow falling beyond Macht, but it does not fall heavy in the pass, Shah Shuja passed through with sixteen guns. There are two casts of plunderers that the Caffilas stand in much dread of, the Doda Marees, amounting to 3,000 under Doda, and the Dhumad Kakads, amounting to 5,000 under Tanias Khan. The caravan from Khorasan arrived in Shikarpoor in May 1837, it consisted of 900 camels, and was guarded by 275 Dhumad's Kakads who had been employed in Shall for one and half rupee each as far as Dadar. The Shikarpoor caravan proceeding up the Bolan Pass entertains Brahims sometimes as

a guard. The authority of the Ameers of Sindh extends only to Jagoin the first stage out of Shikarpoor. From thence to Kuchalack, Mehrab Khan of Khelat has authority; where the Chandar territory commences, the predatory tribes of the Dara could not make a stand against a regular Army. There are no branch roads leading into the pass by which armed bodies could take the Army which should be defiling through in flank. The Brahims are in possession of the pass and were formerly in the habit of guarding Armies through. Azeem Khan in his descent on Sindh gave them a lac of rupees and received a guard of 12,000 men.

No. 7.

## FROM CANDAR TO HERAT.

| | | | |
|---|---|---|---|
| Arghadan | 4 kos | large town | stream. |
| Detashaka | 4 kos | ditto | ditto. |
| Maddat Khan ka Houz | 4 kos | ditto | ditto. |
| Kuskhin Khut | 10 kos | 500 houses | ditto. |
| Greeshuk, strong Fort | 13 kos | large town, large stream called Greesh. | |

ROADS DIVIDES INTO TWO, LEFT GOES TO THE SECOND MADDAT KHAN KA HOUZ AND THE RIGHT.

| | | | |
|---|---|---|---|
| Sahdad | 8 kos | large town | reservoirs. |
| Jeerakh | 7 kos | ditto | plenty of water. |
| Sarag | 6 kos | ditto | stream. |
| Beabaut | 8 kos | ditto | ditto. |
| Washer | 9 kos | ditto | ditto. |
| Khashrod | 8 kos | no houses | river of the same name. |

HERE THE ROAD SEPARATES, THE RIGHT LEADS TO FOOT SARMAN NOT GOOD, AND THE LEFT AS FOLLOWS:

| | | | |
|---|---|---|---|
| Bakwa | 12 kos | large town | stream. |
| Sigar | 5 kos | 20 houses | ditto. |
| Khurmalackh | 8 kos | 200 houses | ditto. |
| Para ka Shahar, strong Fort | 7 kos | large stream | called Rood Para. |
| Khat Safed | 8 kos | no houses | stream. |
| Jija | 10 kos | a few houses on the road | small stream. |
| Naghar Fort | 6 kos | 60 houses | stream |
| Dukhtar Fort | 6 kos | 200 houses | ditto. |
| Sabuzwar | 4 kos | large town | ditto. |
| Khoja Oriya | 14 kos | no houses | ditto. |
| Adhrashkhan | 8 kos | 200 houses | small stream. |
| Rodgaz | 5 kos | no houses | stream. |
| Moeraba | 6 kos | no houses, caravansary, stream | |
| Shahbet | 6 kos | no houses | ditto. |
| Meerdaood | 6 kos | no houses | stream. |
| Rafgabazh | 8 kos | large town | ditto. |
| Malabridge | 4 kos | ditto | ditto. |
| Herat | 4 kos | | |

## ROUTE No. 8.

## FROM BHAWALPOOR TO OMERCOTE VIA JEYSALMEER.

| | | | |
|---|---|---|---|
| Bhawalpoor. | | | |
| Babaralee | 8 kos, a hunting place of the Khan's & a Fort, 12 wells. | | |
| Mittad | 12 kos | 50 houses | 4 wells. |
| Derawar | 12 kos | 200 houses | 6 wells. |
| Nonhot | 18 kos | 20 houses | 2 wells. |
| Nedhaee | 48 kos | 50 houses, boundary of the Rana's territory. | |
| Jeysalmeer | 18 kos | | |
| Kooadee | 22 kos | 10 houses | 2 wells. |
| Satak | 8 kos | 5 houses | 2 wells. |
| Soondro | 15 kos | 50 houses | 4 wells. |
| Chor | 12 kos | 80 houses | 5 wells. |
| Omercote | 3 kos | | |

## ROUTE No. 9.

## FROM BHAWALPOOR TO ALLAIYAR KA TANDA.

| | | | |
|---|---|---|---|
| Bhawalpoor. | | | |
| Khanpoor | 7 kos, a large Town and Fort | | plenty of water. |
| Bhaghla | 16 kos | 8 houses | 4 small wells. |
| Tanot | 32 kos | 50 houses | 2 wells. |
| Gotroo | 24 kos | 8 houses | 3 wells. |
| Shahgad | 10 kos | 30 houses | 3 wells. |
| Juha | 50 kos | 8 houses | Springs of water at every 8 kos between the two wells. |
| Ding | 20 kos | 8 houses | 2 wells. |
| Allaiyar ka Tanda | 12 kos | | |

No. 10

## *ROUTE from Dera Ghazee Khan to Dadar through the Harraud Pass.*

| Names of Stages. | Distance. | Houses. | Supply of Water. | Remarks. |
|---|---|---|---|---|
| Dera Ghazee Khan, ..... | ..... | ..... | ..... | Jath means a cultivator, and when Baloches or Pathans are mentioned, fighting men must be inferred. |
| Chuttoda Kot, ..... | 12 kos, ..... | Large village, ... | A canal and wells, ..... | Amdanee Baloches, 500 under the Rindhs, Logharees 4000 under Raheem Khan the Sikh, as ruler of Dera Ghazee Khan. |
| Jainpoor,..... | 12 kos, ..... | Ditto,..... | Ditto,..... | Kakah, Tareen and Popalzai 1500, and Jakhad Jaths. |
| Dajal, ..... | 12 kos, ..... | Ditto,..... | Ditto,..... | Mahar Hothee and Machee, Jaths, Lunds, Rindhs, the former 1000 under Mahamad Khan, the latter 2000 under Mahamad Khan. |
| Harraud, a strong Fort,..... | 18 kos, ..... | Ditto,..... | Ditto,..... | Kung, Araeen and Imanee, Jaths, Khosa Baloches 200, with Hasal Khan under the Rindhs; Jamot and Lunds 200 each. |
| Mahamadwah, canal fordable, ..... | 4 kos. | | | |
| Munee, entrance to the pass, ..... | 6 kos, ..... | No houses,..... | A few unmade wells, ..... | Lasharees with Mahamad Khan 500, Pitafees, Haibut Khan 160, Durkanees, Hajo, 700, lately made a descent on Harraud from the Dragal hills. |
| Toba, ..... | 7 kos, ..... | Ditto,..... | A stream called Bhached,... | Lasharees, Pitafees and Gorchanees, all 4000, with Chutta Khan Jalabame 160. |
| Neelee Kund,..... | 4 kos, ..... | Ditto,..... | Ditto,..... | The same casts of Baloches as above. |
| Jougal Dee Jall,..... | 5 kos, ..... | Ditto,..... | Ditto,..... | Ditto ditto. |
| Souda,..... | 4 kos, ..... | Ditto,..... | Ditto,..... | Ditto ditto. |
| Maite Oa wall, ..... | 4 kos, ..... | Ditto,..... | Ditto,..... | Ditto ditto. |
| Shamma,..... | 6 kos, ..... | Ditto,..... | Ditto..... | Ditto ditto. |
| Chille wale lath, boundary of the Garchanees and Bugtees, ..... | 2 kos, ..... | Ditto,..... | No water, ..... | The casts of Bubraks are Masorees 120, Saidanees 100, Shambanees 100, Chief Meerza Khan Keeyai Zai with 100 men, Khalphars 120, with Alysher's son. |
| Kaude wele tank, ..... | 4 kos, ..... | Ditto,..... | Tank and small wells, ..... | Ditto ditto. |

| Names of Stages. | Distance. | Houses. | Supply of Water. | Remarks. |
|---|---|---|---|---|
| Kalapanee, | 8 kos, | No houses, | Stream, | The casts of Bubraks are Masorees 120, Saidanees 100, Shambanees 100, Chief Meerza Khan Keeyai Zai with 100 men, Khalphars 120, with Alysher's son. |
| Maram fort, | 7 kos, | A few houses, | Uncertain, | Meerza Khan Keeyai Zaï. |
| Meerzada Kot, | 6 kos, | A village, | No water, | Ditto. |
| Peer Chatta, | 6 kos, | No houses, | A stream, | Chief's name Beebrak with the Raja Baloches. |
| Beebrak da Dera, a strong fort, | 2 kos, | A large town, | Ditto, | Ditto ditto. |
| Trikhya, | 4 kos, | No houses, | Wells, | Eree Jaths under Beebrah, formerly under the Rindhs, half of them are now under the Dada Marees 4,000, whose Sardar's name is Doda, resident at Khana. |
| Sing Sala, | 8 kos, | Ditto, | Stream. | |
| Dhrabanee, | 4 kos, | Ditto, | Ditto, | Ditto ditto ditto, and Nothanees 300 with Meer Hasan Khan. |
| Chá Karmadee, | 6 kos, | Ditto, | Ditto, | Ditto ditto ditto. |
| Sheentap, | 8 kos, | Ditto, | Ditto, | Ditto ditto ditto. |
| Mádwád, | 4 kos, | Ditto, | Ditto, | Ditto ditto ditto. |
| Sadee Shore, | 4 kos, | Ditto, | Plenty of water, | Ditto ditto ditto. |
| Godhee, end of the pass, | 4 kos, | Ditto, | Wells a little salt, | Ditto ditto ditto. |
| Ladhee, | 12 kos, | Large town, | Wells, | Dombkees 6,000, Ahad Khan and Biyad Khan Jakhranees 150, with Turk Ally and Kambar. |
| Bhag, | 16 kos, | Ditto, | The River Sivee, | Eree and Machee Jaths. |
| Hajee ka Shahar, | 12 kos, | Ditto, | Ditto, | Mahesar, Gogdá and Gadhee Jaths, Shewanees 4000 under Mamad Khan. |
| Dhádar, | 12 kos, | Ditto, | River of the Bolan Pass, | Jabanees 300, Barda Jaths. The Beebraks are 4,000 strong. |

This road is traversable by small guns. Wazeer Fatteh Khan came through this pass with a large Army and Artillery, and Maddat Khan came the same road, the first difficulty is for three coss near Soudá where the stones are large, the second at Kálápanee for one-half kos, the third at a place called Kaleree dá Ghat, a little further is at a place called Peer Cháttá dá Ghat; however, no difficulty would be experienced with Pioneers.

No. 11.

## ROUTE FROM CARACHEE TO SOUMYANEE.

It may be sufficient to state, in order to prove the possibility of an Army passing, that Caffilas came by this road to avoid the oppression on the direct road to Khelat, the whole distance is 24 kos, there is a plentiful supply of fresh water: 8 kos out of Carachee is a place called Habb, where the river of that name is always fordable except after a sudden fall of rain: 8 kos further is Vindure and a stream of the same name to which the remarks regarding the Habb stream apply. There is an ascent to the north for lightly loaded beasts shorter by 3 kos than that along the sea shore. The Karmatees and Jokyas are the tribes on the road. There is another pass from Shoram belonging to the Rindhs to Khelat by which they conducted Mehrab Khan with 25 men on foot. It is not a road for animals however.

(Signed) R. LEECH, *Engineer.*

(True Copy,)

J. P. WILLOUGHBY, *Secretary to Govt.*

# XII.

# A MEMOIR

ON THE

# UZBEK STATE OF KUNDOOZ,

## AND THE POWER OF ITS PRESENT RULER

## MAHOMED MURAD BEG.

Introduction.

The geographical position of the state of Kundooz gives it an importance which it would not otherwise possess, the passes of Hindoo Kosh, the direct roads, commercial as well as military, from Turkistan to Hindostan, all lie within its limits, and its ruler has therefore equal power to assist or extinguish a rising commerce to expedite or retard an advancing enemy. This renders it an object of interest to us to inquire into the origin, nature and extent of the power of Mahomed Murad Beg, the present Chief of Kundooz, to investigate the resources at his command, and which should always be considered in speaking of Asiatic states, the probabilities of his transmitting them undivided to his successor.

Division of subject.

With a view to this I shall speak—1st, of the family of Mahomed Murad Beg, its connection with the principal revolutions in Kundooz history during the last century, and of the means by which he himself obtained power.

2d. Of the extent of his country, its general division, and most important towns;

3d. Of the population;

4th. Of the revenue;

5th. Of the army;

6th. Of the personal character and political position of Mahomed Murad Beg, and of what is likely to occur to his death: and—

7th. Of the kind of connection it may be advisable for us to establish with these countries.

The family of Mahomed Murad Beg is the most distinguished amongst the Kutaghun tribe of Uzbeks; he is sixth in descent from Murad Beg, who, as nearly as legendary information enables me to collect, ruled with independent power over the state of Hissar, north of the Oxus, about 150 years since. This was one of those small states into which the ambition and disputes of individual Chieftains broke up the mass of the Uzbek nation, after they had completed their invasion of Transoxiana, and established themselves in undisputed possession of their new country. History.

Murad Beg was succeeded by his son Mahomed Khan Beg, whose predatory excursions became so notorious and troublesome, as to induce the King of Bokhara to send a large force, and drive him completely out of his territories which have never since been recovered by his family; Mahomed Khan however seems to have had both valor and conduct. Though expelled from his paternal seat he still held around him a trusty band of followers, accustomed to share the dangers and the plunder of their chief. Seeing the inutility of resisting so powerful an enemy as the King of Bokhara, he wisely relinquished all attempts at regaining what he had lost, and determined, like another Baber, to indemnify himself on his weaker neighbours: with this view he possessed himself of Kolab then held by Abdoollah,* a Chief of the Kurumma tribe of Uzbeks, and pursuing his advantage crossed the fords of the Oxus, seized on Huzrut Imam, and rapidly extended his conquests to Kundooz, Talikan, and Roostakh, thus laying the foundation of that state which sometimes enlarged, sometimes diminished, has never altogether passed away from his descendants, and which has now attained its greatest size and power under the vigorous rule of Mahomed Murad Beg.

Mahomed Khan Beg is said to have been so powerful in his latter days, that his alliance was courted by the King of Bokhara, to whom it is even said he afforded aid on occasion of a quarrel, which the latter had with the Khan of Orgunje.

Mahomed Khan Beg dying without children was succeeded by Eerie Beg, the son of his brother of this chief, and his son and successor Sohrab Beg, I can learn little. They seem to have had none of the qualities which distinguished the founder of their family, and their possessions in consequence were daily diminished, until at length Huzree Beg, a more adventurous descendant of the same ancestor, wrested Kundooz from the feeble grasp of Sohrab and left him no part of his territories save the hilly region of Roostakh. To this Sohrab retired, and here in obscurity as petty chiefs, lived Misrab his son, and Darab, his grandson, who was also the father of Mahomed Murad Beg the present Meer.

* This Abdoollah was father of Abdee from whom Killich Ali Beg, so often mentioned by Elphinstone, was the 5th in descent. Abdoollah retreated from Huzrut Imam and Kundooz, from each of which he was successively driven by Mahomed Khan Bee. He finally settled in Tash Koorghan and from this as a centre his dominions soon extended themselves south as far as Kin where he met the Affghans, north to the pass of Muzar where he touched on the territories of Bokhara, east to a Hondanor watering place, which still exists in the centre of the elevated plain between Kundooz and Tash Koorghan, and west so as to embrace within their limits Serepool and Akcha.

The greater part of these acquisitions were made under his son and successor Abdee, and his posterity, more generally designated the *Aoullad-i-Abdee*, or children of Abdee, bear the same elevated rank amongst the Kurumma tribe of Uzbeks, as the descendants of Beg Murad do amongst Kutaghuns.

Meer Wallee and Baba Beg, sons of Killich Ali Beg, at present rule in Tash Koorghan and Heibuk respectively, but only as the vassals of Mahomed Murad Beg.

History.

But just at the period this revolution was effected a new actor on the scene of Uzbek politics appeared in the terrible Nadir, who flushed with the conquest of Kabul and Delhi, next turned his army against Bokhara, then as now, the chief seat of Uzbek power. The Uzbeks say of the Turkomans, "they are thieves not soldiers;" the Affghans apply the same observation to the Uzbeks, and I believe both are right. In the present instance their submission was prompt and even abject, and amongst others who hastened to prostrate themselves before the throne of the conqueror at Bulkh was Huzré Beg, who by this means got himself confirmed in his newly acquired territory. This affords the first certain date in this uncertain history for we know that Nadir was at Bulkh in 1740.

On his death the state of Kundooz with its dependencies would seem to have been annexed without a struggle to the kingdom founded by Ahmed Shah Dooranee, and to have formed part of the Affghan Government of Bulkh. In this condition it remained until about the year 1785 when Kooat Khan Andejane finding the attention of Tymoor Shah drawn away by the disturbances in Sindh and Kashmere suddenly threw off the Affghan yoke, and by a bold movement made himself master of Kundooz, which he forthwith proceeded to fortify. Kooat Khan's father had been a *Purwanchi* in the service of Meer Sohrab and he himself had served as a *Yessawul** in the Armies of Tymoor Shah after his country had become annexed to the Kabul Monarchy: He appears to have been a brave soldier, and particularly distinguished himself at the taking of Dera Ghazee Khan, and generally in the Indian expedition undertaken by Tymoor Shah about the year 1781. For these services he had been rewarded with the Government of the Fort and district of Narin, about two days march in a south easterly direction from Kundooz, and availing himself as we have seen of the troubled state of the Affghan Empire suddenly possessed himself of that city. From this he made numerous and successful excursions, in the course of which he reduced the greater part of Budukshan, the Meer of which he seized and put to death. Crossing the Oxus he annexed Kolab Deh-i-nou and Hissar to his rapidly increasing power, to which the Affghan ruler of Bulk could have offered no effectual opposition, as it appears he was able to extend his conquests to Shibbergaum, in the siege, or rather assault of which place he lost an eye by an arrow shot. He is described as having been both generous and brave, and the Uzbeks who seem to think more of the loss of a horse than of their own lives still record with admiration the rhyming Toorkee proclamation by which on the eve of battle, their chieftains' herald used to stimulate his followers to the fight.

| | |
|---|---|
| Wusing ulsung Khunda joliga. | Lit: If you die, it is the will of God, |
| Ating wulsa Kuat boi niga. | If your horse dies Kooat will answer. |

Revolutions amongst the Uzbeks are frequent, and at times apparently causeless. I never have been able to ascertain why it was that Kooat Khan, whose praises they to this day recite should one morning have found his hall of audience deserted. Yet so it was. Not a man had come to pay his respects; and the chief terrified by this most unequivocal mark of oriental revolt, mounted horse and issuing from a back gate of the Fort of Kundooz, attempted to make his escape in the direction of Khana-abad. His enemies however had

* Toorkish titles of rank.

no intention he should get off so easily. He was pursued, overtaken, brought back and given in to the hands of Mahomed Shah, Meer of Budukshan, whose father he had slain, with free permission to use him as he pleased. This was a privilege which the Meer, just released from a rigorous imprisonment, was not slow to use. He led his captive to the *Sung-i-novishtah*, about a mile from the city, where with but little ceremony his head was struck off. His grave still marks the spot where he fell, and by another caprice is now converted into a *Zeearut* or place of worship. History.

His successors may be briefly disposed of: 1792. Khuda Nuzr Beg, of the house of Beg Murad, next assumed the chief power in Kundooz, and had hardly been fixed in his seat when he was obliged to defend it against the Affghans who now seem to have had serious intentions of reducing the Uzbeks again to subjection. One or two expeditions for this purpose had been already attempted, but, in consequence of the strength of the Empire being entirely frittered away in futile plans for Indian conquest, these expeditions had been ill supported and unsuccessful. Tymoor himself in 1789 when marching against Shah Murad of Bokhara, had turned aside for the purpose of reducing Kooat Khan, but gained little more than professions of submission which on his return to Kabul were speedily forgotten. A formidable expedition under the command of Nuwab Burkhurdar Khan now entered the country; the Uzbeks drew out their forces to meet him, and in a general engagement, the scite of which close to Huzrut Imam has been pointed out to me, the Nuwab was worsted, and forced to retire on Bulkh. The defeat however was by no means decisive, and it is probable he might quickly have repaired his losses and again made head against the enemy had not his efforts been suddenly arrested by news of Tymoor Shah's death, and of the subsequent struggles between Humayun, Mahomed, and Zemaun Shah.

From this time Affghaun power seems to have been at an end here, for though a Dooranee Governor still remained in Bulkh, yet he was rather occupied in defending his own position, than in attempting inroads on his neighbours.

Khuda Nuzr Beg seems to have done nothing further worthy of record. He was a drunkard, a tyrant, and put several men to death. Under his rule Kundooz is said to have been desolated by the plague, and has never since regained the flourishing condition it exhibited under Kooat Khan. 1795. Khuda Nuzr Beg was succeeded by Alla Verdee Khan Tas, who had highly distinguished himself as a partizan warrior on occasion of the advance of Tymoor Shah against the King of Bokhara. He was now by the unanimous voice of his countrymen, named Chief of the Kutaghuns, and immediately took possession of Kundooz, which since the days of Mahomed Khan Beg has constantly been looked on as their *paitukht* or seat of government. The greater part of his reign was spent in a series of aggressions on the inhabitants of Budukshan whom he brought to acknowledge his power. He then turned his arms against Bulkh and ravaged all the surrounding country, though for want of guns, or of skill to use them, he was unable to make any impression on the fort. From this he marched to Hissar which he plundered, but here his career terminated. A body of troops sent against him by Meer Hyder, defeated his army in a pitched battle, and having taken Alla Verdee himself prisoner, quickly cut off his head. 1800. To him succeeded Kutta Khan, son of Kooat Khan.

History.

Sufr Ali Khan, his brother succeeded him. 1803. Khal Murad Beg,* son of Sufr Ali, was the next chief, and ruled Kundooz for 12 years. He seems to have been of an easy disposition, devoid of talent and averse to business. During his sway, Killich Ali Beg had made great encroachments, and his influence even in Kundooz is said to have exceeded that of Khal Murad Beg. He however was too sensible to attempt any thing like conquest or a direct assertion of power, for the Kutaghun Uzbeks however careless in all other respects of the rights of legitimacy have invariably adhered to this, as a fundamental principle, that the man who rules over them must be of their own tribe. 1815. Tohra Khan Beg, brother of Khal Murad, after a short reign of six months, died, it is said, a natural death, and Kundooz after a short interval of anarchy, was seized by Mahomed Murad Beg to whose history we must now revert.

The immediate ancestors of Mahomed Murad Beg lived as we have seen in inglorious retirement at Roostakh, where it is even said Darab his father became tributary to the Meer of Budukshan. Darab had five sons, viz. Mahomed Murad Beg; 2, Abdulrahman Beg; 3, Ulug Beg; 4, Mahomed Beg; and 5, Ahmed Beg. Of these the first and fourth only were alive when I visited Kundooz, and while I am writing a report of the death of the latter has reached me, so that the eldest is now the sole survivor of five brothers.

The respect shewn to parents amongst the Uzbeks is very considerable, and there can be no more striking proof of it than that these five men, who all subsequently evinced considerable, though different degrees of, energy and ambition, should yet during their father's life time, out of deference to him have remained in tranquil submission to, what their whole tribe considers peculiarly disgraceful, a foreign yoke. 1815. When Darab died Mahomed Murad Beg was of the mature age of 35. We lost not a moment in declaring his independance, and in the same day the whole five brothers not only renounced all subservience to Budukshan, but declared their intentions of asserting their supremacy, in their own tribe. This latter declaration was the first to involve them in war, but in addition to the justice of their claims their measures were so well taken, that they rapidly overcame all opposition. Their first great enterprize after fortifying and garrisoning their native fort of Roostakh, was to reduce Talikan, which in the estimation of the Kutaghuns holds a rank only inferior to Kundooz. Having succeeded in this object, they next attacked Kizzil Kulla on the borders of the Budukshee country, into which they commenced a series of forays driving away great quantities of slaves, and plunder, the distribution of which served wonderfully to confirm the devotion of their followers. From this having drawn their troops gradually to Iskkiurish they made a night march on Khana-abad, and succeeded in taking it by surprize. Availing themselves of the renown gained by this enterprize, they advanced rapidly on Kundooz, which they found in a state of anarchy. 1818. Consequent on the death of Tohra Khan Beg, and which submitted to them without opposition, an example which was soon followed by Huzrut Imam, Ghoree, Baghlan, and every other place of note within the Kutaghun territories. Their supremacy was now

* This, I presume, is the man whom Mr. Elphinstone calls Khaul Daud Khan, a name respecting which I could get no information.

undisputed in their tribe and the better (1820) to maintain it they agreed on a division of the countries they had conquered. As Mahomed Murad Beg's superiority both in age and intellect were equally unquestionable there was no hesitation in assigning him Kundooz, the principal seat of Government. Abdulrahmun, the second brother, got the Government of Huzrut Imam, Ulugh Beg that of Baghlan, Mahomed Beg who, without much intellect, was a hardy, cruel soldier, and therefore a fit instrument for working out a master's will, Mahomed Murad Beg kept near himself, saying he had still work for him to do, while Ahmed Beg, the youngest, who had already shewn marks of a fiery and indomitable temper was sent to the paternal Fort of Roostakh, where it was supposed he would find sufficient work in repelling the incursions, which by way of reprisals it was expected the Budukshees would make. History.

These latter however meditated a more serious revenge than was to be attained by mere plundering parties, and having drawn together a regular Army under their Chief Meerza Kalan, entered the country and disregarding Roostakh, which they left on the right, boldly advanced and laid (1821) siege to Talikan. Though taken somewhat unawares, Mahomed Murad Beg was not long in organizing his defence. The five brothers once more assembled in arms, and joining all their forces, advanced to give the enemy battle. The Budukshees on their approach broke up the siege, and retiring to the vale of Musheed, which is about 30 miles east of Talikan, and just on the bounds of the two countries, they there chose a favorable position, in which to await the attack. The armies were pretty nearly equal, amounting on each side to about 10,000 men, but the Budukshees by no means exhibited that perseverance in the combat, which might have been expected from the spirited manner in which they had advanced. The battle seems to have been decided, as most battles in these countries are, by a few champions, who advanced and fought in front of their respective lines. The Budukshee champions were worsted, and instantly the whole army without further attempt at opposition broke and fled. About 300 men fell in the pursuit, the rest were saved by the vicinity of the hills, amongst which the Uzbek horse could not easily follow them.

Mahomed Murad Beg pursuing up his victory, entered the Budukshee country, advanced to Fyzabad, their capital, and forced their chief Meerza Kalan, to present himself as a suppliant in his camp. He however on this occasion treated him with leniency, merely exacting a moderate tribute in lapis lazuli, rubies and slaves, forbidding the Meer to enter Fyzabad, his capital town, and assigning him in lieu of it a residence at a small fort in Kishm.

We may as well here finish the history of the Budukshees, though their struggles continued through a period of ten or twelve years subsequent to this. Their forced submission was quickly thrown off, when they found the attention of the conqueror withdrawn to other quarters, but like all Tajik tribes, they depended more on the strength of their position, or other adventitious circumstances than on their personal courage, and when the former proved unavailing, they never sought for resource in the latter. Four times they rebelled, and as many times were overthrown, the terms granted them being of course more and more severe, until at last enraged at their obstinacy, Mahomed Murad Beg, at the head of 12,000 men,

History.

entered their territory on occasion of their last rebellion, now about six years since, seized Fyzabad, their capital, which he razed to the ground so completely that Mr. Wood has since ridden over its scite without being able to point out where the city stood. He further seized their Meer, took him with him, and has since held him as a sort of prisoner at large at his court. But his most deadly revenge was taken by driving before him no less than 20,000* families, whom he transplanted from the beautiful hills and vallies of Budukshun to the fens of Kundooz and Huzrut Imám, in which they have from year to year pined and languished, and died, so that of all that great number between four and five thousand could now with difficulty be collected.

No sooner had Mahomed Murad Beg thus broken the power of the Budukshees than he turned his army north, and crossing the fords of the Oxus, as had been done by his great ancestor Mahomed Khan Beg, he overran the district of Kolal, which he placed under his fourth brother; Mahomed Beg, with instructions to pursue his conquest towards Koorghan, Teppa and Konbadran, instructions which he faithfully fulfilled.

Meantime new views of conquest had opened themselves to him from the west, Killich Ali Beg, so renowned for wisdom, justice and piety, had after a long rule of thirty-six years died towards the close of 1817, and his death was followed by a civil war amongst his sons. The eldest of these Meer Baba had by his father been placed in the government of Tash Koorghan, but though possessed of talent far beyond the ordinary run of Uzbeks, he totally neglected his people, and giving himself up to gross debauchery, suffered them to be tyrannized over and oppressed by a set of men whose only recommendation was that they made themselves subservient to his pleasures. From this state of inaction he was roused by his younger brother, Meer Walee, who taking advantage of the general disaffection, raised a small force, and advancing from Bulk, quickly made himself master of Tash Koorghan, and the whole pass behind it as far as Syghan, whilst Baba deserted by all his people, had only time to save his life by a hasty flight. In this emergency he applied to Murad Beg who gladly availing himself of the opportunity, assembled a powerful army and reinstated Baba in Tash Koorghan upon condition of paying him a small tribute yearly. Walee, however, was not so easily disposed of. He had retired on Murad Beg's approach well knowing his inability to resist him in the field, but no sooner had that chieftain turned his back, then he again came down on Tash Koorghan, with fresh forces, and once more drove Baba from his Territories. This of course gave rise to a fresh war, and had Walee been at all equal in numbers to his rival, the issue would have been far from certain; as it was with forces which never exceeded three or four thousand he managed to draw out the war to great lengths, and even once awaited a general engagement in the Valley of Heibuk where the narrowness of the pass rendered the difference of numbers of less consequence; though defeated he drew off his troops with much skill, and is generally allowed to have shewn both valor and genius, insomuch that at last Murad Beg

* The Budukshees themselves say 40,000, but in cases of this kind I believe half of what I hear. He had on previous occasions, between slaves and hostages brought away 10,000 more, and a still greater number is said to have taken refuge in Kokan, Chitral and other neighbouring States.

agreed to a compromise, confirming Walee at an easy tribute in the Government of Tash Koorghan, which he holds to this day and establishing a new Government for Baba at Heibuk. History.

This war, however, like all others, ended greatly to the advantage of the Chief of Kundooz inasmuch as it not only gave him an increase of territory, but threw into his hands the entire command of the grand Kafila road between Bokhara and Kabul, the whole pass from Tash Koorghan to Syghan now acknowledging his supremacy.

His next enterprize was to possess himself of Bulkh, which is but two short marches from Tash Koorghan, and which in the tumults following the death of Killich Ali Beg had established a sort of independance for itself under a spiritual ruler known by the title of Ayshan Khoju, who the better to secure his authority proffered a voluntary though merely nominal obedience to Bokhara. He now reaped the benefits he had anticipated from this step. Murad Beg entering Bulk, placed his youngest brother Ahmed there as Governor, but he was only allowed to remain until the complaint of the Ayshan had reached Bokhara. An Army was speedily assembled and marched towards the "Mother of Cities" which Ahmed did not find it prudent to retain. He returned with his Army to Tash Koorghan while Ayshan was by the Bokhara troops reinstated in his Government, which he has since continued to hold, though not without occasional visits from Murad Beg's plundering parties.

About this time Ulugh Beg died a natural death, as did also Abdulrahman, and Ahmed Beg disgusted at not receiving either of the Governments thus left vacant, retired to his fort of Roostakh, and declared himself independant. This produced a war between the brothers, which lasted for two years: at last Murad Beg having with wonderful perseverance dragged an 18-pounder over roads which were supposed impracticable for ordnance, battered the fort, and took Ahmed Beg prisoner. He treated him on this occasion with much kindness, assigned him a house, and a becoming establishment at Tash Koorghan and even entrusted him with some power, which however he seems little to have deserved; for almost immediately after conspiring with Meer Walee, they both broke out into open rebellion, and another contest ensued, which after some months duration was suddenly terminated by the death [1828] of Ahmed Beg,* and the consequent submission of Walee.

From this time the power of Murad Beg may be looked on as fully confirmed. His subsequent wars, or rather forays, have all been aggressive, and generally undertaken for the purpose of plunder. On the death of Abdulrahman Beg, he had conferred the Government of Huzrut Imam on Alum Beg, the son of the deceased Meer, but he conducted himself so ill that after various attempts to reclaim him, Murad Beg was finally obliged to send him into banishment, in which state he died a few months afterwards at Bulk.

Mahomed Beg, his fourth brother, and who has always been his most faithful follower, was then removed from Kolal, and installed in the Government of Huzrut

* Some persons attribute this death to poison. It was certainly suspiciously convenient, but I never could ascertain any other grounds for the charge.

History.

Imam, but the Kolavees who had only been restrained by his immediate presence, broke out into open rebellion, as soon as that was removed, and finding all attempts at pacifying them useless, he at last treated them as he had done the Budukshees;—he razed their town, and the inhabitants, at least such as survive, are now to be seen occupying two villages on the road from Kundooz to Khana-abad.

The remainder of his possessions north of the Oxus, principally about Koorghan Tippa, have been formed into a small Government, and entrusted to Mahomed Rahim Khan, as second son of Abdulrahman, who has conducted himself so as to satisfy both the Meer and the Ryots. He is said to be a very promising young man and bears a high character generally amongst the Uzbeks. Ahmed Beg left two sons who are constantly kept near the Meer, and treated with distinction, but neither of them has ever been entrusted with a separate command.

Ulugh Beg had no family and his fief of Bughlan and Ghoree have since been ruled by the immediate servants of the Meer.

Political Geography. Boundaries.

I have thus attempted to trace a hitherto untouched portion of Uzbek history—that which should exhibit the rise and establishment of the Kutaghun power in Kundooz. My materials for it have been altogether traditionary, and have been derived from some of the principal actors in the latter scenes described, of whom I may particularize the Meer himself, his brother Mahomed Beg, and his former rival but present subject Meer Walee. For documentary evidence I made every search but totally without success, unless indeed we except an old deed of the sale of land which I got from the Meer himself, and a list of the Oorooghs into which the tribe was divided, which I found at a Mudrussa or Monastery in Khana-abad and to which I shall have occasion to refer when speaking of the population.

The dominions of Murad Beg may be conceived as forming an irregular right-angled triangle, the base extending generally along the line of the Oxus from Wochan east, to a point opposite Tash Koorghan west: the perpendicular running south from this through Tash Koorghan, Heibuk, Koorum, and so on to a point between Agrabad and Baumeean, where it meets the territories of Dost Mahomed Khan, while the hypothenuse, much more irregular than either of those, may be best represented by a series of curves of greater or less magnitude sweeping into all the windings along the northern face of Hindu Koosh, as well as along the western face of that great offset from it which running north buttresses as it were the elevated plain of Parmere, and in which lie successively the small Tajik states of Doshee, Khinjan, Underab, Khost, Firing, Versuch, and so on through Jirm and Ishkashem until we again reach the great northern base of Wochan.

Area.

The length of this base from Wochan to the point opposite Tash Koorghan is 335 miles; the length of the perpendicular from the same point to Agrabad is 114 miles; the area of the whole triangle therefore will be about 19,000 square miles, which may be received as an approximative estimate of the amount of country under willing or forced subjection to the sway of Mahomed Murad Beg.

Political Geography—relations with neighbouring states.

If we now glance over the countries with which he is placed in immediate connection, we shall see, setting out from the same point, that by means of Wocham and Budukshan he is brought in contact with Chittral, Gilgit, Kafiristan and other small states which may be generally described as occupying vallies of greater or less extent amongst the maze of hills formed by that great northern offset from Hindoo Koosh, already mentioned. The inhabitants of these countries being in general either Sheeahs or Kafirs are considered proper subjects on which to exercise the man-selling propensities of their Uzbek neighbours. In this direction therefore the relations are uniformly and incessantly of a hostile nature, evinced on one side by regular and well organized forays driving off indiscriminately men, women, children, and cattle, while the reprisals on the other never reach beyond the cutting off a few stragglers.

Passing westward along the line of the Oxus we find Mahomed Murad Beg's territories, and those of several independant states to the north. The first of these, Shugnan, has more than once been entered by this chief in a hostile manner, but the narrowness of its defiles, the height and ruggedness of its mountains, and the depth to which snow lies, leaving it accessible only in autumn or late in the summer, have prevented his making any thing like a permanent impression or doing more than enforcing an annual tribute of a few slaves, and even for this he makes an equivalent return. Over Durwaz, the next state, he has not been able to assert even this faint shadow of power: it is altogether independant of him and Sultan Mahamed, its Hakim, proffers a voluntary submission to Kokan. Kolal, Koorghan Teppa, and Konbadian have more than once been the seat of a sanguinary warfare. The first of these is now totally depopulated, the other two governed by rules named by Murad Beg, but their revenues and their forces are required for their own defence against the hostile states of Buljewan and Hissar, so that, from these his only possessions, north of the Oxus, he derives neither money nor power. Buljewan he has several times attempted to subdue for the sake of its valuable lead mines of which he is anxious to possess himself, but it is a strong country, is inhabited by the Lukhais, the most audacious and thievish of all the Kutaghun Uzbeks, and is defended by Kutta Khan, a rebel relative of his own, and like him descended from the great Beg. Kutta Khan, though a man of grossly dissipated habits, is a hardy soldier, or rather freebooter, and has not only resisted all Murad Beg's attacks but has even had the temerity in the course of last winter to attempt plundering Koorghan Teppa, a mode of turning his own arts against himself at which Murad Beg was highly indignant, though as yet he has matured no plan of reprisals.

Hissar is a more formidable and better organized opponent under its present ruler Súfé Beg, son of Syud Beg, who nominally acknowledging the supremacy of Bokhara is really independant, and in addition to the town of Hissar rules over Dehinon, Karatog, Regur, and the surrounding countries. Báisúm and Sherabad are the boundary towns between him, and the actual territories of Bokhara.

Murad Beg's boundary line now turns south, and the short space that intervenes between Konbadian and Khooloom (or Koorghan Teppa as it is more properly called,) is of great importance, as it is in this direction that he principally hopes to extend his power, and it is by means of this that he is brought in contact with Bokhara. This takes place not directly but through the medium of the nominally free states Muzar and Bulkh, which each, under a spiritual ruler, have obtained an

Political Geography—relations with neighbouring states.

exemption from all taxes or levies of troops, and yet manage to have themselves acknowledged as integral parts of the Bokhara Kingdom. It is only this has prevented them from having been long since permanently annexed to the territories of Murad Beg; it does not however save them from his plundering visits, and while I was at Kundooz, I saw 10,000 sheep driven in from Muzar the produce of one foray. I cannot give a more correct idea of the extent of Murad Beg's power, or the dread which his name inspires, than by mentioning the simple fact, that two months after the date of this outrage, I saw a flock of 5,000 sheep belonging to Murad Beg passing *without an escort* through Muzar on their way to be sold at Bokhara. From Tash Koorghan, south to Agrabad, the boundary line runs chiefly amongst hills, but here he has managed to extend his frontier so as to embrace the Durra-i-Yusuf and Durra-i-Guz, two vallies running towards the south-west in which he has erected one or two small forts, and maintains a body of troops. His relations in this quarter are principally with the Huzaras, whom he plunders and enslaves without mercy. Just at the point of this line he meets the territories of Dost Mahommed Khan, and this connection may be said to be maintained over the several passes of the Hindoo Koosh from Baumeean to Punjsheer. The relations of those chiefs are at present pacific but there is no cordiality, and either would gladly avail himself of an opportunity to distress the other. From the head of Punjsheer the line turns up through Budukshan to Wokhan with the relations already noted.

Now all within this line we have traced is absolutely and completely in subjection to the orders of Mahomed Murad Beg, without further restriction or limitation than he himself may see fit to adopt.

Political Geography. Divisions. Districts.

For the conveniencies of Government he has divided it into three districts, viz. Kundooz, Talikan and Huzrut Imam held respectively by himself, his son, and his brother, and to one or other of these all the minor Governments are subject. An idea of the relative importance of these districts may be formed from the following Table:

| Districts. | Principal Market Towns. | No. of Houses Paying Taxes. | No of Market days weekly. | Remarks. |
|---|---|---|---|---|
| 1. District Kundooz, Chief Meer Mahomed Murad Beg. | 1. Kundooz,. | 8,000 | 2 | This number of houses is by no means to be found in one spot. An Uzbek town in general consists of little more than a Bazar, the Houses being scattered in little groups of 10 to 50 over the surrounding country to a distance of 6 to 12 Miles and some times even more Kundooz may have about 1500 houses of every description around the Bazar. Huzrut Imam the same, and Talikan rather more, the remainder being dotted about as I have described. Tash Koorghan is an exception to this rule, its situation rendering it a considerable commercial entrepot. |
| | 2. Khana Abad, ... | 4,000 | 2 | |
| | 3. Ghoree,... | 2,000 | 2 | |
| | 4. Bughlan,.. | 4,000 | 2 | |
| | 5. Narin, .... | 2,000 | 1 | |
| | 6. Ishkinrish, | 2,000 | 2 | |
| 2. District Talikan, Chief Atalik Khan, son of Meer. | 1. Talikan, .. | 6,000 | 2 | |
| | 2. Roostakh, | 5,000 | 2 | |
| | 3 Chaiab, ... | 5,000 | 2 | |
| | 4. Jirm, ..... | 3,000 | 2 | |
| 3. District Huzrut Imam, Chief Mahomed Beg, brother of Meer. | 1. Huzrut Imam,... | 6,000 | 2 | |
| | 2. Jungkula, | 1.000 | 1 | |
| | 3. Syad,..... | 5,000 | 2 | |
| | 4. Koubadian, ... | 3,000 | 9 | |

BENGAL SECRETARIAT LIBRARY. Political Geogra-

Tash Koorghan and Heibuk, the former containing 8,000 the latter about 4.000 houses, are looked on as forming small separate districts out of compliment to their chiefs the sons of Killich Ali Beg. For all actual purposes however, such as the muster of Troops, &c. they may be considered as forming part of the Kundooz district.

Government.

The individual Governments will be seen in the following list, and as each of them is held on the principle of military tenure the Governors are at the same time the sirdars or chief officers in his army. In addition to the name of the Governor I have specified his tribe or nation, and whethey he holds any other rank as in this latter case his obtaining the Government, has always been a consequence on his personal services.

| Government. | Governor. | Tribe or Nation, Rank, &c. |
|---|---|---|
| 1. Kundooz, ..... | Mahomed Murad Beg,... | (1) Kaysumur Meer. |
| 2. Bughlan, ..... | Rujub Beg, ..... | Tajik, slave of Meer. |
| 3. Ghoree, ..... | Mingle Kul, ..... | (1) Munas. |
| 4. Doshee, ..... | Mubaruk Kudum, ..... | Slave of Meer. |
| 5. Kelagai, ..... | Ayshan Jan, ..... | Syud and Saint—no taxes. |
| 6. Khinjan, ..... | Aman Beg, ..... | Slave of Atma Dewan Beghi. |
| 7. Underab, ..... | Tohra Khan Beg,..... | Tajik. |
| 8. Khost, ..... | Abdul Aziz Khan, ..... | Tajik. |
| 9. Fering, ..... | Mahomed Niaz Khan, ... | Tajik. |
| 10. Chal, ..... | Burkan, ..... | (1) Temuz (2) Min Bashi. |
| 11. Narin, ..... | Bal Sen, ..... | Uzbek (2) Min Bashi. |
| 12. Ishkinrish, ..... | Imam Kul Beg, ..... | (1) Munas (2) Yessawul. |
| 13. Tala Burfuk, ..... | Doulut Nuzr, ..... | Slave of Meer. |
| 14. Khana-abad, ..... | Monsa Yessawul, ..... | Khanazadeh, or hereditary slave. |
| 15. Tash Koorghan, ..... | Meer Walee, ..... | Sons of Killich Ali Beg, late Chief of Bulkh. |
| 16. Heibuk, ..... | Baba Beg,... ..... | |
| 17. Talikan, ..... | Atalik Khan, .. ..... | Son of Meer. |
| 18. Roostakh, ..... | Kurban Dewan Beghi,... | Khanazadeh. |
| 19. Chaiab, ..... | Ali Murad Beg, ..... | (2) Min Bashi. |
| 20. Khojeh Gur, ..... | Meerza Murad Beg,..... | |
| 21. Fyzabad, ..... | Deserted. | |
| 22. Jirm, ..... | Meerza, ..... | Son of Buhadur Sha, late Meer of Budukshan. |
| 23. Wochan, ..... | Mahomed Rahim,..... | Lately put to death by Meer. |
| 24. Huzrut Imam,..... | Mahomed Beg, ..... | Brother of Meer. |
| 25. Jungkula, ..... | The Meer Akhor, (3) ... | Of Mahomed Beg. |
| 26. Syad, ..... | Aller Dewan Beghi,..... | (1) Kaysumur. |
| 27. Kolab, ..... | Deserted. | |
| 28. Mominabad, ..... | Shah Murad Khan, ..... | (1) Kaysumur. |
| 29. Koorghan Tippa, ... | Mahomed Rahim Khan, | Do. nephew of Meer. |
| 30. Konbadian, ..... | Yekshi Beg, ..... | Uzbeck. |

* In the foregoing Table No. 1—16 is indicated, form the district of Kindooz: No. 17—23 that of Talikan, and 24—30 that of Huzrut Imam.

(1) See list of tribes page 83 (2) Turkish titles. (3) Master of the Horse.

Population.

We next come to the population which is chiefly composed of the Uzbeks, a conquering, and the Tajiks, a conquered people. There are in addition of few Arabs in whom a thousand years have failed to alter Nomad habits or impair their purity of descent: Affghans who having sided against the present ruler of Kabul found flight advisable when his fortune prevailed, and Huzaras who inhabit the rugged mountain vallies which no one else has thought worth a dispute, and who are tolerated on the bitterest of all conditions, that of yearly supplying a stated number of slaves.

The Uzbeks under Murad Beg are with the few exceptions to be mentioned afterwards, all of the Kutaghun tribe. This tribe, according to the legend, consists of the descendants of one man whose name it bears, and who begot sixteen sons, each of whom became the patriarch of a separate *Oorvogh* or clan. Five of these sons were borne by one mother, and the tribes descended from these are distinguished by the general appellation of *Beshbula*, *besh* being the Turkish for five. The remaining eleven had each a separate mother and bear the common name of *Cheguna*. The enumeration of these clans as I have already mentioned I found in a monastery at Khana-abad. The papers unfortunately had no date, nor were the accounts regarding it very distinct. It appeared, however probable that it was drawn up about the time when Mahomed Khan Beg crossed the Oxus, and when the Kutaghuns might be supposed anxious to distribute themselves over their new conquests. The absolute number of families assigned to each clan is of course different from what obtains at present, but I believe it affords no bad estimate of their relative strength, and in this view, I have added it. The locality assigned to each clan is also given, and the number that remained in Huzrut Imam and Kundooz, affords additional presumption that the date I have fixed on is tolerably correct inasmuch as these places were the first on which they seized, and being also the frontier towns towards the Territories of Abdoolah, Chief of the Kurumma Uzbeks, whom they had expelled, would naturally be garrisoned with the strongest force.

The list is as follows:

The Kutaghun tribe contains 16 Oorooghs, viz.

| | | Name of Oorogh (clan). | Number of Families. | Where Located. |
|---|---|---|---|---|
| Besh Bula. | 1. | Kaysumur, ..... | 2,000 | Kundooz and Khana-abad. |
| | 2. | Jung Kutaghun, ..... | 2,000 | Yungkula and Koostakh. |
| | 3. | Lukhan, ..... | 5,000 | Sungtoda and Kolal. |
| | 4. | Tas, ..... | 5,000 | 2,000 Khana-abad and 3,000 Koorg Teppa. |
| | 5. | Munas, ..... | 7,300 | Talikan and Huzrut Imam. |
| Cheguna. | 6. | Murdad, ..... | 1,000 | Bughlan. |
| | 7. | Bàsùz, ..... | 1,000 | Kundooz. |
| | 8. | Sir-ì-Kutaghun, ..... | 500 | Kundooz. |
| | 9. | Churagh, ..... | 500 | Bughlan. |
| | 10. | Juduba, ..... | 500 | Huzrut Imam. |
| | 11. | Kutaghun Kurasi, ... | 500 | Huzrut Imam. |
| | 12. | Murad Shaikh, ..... | 200 | Huzrut Imam. |
| | 13. | Ajaghun, ..... | 200 | Huzrut Imam. |
| | 14. | Kean, ..... | 1,000 | Kundooz. |
| | 15. | Kudaghun, ..... | 140 | Khana-abad. |
| | 16. | Simiz, ..... | 5,000 | 2,000 Kundooz and 3,000 Kolal and Buljuván |

Population.

Of all these clans the Kaysumur is confessedly that of the highest rank, and to this tribe and to the family which from velocity of its movements has adopted the typical name of Kutaghach (Turk—a swallow) Murad Beg belongs.

The clan Munas has so far exceeded the others in numbers that it is now divided into 7 clans, and the distribution of some of these marks the subsequent acquisitions made by the Uzbeks towards the East and South.

These secondary clans are as follow :—

| | Name of Ooroogh (clan.) | Number of Families. | Where Located. |
|---|---|---|---|
| Múnas. | 1. Chuchagar,* ..... | 1,000 | Huzrut Imam. |
| | 2. Chochkah,..... | 1,000 | Khojeh i Ghur. |
| | 3. Yughul,..... | 1,000 | Talikan. |
| | 4. Sirugh, ..... | 1,000 | Talikan. |
| | 5. Temuz,..... | 2,000 | 1500 Ishimish and Chal.<br>500 Huzrut Imam. |
| | 6. Burka, ..... | 1,000 | Jibberdak and Narin. |
| | 7. Berja, ..... | 300 | On River Bunghi. |

Three small clans of the tribe Kurumma seem in some way to have got entangled amongst the Kutaghuns, and now form part of Murad Beg's subjects, viz.

| | Names of Ooroogh (clan) | Number of Families. | Where Located. |
|---|---|---|---|
| Kurumma. | 1. Alchin,..... | 500 | 200 Ghoree, 300 Kundooz. |
| | 2. Kelachi, ..... | 200 | Ghoree. |
| | 3. Nukderi, ..... | 100 | 50 Khojeh Jiram, 50 Khost. |

In addition to these his victory over the sons of Kellich Ali Beg has thrown into his power two other clans of the same tribe, viz.

| | | | |
|---|---|---|---|
| Kurumma. | 4. Kungle, ..... | 1,000 | 500 Heibuk, 300 Khana-abad, 200 Rooshtakh. |
| | 5. Murtun, ..... | 1,000 | Tash Koorghan. |

Of the former of which it will be observed that the better to secure their obedience he has transplanted 500 families into the centre of his own tribe.

The Tajiks were the possessors of the plains previous to the Uzbek irruption. They are generally said to be of Persian descent, a question on which, as being beside the purpose of this paper, I do not mean at present to enter. But I may en passant mention as a confirmation of the general belief the notable fact that all the tribes of Tajik origin who by flying to the hills have maintained their independence such as the people of Chitral Gilgit, Shughnan, Durwas, &c. are invariably zealous of Sheeahs, while those who remaining in the plains have become subject to the Uzbek yoke are equally rigid Soonees. For this observation which appears to me worthy of record, I am indebted to Lieutenant Wood, I. N.

Population.

My attempts at ascertaining the actual amount of population were at first totally unsuccessful, my inquiries eliciting nothing further than professions of ignorance or ridiculous exaggerations. Thus the Kutaghuns, I was told, were two lakhs of houses, the Tajik *beshumar* (countless) and as far the Huzaras they were numerous as leaves in Vallambrosa, nor was it until after a three months residence amongst them, incidentally questioning Uzbek about Tajik, Kurumma about Kutaghun, Tajik about Uzbek and Huzara, and using the information of some Affghans long resident in the country as a check on all, that I was enabled to get an estimate which I could consider satisfactory. That which I now subjoin is not only the result of numerous such enquiries, but has been checked by calculations made from the amount of revenue, the number of the Army, the superficial extent of the country, and other such data. I therefore believe it to be worthy of as much confidence as is due to any thing short of actual enumeration.

The state of Kundooz then contains:

| | | | |
|---|---|---|---|
| Uzbeks... | Kutaghuns* | 35,000 | Houses. |
| | Kurumma | 3,000 | |
| | Tajiks | 5,000 | |
| | Affghans | 5,000 | |
| | Huzaras | 1,000 | |
| | Arabs | 1,000 | |
| | Total... | 104,000 | |

After having arrived at this conclusion by the means abovementioned, I was not a little pleased when a Hindoo in my employment who was totally unaware of the result of my enquiries brought me the following estimate of the houses in the three districts of Kundooz, Talikan and Huzrut Imam, which he had got from a man of his own caste who was employed as a tax receiver by Murad Beg:

| | | |
|---|---|---|
| District of Kundooz contains | 60,000 | Houses |
| Talikan | 25,000 | |
| Huzrut Imam | 20,000 | |
| Total... | 105,000 | |

The approach is so near that I think we may receive this result as certain.

Now calculating at the usual rate of 4½ individuals per house, we shall have a population of 468,000 or 472,000 according as we assume the former or latter estimate. But it appears to me either of these numbers would be too high. Few Uzbek families count more than two or three children while many marriages are altogether barren.

* The Kutaghuns say of themselves that they are 60,000 families; careful inquiry leads me to the belief that they certainly amount to 42,000, of which about 35,000 as above stated are subject to Murad Beg, and the remaining 7000, chiefly of the Clans Lukhai Tas and Simiz dwelling north of the Oxus are independent.

For this therefore a deduction must be made, but a still greater for the mortality which occurs amongst the Tajik inhabitants of the hills whenever, as is common, they are transported to the plains. This I have already alluded to in the case of the Budukshees, I shall only adduce one other evidence of its extent and it shall be from my own personal observation. Population.

In riding through the fens below Huzrut Imam, a short way from the banks of the Oxus, I noticed a village which though of considerable size, was but of very recent construction as its half finished huts, the scarcely made paths between them, and the small portion of land around as yet brought under tillage abundantly evinced. At its termination I was astonished to see a grave-yard, in which I counted no less than 300 graves, and probably half as many more remained. These too were quite recent, insomuch that on few of them had the grass even begun to grow. "Tell me," said I to an old man who was lingering near the spot, "what people you "are, and what misfortune has fallen on you." "We are Tajiks," replied he, "from "Mominábád: last Ramzán was a twelve month since Mahomed Beg brought "fifteen hundred families of us here, and I take an oath that not eight hundred "*individuals* are now remaining. This grave-yard," added he, "is only half, there "is another equally large at that end of the village."

Making the deductions rendered necessary by the foregoing facts, and allowing also for the effects of wars, slaving, and the indulgence of unnatural propensities, carried perhaps to a greater extent here than in any state in all Asia, I do not think we can estimate the population at a higher rate than 3½ or at most 3¾ per house, which, on the return of 105,000 houses, would give a total of 393,750. To make it round numbers say the state of Kundooz contains 400,000 souls.

Murad Beg being indebted for the chief part of his Territories to the right of conquest, is considered as holding in himself the fee simple of all the lands under his sway, nor can they be cultivated without his consent and sanction. Revenue.

This however is easily obtained; in fact the disproportionate smallness of his population to the extent of his territories, not exceeding 21 to the square mile, has shewn him the necessity of holding out every encouragement to new settlers, and land is offered to whoever will take it on the easy terms of paying, if agriculturalists, one-tenth to one-eighth of the produce; if sheep farmers, one-fiftieth of their stock annually. The difference in the rate of lands is regulated within the above limits by their proximity to or remoteness from water, and about Roostakh and Talika there are I understand large tracts under cultivation, which pay no rate of any kind, but these belong to old retainers of the family, immediate relatives, and personal friends who had afforded assistance to the Ameer in his early struggles.

Those taxes (perhaps we might more properly term them quit-rents) on agriculture and pasture form the first, and if taken together the most important source of Murad Beg's revenue. They are always collected in kind, and their united value cannot fall short of and probably considerably exceeds a lakh and a half of Rupees.

Revenue.

Next those comes naturally the House-tax. This is of four different rates, viz. ½ R., 1 R., 2 Rs. and 3 Rs. The number of houses on which the second rate of assessment (or the 1 Rupee) falls, forming more than half of the entire numbers. The heavier rates are levied in general on the shops or other substantial dwellings in towns and the lowest or ½ Rupee rate on the houses of the poorer orders. This rate is collected in money, and my different statements all agree in making the amount between eighty and ninety thousand Rupees.

The customs and transit duties on the grand Kafila roads from Bokhara to Kabul are farmed by the Hindoo Atma for 40,000 Rupees. A few years since he had them for 25,000; they were then raised to 30,000 Rupees, at which rate they continued until two years ago, when Murad Beg demanded 40,000 Rupees, which Atma consented to give, but just before my departure a further demand that they should be raised to 60,000 Rupees was made, and on Atma declaring his inability to afford this, the farm was taken from him and some of the chief's own men now attend to receive the duties.

There are some small internal taxes which at the utmost do not exceed two thousand Rupees. Slaves are annually sent by the Huzaras and other surrounding states. These too are to be looked upon as a source of revenue, and from the readiness with which they find a sale may be entered amongst his money receipts. The plunder which he derives off in his forays, is a regular source of revenue, though it can scarcely be submitted to calculation.

He receives further a small tax on the gold sand collected in the bed of the Oxus and its tributary streams, and this, together with the produce of his own domains and gardens, cultivated by compulsory labor, may be said to complete the list of his financial resources.

The Schedule might run as follows:

| | Rupees. |
|---|---|
| Grain received as tax or quit rent on crown lands, value ..... | 1,50,000 |
| Sheep (2 per cent. on 15 Lakhs, 30,000 head at 1½ Rupees per) value ..... | 45,000 |
| House Tax in money, ..... | 96,000 |
| Grain, produce of Meer's lands, about 350 Khurwars, at 80 Rupees per ..... | 28,000 |
| Fruit, ditto, ..... | 5,000 |
| Farm of Customs and Transit money, ..... | 40,000 |
| Lesser Customs (internal) about ..... | 2,000 |
| Tax on Gold, ..... | 5,000 |
| Sale of Slaves, annual average, ..... | 25,000 |
| Total Rs. | 3,96,000 |

The Meer is also entitled to the entire of whatever plunder may be taken when he is himself in the field, as well as to one-fifth of whatever may be taken by his subjects acting under his permission but without his presence. I have no means of

estimating the value of this source of revenue, yet it cannot fail to be considerable. He seldom allows three months to pass without a regular organised foray which he directs in person: as for his subjects they are always plundering. Revenue.

No tax is levied on cows, horses, camels, fruits, dye-stuffs, and as far as I can learn, none on home grown silk, unless sent out of the country, in which case, they all of course become subject to export duties. Cotton is taxed in the same way as grain, but I have not been able to ascertain the amount, which however cannot exceed two or three thousand Rupees.

These may appear small resources for a man who is the terror of all his neighbours, and seems to insult each of them in turn with impunity, but small though they be, his expenses are smaller still, his army which would form for the most important item being for the greater part supported without any direct demand on his revenues, in a mode which I shall next proceed to explain.

Every Government under Mahomed Murad Beg is held on the principle of Military tenure, each chief paying a small money rate but undertaking to hold a certain number of men properly mounted and armed in constant readiness to obey the Meer's summons. Nor is this by any means a nominal stipulation. The troops are seldom two months without being called out for the purpose of conquest or plunder, and any deficiency in number or equipment, is at once remarked and punished; if slight, by the imposition of a fine; if important, by loss of rank, the Jagheer being immediately transferred to some other officer. Army Levy.

Having seen the greater part of Murad Beg's troops on actual service, and having been on terms of intimacy with several of his chiefs, I can speak with the more confidence as to the mode of levy, numbers, pay, equipment and efficiency of his army. The levy is made by each chief within his own district, apportioning out the number of troops he is obliged to furnish on the number of houses under his authority. In this manner a certain number of householders are obliged to club together, and supply from among them one man with horse and accoutrements complete, which also they must constantly repair or renew, so that they should be always in serviceable order. The heaviest rate of assessment is one man from three houses, this takes place immediately under the Meer's own eye, and chiefly amongst the Uzbeks of whom he thus secures a greater proportion; the lightest is one on fifteen houses, and this rate prevails chiefly amongst the remote Tajik states at the foot of the mountains. By this means a double benefit is gained, for as the soldier pays no taxes to the state, an immunity is thus granted by the chief to a larger proportion of his own tribe, by whom also the privilege of plundering is highly prized, while the Tajiks who are less warlike, are equally pleased at being allowed to compound by a somewhat increased rate of taxation for exemption from military service.

The exteme of this levy are, as I have stated above, one on three houses, and one on fifteen: but the rate followed in far the greater number of cases, is about one on seven.

Army Numbers.

Now as to the numbers. On the 12th February 1838, I saw Murad Beg's army move out to plunder the country about Akeka (below Bulkh) in the following numbers and divisions, viz.

| No. of Division | No of Men. | Under whom. | Remarks. |
|---|---|---|---|
| 1. | 3,000 | Meer, ..... | From Kundooz—more than half these are mounted and armed by Meer himself, the remainder is levied as explained above. |
| 2. | 1,500 | Moosa Yessawul and his brother Kurban Dewan Beghi, ..... | From Khana-abad and Roostakh. |
| 3. | 1,000 | Burkan Temuz, ..... | This is called Dust-i-*Munás*, as being principally composed of Uzbeks of that *Oorongh* living about Narinchal Ishkimish. |
| 4. | 2,000 | Atalik Khan, son of Meer, | From Talikan—500 mounted and armed by himself—rest levied on Ryots. |
| 5. | 1,200 | Yekchi Beg, in absence of Mahomed Beg, brother of Meer, | From Huzrut Imam—400 mounted and armed by Mahomed Beg—100 by Meer of Konbadian, rest on Ryots. |
| 6. | 1,000 | Under their respective Chiefs, | Principally Tajiks—520 from Ghoree and Koorum 180 under Ab: 100 Khost, 150 Khinjan, 50 Fering. |
| 7. | 500 | Meer Wallee, ..... | From Khooloom. |
| 8. | 300 | Baba Beg and Serife Beg, | From Heibuk. |
| 9. | 300 | Khush Mahomed Min Bashi, | From Brighlan. |
| Total present, | 10,800 | | |

To these we must add the following who are borne on the regular Muster Roll, but who for the causes assigned opposite each were not on this occasion present.

| No. of Men. | Under Whom. | Remarks and Reasons for Absence. |
|---|---|---|
| 600 | Mahomed Beg, brother of Meer,..... | From Huzrut Imam—muster not complete on account of illness of their Chief. |
| 500 | Meerza,..... | From Budukshan—not called on account of distance. |
| 500 | Aller Dewan Beghi,... | Syad—left to keep in check the rebels of Kolab. |
| 500 | Mahomed Rahim, Nephew of Meer, ..... | Kunghan Tippa—to check the plundering Lukhais. |
| 300 | Killick Beg, .....<br>Romutoolah, .....<br>Syud Mahomed, ..... | Syghan, Kamurd, Dushtsafaid, — Principally Tajik, towards the Kabul frontier, left on account of the distance. |
| Total absent, 2,400 | | |

On his return from this expedition, Murad Beg ordered an increase to his army of 2500 men, which he distributed amongst the several Governments, taking also a share on himself and assigning a share to the numerous saints (pirs) who have long swarmed in his dominions, many of them enjoying comfortable villages and jagheers without contributing any thing further than their prayers to the benefit of the state. This levy was proceeding actively when I left, and I have no doubt has been since completed. The total forces of the Meer, therefore, at all times ready for active service, and which as I witness can be mustered within seven days from the issuing of the order, may run thus— Army Numbers.

| | *No. of Men.* |
|---|---|
| Present at expedition of 12th February, 1838,..... ... ..... | 10,800 |
| Absent from various causes as per list,..... ..... | 2,400 |
| New levy,..... ..... | 2,500 |
| Grand Total, | 15,700 |

These troops are good horsemen, and of the number about three-fifths are Uzbeks and two-fifths Tajiks, with a sprinkling of Chitralees, Budukshees, and Huzaras.

The expense of maintaining these troops falls as we have said principally upon the Ryots, and the rate is 5 jouals or bags (18 stone to each) of wheat for each man, and 5 of barley for his horse per annum. In addition a small money fee of 5—20 Rs. is generally given by the Chiefs to their own immediate followers, and every soldier in the army is entitled to a present of a piece of cloth, and a turban at the feast of the Eed i Kurban from the Meer himself. The number of pieces of cloth thus issued yearly, I learned from the Hindoo who had the contract, amounted to 16,000, and as each of the Chiefs gets a few pieces extra for himself, I consider this as an excellent, indirect confirmation of the above estimate of the strength of the army. Army Pay.

Of the entire numbers of men, about 3,000 are mounted on the horses of the Meer himself, his son and his brother.

Amongst these is a corps of Jessalchis, 750 strong, each of whom receives as money fee 10 rupees per annum, together with a pelisse of scarlet broad cloth and six bags of cotton pads in addition to the ordinary allowance of wheat and barley. The cloth issued to all others, is the common cotton cloth of the country—a piece of Bokhara silk or Europe chintz is considered a present for a Chief.

Plunder is looked to as making up the rest of a soldier's means. It would be fruitless attempting to estimate the average of this source of income, but I was able to ascertain that the Chief of Syghan with 124 horsemen during the year 1837 had realized from the sale of slaves whom he had seized amongst his Huzara neighbours, 7,470 Rs of which half according to custom being his, and half to be divided amongst his followers, a single horseman's share would amount to about 30 rupees.

Army Mounting, Equipments and Efficiency.

The horses are generally good, though to our ideas under sized, and it is well known can make long marches, and sustain great hardships. They are also patient of hunger, their food being always scanty, and when on actual service reduced to three handfuls of barley a day about the minimum as it would seem on which a horse can live and work. I was curious to learn how this syestem so different from ours answered, and I ascertained that in the foray to which I have already alluded these horses carrying in addition to their rider their own provision and his for 6 days, about 50lb. extra weight, marched the first day in snow and rain 35 miles; two days 50 miles; three days 55 miles, and on the night of the same day after a rest of 4 hours, 30 miles further, so that Khanaka, the village on which the march was directed, was surprized and sacked at sunrise; on the four days and before noon the cattle of all the surrounding territory had been driven off and the whole party had made 10 miles on their way back, the horses having thus completed 95 miles within 36 hours, together with whatever additional travelling they may have had in collecting the booty. Several horses they allowed to me, were lamed or otherwise knocked up by this march, my wonder was that any of them escaped. The Turkoman horse of which so much is spoken, is not to be found in Murad Beg's ranks. Horses from Bokhara, Shehr i Subz, and about Bulkh, from 14 to 15 hands and upwards, are ridden by the Meer, his Chiefs, and their principal followers, to a number in all perhaps of 1500 or 1800; but his troops in general are mounted on the small country horse I have mentioned, and which averages from 13 to 13-2 in height.

The arms are the sword, the spear, and the matchlock.

The sword, called Tegh, has a straight heavy blade, measuring from 26 to 30 inches in length, broad above, but curving to a point below. The handle is without guard of any kind; in fact the whole weapon more nearly resembles a large knife than a sword. They know no exercise with it, seldom think of giving point, but generally strike heavy downward blows, which inflict wounds very dreadful to look at, but in a surgical point of view, comparatively speaking, little dangerous.

A shield is occasionally to be seen, but it is looked on rather as an ornament.

Army Equipments and efficiency.

The spear I should pronounce a most inefficient weapon, and many of the troops carry no other. The shaft is generally made of poplar as they have no better wood in the country, and has the disadvantage of being heavy and apt to splinter. Its length is 12—18 feet and that of the blade 9—12 inches; if the first thrust of it is put aside, which to a moderately steady swordsman would be not at all difficult, he would then have his antagonist completely in his power.

The matchlocks is long and unweildy; it is however generally well bored, and will throw a bullet a considerable distance. I found by actual enumeration that the proportion of spears to matchlocks in Murad Beg's army, was as 1 to 14. The Jessalchis are armed each with a wall piece so heavy, that to fire it they are obliged to dismount and lay it on a rest. These things must be carried more for shew than use, the recoil is so great as to disable a man's arm after firing a very few shots. There is not a firelock (flint) in the whole army, nor can they be got to consider it

as at all comparable to the old matchlock. On my arrival I presented Murad Beg inter alia, with a very handsome Sindian gun, fitted with an English lock. He seemed much struck with it, but before I left, the lock had been removed and a port fire substituted for the trigger. A pistol is another weapon not to be found amongst his troops, and one of which he has such a dread, that he will not allow it to be brought to his court. Knives are pretty generally worn but they are rather for domestic than warlike uses. Murad Beg's troops learn no exercise or discipline of any description. They do not even practice themselves to the use of the spear or sword, as irregular horse generally do, nor have I ever seen one of them putting his horse through any kind of manege; their spare time seems rather employed in cultivating a small patch of ground to eke out their scanty pay, and enable them to support life. When called out to take the field, each horseman brings with him gram and bread for his horse and himself sufficient to last 6, 8 or 10 days. Their campaigns in ordinary cases are of no greater duration, and this at once shews a grand superiority which Murad Beg has over his neighbours; he can at any time make an incursion on their territories without its costing him a rupee, while their soldiers holding under a different tenure can only be collected to oppose or punish him at a considerable expense.

Army Equipments and efficiency.

From what I have said then, I think it will appear that this army is chiefly valuable for the facility with which it is collected, and the means which it possesses of supporting itself for a limited time. It is totally incapable of opposing regular troops, or even of meeting in the field a brave undisciplined force, such as the Affghans, but it might if well directed, be employed with the greatest effect in surprizes, in plundering stores, in attacking escorts, in making night assaults, in harassing a regular army on its advance, and cutting off its supplies and communications. These services it would perform well, and I believe for a very moderate remuneration. When the Persians advanced on Meinuma last winter, I had offers from the Chief of Shibbergaum (Meer Roostum Khan) that if one lac of rupees were supplied, the lesser states then threatened by Persia, would undertake to furnish 40,000 men, and so employ them, that not a man of the Persians should recross the Murghab. And I have no doubt he would have performed his contract.

Cannon.

Of cannon Murad Beg is said to have eleven. One is a 36-pounder which formerly belonged to Nadir Shah; it has been injured by spiking. Another, an 18-pounder, is the only one mounted, and its carriage is very bad. Two more, 3 or 4-pounders I saw, when brought out to celebrate the Eed, the rest I have not seen. There is nothing which an Uzbek dreads more or understands less than a cannon. They attempted firing on the occasion to which I have referred, I believe to impress me with an idea of their skill, but neglecting to stop the vent previous to loading, the unfortunate Cannonier had the rammer blown from his hand, taking with it two of his fingers.

Military Stores.

They manufacture a sort of coarse gunpowder for their own use, but though sulphur, saltpetre and charcoal are abundant, so little is their manufacturing skill that a better article can be bought at Kabul for half the price. The gunpowder mills are at Talikan, Ghoree, and Bhuglan. Mahomed Murad Beg is said to have 100 camel loads of powder in store, but this is probably an exaggeration. His

Military Stores.

magazine is situated beneath his fort at Kundooz. He has also a good quantity of lead, and to secure himself an unfailing supply has been the object of his numerous efforts to possess himself of the country of Buljewan and its rich mines of this metal. Disappointed by the obstinacy of the people there, whose situation enables them to bid him defiance, he has now commenced enquiries in other directions, and just before I left Kundooz, he had sent into the Huzara Mountains to look after a lead mine, which it was reported was to be found near Dargan.

Forts.

Kundooz, Huzrut Imám, Talikan and Roostak have all Forts, which serve as depositories for plunder, but could not make any serious resistance if attacked with guns. Yungaruk near Tash Koorghan is a more regular fortress, and has lately been repaired with much care and furnished with outworks for musquetry. It lies on the road by which the Bokhara troops will probably advance, if ever they make an attack on Kundooz. Its situation however is so little commanding, that it might safely be turned and passed, leaving a sufficient number of men to keep the garrison (not more than 500 to 800) in check. The Fort at Tash Koorghan is well situated, but the works are much decayed; Habuk, inside the pass, is, I am told, a place of some strength.

The character and politics of Murad Beg, with what is likely to occur at his death.

A keen perception of his own interest with an unwearied and unscrupulous activity in working it out, form the prominent features in the character of Mahomed Murad Beg. Viewed relatively to his station, he can scarcely be said to have a virtue or a vice, by which I simply mean that he neither exceeds for good or evil the strict dictates of worldly prudence. He is brave, but will avoid a fight which holds out no hopes of plunder; he bestows rewards when fairly earned, but he is not, nor does he pretend to be generous; he has no desire for glory, but he covets increase of territories and revenues; he acknowledges in words the supremacy of the King of Bokhara, and plunders his frontiers when left undefended; in his early struggles he was cruel on principle, but having gained his end, and overcome all opposition he has now much relaxed and unnecessary punishments are seldom inflicted; he affects to honor the Pirs, or national saints, because he thus flatters a prejudice, and conciliates the good will of his people, but he does not suffer this to divert him from any practical good in his new levy of troops; and the *Pirs* are ordered to furnish 1000 men; he professes the most bitter hatred to Shiahs, whom he calls Kafirs and sells as slaves. Yet when the Persian army advanced to Meimuna, he was so far from granting the aid to oppose them which the lesser states demanded of him, that he actually took advantage of their presence to plunder Akcha; finally, he has no views of policy beyond the establishment of an organized system of maraude, and no plans of conquest beyond the determination to possess himself of such or such a district which from vicinity or other local circumstances, may for the time being have attracted his cupidity; such is Murad Beg. He has no caprices to be humoured, no passions to be ministered to, and afterwards turned to advantage. He has no weak side (if it be not a hastiness of temper now much diminished by age) at least none that I could discover in a three months' residence at his court, and the best proof of this is, that he has not a single councillor or favorite who is able to influence his decisions. "I can make a suggestion," said Meerza Budeea, who being his Physician and in considerable

favor has opportunities of private intercourse not enjoyed by any body else. "I can make a suggestion or offer a hint,—I cannot venture more, and no other man in the country dare do so much."

Character and politics of Murad Beg.

His plans are all the result of his own deliberations, and are never disclosed until actually put into execution. His brother was the only person entrusted with them, and in former days was even consulted in their formation, and supposed to have had some influence, but this has ceased.—"He is blind," observed the Chief, "and *therefore* timorous, why should I consult him now."

Murad Beg is tolerant to a high degree when his interest lies that way. At the moment when Hindoos were undergoing an ardent persecution at Bokhara—treated with undisguised contempt—obliged to assume a peculiar dress—refused permission to ride on horses—and ordered to bury not burn their dead—they were in the enjoyment of every civil right and privilege at Kundooz—nay to such an extent is toleration carried, that Atma, the Hindoo farmer of taxes, has Mussulman slaves in his field, and Mussulman women in his harem. His treatment of this man affords another insight into the character of Murad Beg. In his early struggles Atma had advanced him I believe some money, and assisted him in procuring a loan. As territory after territory fell into his hands, he entrusted them to Atma to arrange the taxes and being too busy to take account of these matters himself, Atma it is said realized and embezzled considerable sums of money. Of late years since he has less to do, these matters have come to the knowledge of the Chief. He has made no apparent change in his manner towards Atma, but he has commenced under various pretences squeezing money out of him. Now it is a loan he requires—now a serai to be built and which he tells Atma to erect for him:—but his most direct method is by increasing the rate at which Atma farms the taxes. A few years ago he had them for five and twenty thousand rupees, then for thirty, two years since it was raised to forty, and now the Meer demands sixty. To Atma's declaration of inability to pay this sum, he merely said, "Well I must send a man of my own to look after it"—for he is perfectly aware that this farm of taxes is the only means by which Atma maintains his station in the country, and that the loss of this would sensibly affect all the mercantile speculations in which Atma's money is embarked.

The Meer is strict in the execution of justice, at least according to his ideas of it. Thieves are executed without mercy, and a gallows in front of his own fort at Kundooz, his brothers at Huzrut Imam, and his sons at Talikan, indicates the persons invested with this baronial right. It must be allowed that in this instance his severity has been effectual. Robbery is unknown within the Territories of this Robber Chief, travellers all go unarmed. Murad Beg has no ideas of general policy. His mind embraces exactly one object at a time, and it is sure to be an object of interest and importance in *itself*, and this object he keeps unceasingly in view, and suffers nothing to divert him from it until attained. His present object is the possession of Bulkh. He has already had Bulkh in his power, but was driven out as I have related by the King of Bokhara. Finding force would not do, he next attempted it by craft. He gradually extended himself beyond Tash Koorghan, strengthened his troops in the Durra i Yusuf and Durra i Guz, kept men con-

Character and politics of Murad Beg.

stantly on his boundary line (a hill between Tash Koorghan and Muzar) under pretence of clearing the road of robbers, and often three or four years spent in this manner, thinking he had accustomed the inhabitants to his presence he ventured to erect a small fort, alleging that his men were much exposed to the weather This passed unnoticed as it was very near the boundary line, when all of a sudden it was found that he had commenced erecting a fortification four kos farther on, and actually within sight of Muzar. The Khan of Muzar sent to remonstrate, and was answered that it was merely done for the convenience of water which could not be had so high up as the troops before encamped. This was true, but his well known character left no doubt of his ulterior designs. News was at once sent to Bokhara and Lungur Khana (for so the fort was called) was barely finished and garrisoned before it was reported that an army was preparing to attack it. There were considerable delays, and Murad Beg began to hope all was safe, but the army did come at last, and sat down before the fort in the month of November 1837, just at the time I was on my way to Kundooz. In this emergency Murad Beg was not for a moment at a loss how to act. He instantly issued orders to assemble his army and at the same time sent a private message to the saint of Talikan, a man whose piety causes him to be almost worshipped by the whole Kutaghun tribe, and whose word is to them a law. Accordingly the chiefs had scarcely met in Durbar and Murad Beg was with apparent earnestness proceeding to give orders to each when a messenger from the saint entered.

"Mahomed Murad Beg," said this trusty envoy, "Syud Khoja Kasim sends "you greeting, who are you that you should fight with a King. If the troops of "Bokhara enter your territories defend yourself, and may you prosper, but if you "go beyond your boundaries to attack them the blood of the faithful who fall will "be on your head."

Of course all thoughts of opposition were relinquished and the garrison left to themselves soon capitulated. About two months afterwards old Meerza Rahmut, chief secretary to Murad Beg, entered my room—"Great news to-days," said he, "the "King of Bokhara is sending an embassy to us to ask us to join in a grand con-"federacy to go and drive back the Kafir Shiahs (the "Persians") from Herat:"—"and what answer will Murad Beg make to the proposal," said I—"Oh," replied the Meerza, "*if they give us Bulkh* we will go, if not we will stay at home and defend "our own country when it is attacked."

In affairs of internal policy Murad Beg seems particularly to attend to two objects—first, that as many of the sirdars as possible should be relatives or creatures of his own, and in this he is not a little assisted by the singular fact that the Oorooghs or clans of the Uzbeks though so carefully distinguished have nothing like hereditary chiefs. "Who is the head of your clan?" said I to Mingh Kul, the present Governor of Ghoree, and a man of much influence in the great Ooroogh of Munas: "I am now," replied he, "but you may be tomorrow if the Meer wishes."

The workings of this system will be observed on referring to the list of Sirdars or leading men, in which I have marked the clan or affinity to the Meer of each.

The other object of his internal policy is that an order sent by him should be implicitly obeyed through all his dominions. While we were his guests there occurred I think but two instances in which we experienced any thing approaching neglect from his officers. One was at our first entry into his territories from Baumeeán, when the Governor of a small village who had been ordered to entertain us, supposing that like other guests of the Meer, we would have taken his supplies without any payment, absented himself until we had passed. The other, also, on the extreme verge of the kingdom, was the case of the Meer of Wochan, who did not afford Lieut. Wood as much aid as he had been ordered in getting to the source of the Oxus, and further received a present of a horse from that gentleman in acknowledgment of some little services he had rendered.

Character and Politics of Murad Beg.

Of these two Governors who had so offended, the one was expelled his government, and the other put to death in the Meer's presence before we had left the country. It is scarcely necessary to add that in neither case did the complaint come from us, nor were we even allowed an opportunity of interceding for the unfortunate men, of which we would gladly have availed ourselves.

His foreign policy is equally simple. It consists in plundering all his neighbours and going to war with none of the stronger. We have seen how he avoided meeting the Bokhara troops before Lungur Khana, yet no sooner had they demolished his fort, and recrossed the Oxus, than he marched to Akcha 50 miles beyond Bulkh, and 70 beyond the site of the fort which had given such offence, plundered the whole district, and contrary to all custom in a Soonee country, even led away into slavery several of the inhabitants.

That he is on the whole favorably disposed towards the British name, I infer both from the general tenor of his conduct to myself, and from the letter to the Governor General, with which he entrusted me on my departure: but I do not for a moment suppose that he would in any way forward our interests, unless we could shew him that they involved benefits to himself—in plain English, his services are to be bought, and he would make them worth the price paid for them.

In fact all his policy is the result of that kind of mother wit which is called *shrewdness*, and which seems long since to have taught him what Dost Mahomed Khan, a man every way his superior in intellect, has yet to learn, how truly absurd it is for man to go to war, who has no treasury.

One mistake he does commit and that is the never-ceasing attempt to colonize the deadly fens of Kundooz and Huzrut Imám into which he almost yearly imports numbers of wretched Tajiks or Budukshees only to see them melt away before his face "like snow wreaths in thaw," yet even this is the result of principle. Because the former rulers of the Kutaghuns lived at Kundooz, he thinks it right he should live there too, and he points with great justice to the advantage of its central situation when his troops are to be collected. But then he goes on to argue that because he lives there, he sees no reason why the people of the hills should not live there also. I ventured to suggest that a reason might be found in the fact that they invariably died, but he did not appear to feel the "vis consequentiæ."

Self interest I have said is the groundwork of all his actions. To such an extent has this operated, that he has not taken the slightest precaution towards insuring

Character and Politics of Murad Beg.

What is likely to occur at his death.

the succession to his son. He is himself the sole link that holds together the discordant elements of which his government is composed, and their dissolution will be a necessary consequence of his. Distinguished merely by good nature and a fondness for field sports, Atalik Khan wants all the intensity of character that has raised his father to power. He is neither feared by his enemies, nor respected by his friends. The Kutaghuns confess he is unequal to filling his father's place, and the Tajiks openly refer to his succession as the opportunity for their result. The moment Murad Beg dies Meer Wullee will declare his independence, and his revolt will be followed by that of all the inhabitants from Tash Koorghan to Baumeean, which line of country will then remain to be disputed between him and his brother Meer Baba Beg. This dispute I apprehend will be of no long duration, the latter will be driven out, and probably compelled to take refuge, as he did before at Bokhara. Under any point of view these are the two chieftains into whose hands, after Murad Beg's death, the command of the high road from Bokhara to Kabul will fall,* and with a view to this event, I took particular pains by visits, letters, and a few presents to impress them favorably towards the British interests. I have received from both every mark of friendship in return. They each presented me with horses, Meer Wullee, who is a poet, with a book of his own poetry, and Meer Baba went so far as to address letters with a present of a horse to Captain Burnes, desiring to be considered the well-wisher and servant of the British Government.

Another result of Murad Beg's death will be, that the few remaining Budukshees who still drag out a wretched life in the fens of Kundooz will at once return to their own homes, and attempt to re-establish their independence under their Meer, who is now under surveillance at Kundooz. There will probably be so much confusion amongst the Uzbeks, that their return will be unopposed. The only doubt of their success is to be founded on the paucity of their numbers as I really believe a very few years more will see them all but extinct. Several families however have taken refuge in Kokan, as well as in Chitral and other unsubdued districts, and these will all return to their native hills and vallies, which they love with the ardor so universal amongst the inhabitants of mountainous districts.

The third dismembermont will be of the states north of the Oxus, which it is not improbable may fall into the hands of Katta Khan, the present chief of Buljewan, and who besides being of the Kaysumur or royal tribe of Kutaghun, has the additional recommendation of the credit gained by his long struggles with Murad Beg. The man however is essentially a dissolute and abandoned character, in a state of frequent intoxication from bhang, chers, &c. so that I consider it unlikely he will make any further advance towards establishing a supremacy in his own tribe.

To whom this will fall, is the last point that remains to be considered.

The circumstances of family habit, and the influence of his father's name, will probably maintain Atalik Khan in a sort of loitering superiority, until some more daring chieftain may arise to push him from his seat. Every man is kept at present

* Late circumstances suggest entirely new view regarding this part of Murad Beg's dominions, Shah Sooja as soon as reinstated in power, will certainly wish to claim it as an old fief of the Affghan Monarchy, and his claim can be strongly grounded on the treaty of 1789 between Shah Murad and Tymur Shah which positively assigned the province of Bulkh to Kabul. How far it may be to our advantage to support this claim after Murad Beg's death will in a great measure depend on the kind of Government established by his successor: at present it is perfectly clear that such a claim would only tend to wasting in struggles with, the Uzbek power which the Affghans will probably require in all its unity to defend themselves against attacks from the westward.

in such a complete state of subjection by the overpowering influence of Murad Beg that it is impossible to conjecture who this chieftain may be, but Mahomed Rahim Khan, son of Abdulrahmun, and nephew of Murad Beg, at present Governor of Kurghan Tippa, is said to be a young man of talent and enterprize, though he has the prudence not to make either of them so conspicuous as to excite jealousy. The name of Kooat Khan is still respected by the Uzbeks, and some of his posterity exist in exile at Bulkh. Meer Wullee would undoubtedly be the man, but that he is of the tribe of Kuruma, and the Kutaghuns however indifferent as to other points have never yet obeyed a master who was not one of themselves. For this reason I take no notice of the claims of Mousa Yessawul, who though a Tajik, or rather the descendant of a Budukshee slave, is yet one of the principal Sirdars of the Meer. He will however, from his experience and conduct, be a most valuable aid to which ever of the competitors can secure him in his interests.

Of what is likely to occur after Murad Beg's death.

There seems however no reason to suppose that these speculations are likely to be speedily brought to the test. Murad Beg though in his 59th year. is to all appearance perfectly unbroken. He has never injured his constitution by excesses of any kind, unless we apply that name to the fatigues he has undergone, nor except habitual hœmorrhoids and an occasional attack of cholic probably induced by repletion, can I learn that he has ever suffered from any illness. To the climate of Kundooz he seems perfectly inured, and merely takes the precaution of removing from it to Khana-abad during the intense heats of summer and autumn.

Russia has sent agents to Kábul, disturbed our negociations and agitated to our very frontier. Fas sit et ab hoste doceri—the same game is open to us in Turkistan; besides the time is come when agents must be sent there were it only to secure ourselves information, the want of which might expose our whole frontier to an unforeseen invasion. The ostensible object of the mission may be commercial connected with the opening of our fair on the Indus, which it appears to me, should be one of the earliest points attended to as soon as the establishment of a paramount influence at Kábul shall have rendered our base secure. The restoration of Shah Shooja will give us a great renown through the whole Uzbek nation, and the time to take advantage of such a feeling is while it is fresh. The visits of Moorcroft and Burnes, and the reports of merchants who resort to the Indian market, have made us well known at Bokhara, and I think a mission there, as proposed by Meer Hyder to the former, and the Koosh Begee (Prime Minister) to the latter of our travellers, would be favorably received. Murad Beg should be by no means neglected on the way, as it must always be remembered, he holds the key to the entire communication, and an answer to the letter which he addressed through me to the Governor General, would be considered a gracious act and tend to preserve the good feelings which he already entertains towards us.

Of the kind of connection we should maintain.

The lesser states, such as Aleimuna, Shebbergaum, and Khoee, and Serupool, should be encouraged to communicate with the envoy. The knowledge that we were unfavorable to the designs of Russia and Persia would go far to conciliate the good will of the Khivans: it is a well known Persian proverb, "Dooshmun-i-dooshmun dost ust,"—the enemy of an enemy is a friend. Kokan is where we are perhaps less known than in any other part of Turkistan, but the singular attempt so lately made by the Russians to advance their power in this direction by running a line of forts across the desert, and so encroaching on the Kokan frontier, shews the urgent necessity of our

Of the kind of connection we should maintain.

providing ourselves with information from this quarter, while at the same time it renders it probable, that amicable advances on our part would be met in a corresponding spirit. But this could be easily ascertained before the envoy thought of leaving Bokhara.

It is an object that our measures should cause the greatest possible distress to our opponents with the least possible risk and expense to ourselves.

Both these desiderata appear to me combined in the plan of the Indus fair. The Russians will feel more sensibly the loss of their trade in Central Asia, than the defeat of even several expeditions.

Of our policy as regards Turkistan.

The importance they attach to this trade is well marked by their unceasing efforts to forward it by the flattering attentions, which the Emperor in person paid to the Oriental Merchants at Nynei Novogorod; by their embassies to Bokhara; and, more than all, by the immense outlay of more than a million sterling to which they have gone for the purpose of damming, banking and otherwise improving the site of the fair, as well as for the erection of suitable buildings.

In a paper which I wrote on the trade of Central Asia, and which Captain Burnes did me the honor to forward to Government I think I demonstrated that the Indus route now placed it in our power by fair commercial rivalry to annihilate this trade, except perhaps as far as shawls, and one or two other articles for which the Russian market offers extravagant prices, are concerned.

But if we delay until Russia possesses herself of Khiva, and Persia of Herat, then indeed the success of our fair becomes at least problematical, and something more potent than mere commercial counteraction must be had recourse to.

Here again it will be of the utmost importance to have accredited Agents in Turkistan to establish our influence, to use it in combining the different, and at present, hostile states;—to secure the Khivans the aid of Bokhara, to Kundooz that of Kokan:—to obtain surveys of the Oxus, and a more accurate knowledge of the capabilities in the way of supplies which its banks afford.

But the whole of our policy in Turkistan should be pacific and conciliatory—its object should be to prevent Russia getting a footing in that country *under the guise of a friend.* If we can succeed in that, and in diverting its commerce to our own channels, we have done all which policy can be expected to effect. Negociations end, when war begins, and if that extreme measure be had recourse to by Russia, it will be undertaken under the greatest disadvantages when the nations to her very frontiers are hostile to her projects, when to protect her magazines and maintain her communications, will almost require an army for itself, and when defeat must be followed by total and inevitable destruction.

(Signed) P. B. LORD, *of Captain Burnes' Mission.*

True Copy,

(Signed) P. B. LORD.

(True Copies,)

SIMLA, 25*th July*, 1838.

W. H. McNAGHTEN, *Secy. to Govt. of India, With the Governor General.*

# GEOGRAPHICAL.

# No. I.

A

## GEOGRAPHICAL NOTICE

OF THE

## *South Side of the Valley of the Cabool River,*

WITH THE

TOPOGRAPHY OF THE ROUTE LEADING

## FROM KHYBER TO CABOOL.

By Lieut. JOHN WOOD,

*Indian Navy,*—1837.

The accompanying sheets embody the route of Captain Alex. Burnes's Mission within the limits above expressed.

The data from which this topographical sketch has been constructed are the following. The position of the halting places having first been astronomically ascertained, these fixed points were afterwards connected by a careful protraction of the road between them. The parallels of Latitude were determined by the usual methods, and the Longitude is a mean of two Chronometers. At the Soorkh, or Red River, I made a slight detour to the South, and following the Kurkutcha Pass rejoined the Mission at Khoord Cabool. While absent I had no observations for Longitude, but the Latitude was daily determined, and from Khyber to Cabool, the village of Tazeen is the only visiting place in the route, the parallel of which has not been fixed by observation.

To shew the drainage of Sufaid Koh, and the character of this portion of the valley of the Cabool river, it was necessary to follow the rivulets of the former to near the roots of the snowy chain. In doing this I have made use of native information, but do not consider myself responsible for the correct site of any place in respect to which I had not a bearing. From the broken nature of the country, this remark applies to all places in the Map which stand beyond four or five miles, either to the right or left of the road.

As the route between Peshawur and Cabool has been of late years traversed by different European travellers, the more marked features in the physical

geography of this portion of Affghanistan—the direction of mountain chains, the course of rivers, and the position of remarkable peaks, have already been relatively laid down with great accuracy. But with regard to their true position on the earth's surface, there is still considerable error. In the latest map of these countries, that constructed from the route of the late Dr. Gerard in 1833, the valley of the Cabool river is placed ten miles too high. I shall waive for the present any notice of Longitude, till the meridian of Cabool has been settled by other methods than those of chronometric admeasurement.

Of the Road.

For the character of the road between the Khyber Pass and Cabool, and that of the Passes leading over the mountain to the south, I refer to Lieutenant Leech, of the Engineers.

The valley of the Cabool River.

Though I am not prepared to give the geography of the Cabool river, still a general outline of the valley may place in a stronger light the following description of its south side. Its direction is east by south, and west by north, and in like manner as the Himalaya mountains have been said to overhang it on the north, so those of Sufaid Koh bound the valley to the south. These ridges are nearly equi-distant from the Cabool river, and their distance apart, viz. seventy miles, gives the width of the river's basin. They look nearer, but then the height and grandeur of snowy peaks, with the lagging tints of winter adown their furrowed sides, so bewilders as to distance, that what to the eye seems within eight or ten miles is more likely on measurement to prove treble that distance off. The mean elevation of the summits of the former chain is 20,248 feet above the sea, and the peaks of the latter, though inferior in altitude to those of Himalaya, rise to the height of 14,100 feet—clad in as pure a mantle, as their more northern neighbors. These heights were obtained by measuring the distance of the peaks, and the angles they subtended, with the horizon, a method so influenced by the state of the atmosphere at the time, and the vagueness that more or less attends the measure of angles subtended by distant terrestrial objects, that the results recorded can only be viewed in the light of approximations to truth. These two mountain chains, with that of Pughman on the south-west, and the high land of Ghuznee to the south, bound the valley of the Cabool river.

The south side of the valley is intersected towards both ends, by mountains. On the east by the range of Khyber, on the west by that of Kurkutcha. Between these ridges lies the plain of Jellalabad, and district of Nungnehar. The former skirts the banks of the Soorkh Rood, and river of Cabool, while the latter lies amongst the roots of Sufaid Koh. These divisions I shall notice in the following order :

1. Khyber Range.
2. Kurkutcha ditto.
3. Mountains of Sufaid Koh.
4. Province of Nungnehar.
5. Plain of Jullalabad.
6. Soorkh Rood or Red River, and drainage of Sufaid Koh.

1st. Of the Khyber Range.

This hilly belt connects the snowy ridges of Himalaya and Sufaid Koh. It bounds the plain of Peshawur on the west, separating or rather detaching it, from the

valley of the Cabool river, and is composed of a mass of hills irregularly grouped, though at different points they may be traced in chain. Some of the peaks are of considerable altitude, that of Tatara is the highest in the belt, and I cannot estimate it lower than 3,500 feet above the plain of Peshawur, or 5,110 feet above the sea. These mountains present a craggy outline, and their sides an abruptness to which vegetation can scarcely cling. The axis of the range is north by east, and south by west, and the width or thickness of the belt is twenty miles. It is pierced through at two places, most south by the valley of Khyber, and a little further north by the Cabool river. The former is called the Khyber pass, a place of some notoriety in these parts from the thieving propensities of the tribes who command it, but of more importance to British India from its being at once the most direct line of communication between India and Affghanistan, and the most practical road for guns and heavy stores that occurs west of the Indus between Attock and the sea. Such is the character it bears. The hill tribes are at the command of those who pay them highest, and whatever be its general advantages for military purposes, it is a dangerous road in rainy weather. On the 2nd of September, our camp was pitched under the fort of Ali Musjeed in Khyber. In the afternoon the gathering clouds betokened rain, and we were engaged removing the baggage from the torrent's bed, when it began to fill. The little rivulet was soon impassable. The shower continued, and innumerable cataracts began to pour down the sides of the valley. The torrent now filled the bottom of the ravine, roaring, lashing, and rising up against the rocks protruding into its bed. The rain ceased, and hour and a half afterwards the swollen stream had shrunk to the same quiet brook it had been, before the setting in of the storm.

2nd. Of the Kurkutcha Range.

As the Khyber range crosses the valley of the Cabool river at its western end, so that which I am now to describe cuts across its western extreme. The hills of Kurkutcha are, however, confined to the south side of the valley, while those of Khyber are common to both. Kurkutcha is the buttress that parts the high lands of Cabool, from the plain of Jellalabad, and the district of Nungnehar. It is the last and highest of those ridges, which like ascending steps are crossed on the road to Cabool, the streams from its eastern face falling into the Soorkh road, while those of the opposite side join the river of Sogur. Its axis is north by west, and south by east, and the width or thickness of the ridge is eight miles. The passes leading over it, commencing from the south, are Kurkutcha, Tazeen, Sokhta, Chimar, and Luttabund. The former is the highest and most difficult which has led me to bestow its name on a range that before had no general appellation. I estimate its highest point at 8000 feet. Those passes followed by caravans from Peshawur, are Sokhta, Chimar and Luttabund, but as the Kurkutcha pass has not hitherto been visited by Europeans I shall give an account of it here. The road, via this pass, quits the direct route to Cabool at Gundamuk, and rejoins it at Tazeen. It leads through the District of Hisaruck. The village of that name, with some others, are famed for producing the pomegranate, without seed. It then enters the bed of a tributary of the Soorkh River along which it continues to wind till near the top of the Pass. The hills, continue to increase in height, and to draw near each other till the bottom of the defile is but ten feet wide. On each side the mountains are now naked, precipitous and craggy, trees of a large size are found scattered along the torrent's bed: at one place the trunk of a fir tree, twelve feet in circumference, and twenty-

four feet long barricades the passage. Two hundred yards before coming to this pass of the fir-tree, a ledge of stone, four feet in height, crosses the path, and is the first obstruction to wheeled carriages. As the summit is approached, the road leaves the bed of the torrent on the left, and winds along the face of the mountains which are here more open. A few stones heaped on each shoulder of the pass are the remains of two windmills erected by Mahmood of Ghuznee, and a little below them, on a cleared space among the pine trees, some remnants of brick and pottery are shewn as the site of the village whose corn they ground. The descent of the pass to the west is more direct than on the opposite side, but here a fall of twenty-four feet in the bed of the torrent, presents a more formidable obstruction to wheeled vehicles, than those before enumerated. Kurkutcha is not a gun-road, is dangerous for camels, and is traversed with difficulty by laden mules and yaboos*. The hills on both sides are clad with pine, holly, and almond trees. An inferior description of indigo is plentiful, and wild flowers, and aromatic herbs abundant. The mountains are of blue slate, capped with limestone, and though soiled to the summit, have no grassy covering. During the months of December, January and February, snow blocks up the road, and the weather is said to be so severe, that stones are then fractured by the intensity of the cold, an assertion which the shivered strata of the slate comfirm, and a fact long known, and satisfactorily explained. The black wolf, (Goorgh i Sheah) Fox, (Robah) Leopard, (Pelung) are sometimes here met with, and these, with many other kinds of wild animals, are said to be numerous on the neighboring mountains of Sufaid Koh.

3rd. Of the Sufaid Koh mountains.

On the 3d of September we debouched from the Khyber pass upon the plain of Duka, and immediately on clearing the former, the snowy mountains of Sufaid Koh were seen to the south-west, lowering high above the nearer range of Khyber. The mountains form the southern bulwark of the valley of the Cabool river, and their snow clad summit is the source of the numerous rivulets that from Khyber westward pay tribute to this stream. I have already had occasion to speak of the chain, and shall here close my remarks of it, and of the subsidiary ridges found on this side of the valley roughening its surface, and determining its climate; presenting a general aspect of the greatest sterility, and yet enclosing numerous, small, well-watered valleys, of great fertility.

The mountains of Sufaid Koh may be said to rise at Attock on the Indus, and to run along the parallel of 33° 50′ north, to within thirty miles of Cabool. The true axis of the central ridge is west by north, and the meridians of 72° 16′ E. and 69° 36′ E. mark respectively the east and west limits of the chain. Whether the hills that bound the plain of Peshawur to the south be a continuation of Sufaid Koh, or not, has not been ascertained; but lying as they do in nearly the same parallel of Latitude, it is more than probable, that they are a continuation of this chain. In fixing their western limit there is less uncertainty. Its peaks are no longer conspicuous for their height, or remarkable for their covering; the continuity of the ridge is destroyed, and a maze of hills stretches like net-work separating, and yet connecting the north-west end of Sufaid Koh, with the Kohistan of Cabool.

* In Affghanisthan the breed of horse used for carrying luggage is so named.

The hoary head of one mountain has given a name to the range, and though it be known throughout its whole extent by that of Sheenghur, and Sufaid Koh, or the white mountain, yet the only portion of its summit that reaches the line of perpetual congelation, is included between the meridians of Synoo, and Gundamuk.* We were informed by the Affghans that the first snow which had been observed to fall on these mountains since the close of last winter, fell on the 2d of September; on that day it rained hard with us, who were encamped fifty miles east of their meridian.

The outline of the mountains is broken and irregular. This, and the number of ranges, which compose this side of the chain, will be seen in the sketch. The height of the highest of the snowy peaks has been already stated at 14,100 feet, above the level of the sea, which leaves 10,980 feet for their altitude, above the plain. The two nearest ranges are covered with pine-tree forests. The trees are of a large size, and yield timber of the best quality. It is brought in large quantities to Cabool, where the frame of every house is made from the fir-tree. I do not remember to have before seen so highly resinous a wood. The pitch actually oozed and dropped from the fir tops, many of these cones measured seven inches round the base, nor were they the large eatable cones of the Ghilgaza pine, but of a tree resembling the Scotch fir. Sufaid Koh rises from the valley with a steep acclivity. There are no intermediate ridges to share with it in that feeling of vastness which the contemplation of such scenery creates, at the same time that it oppresses the imagination. The foot or pedestal of the mountain has rather a rapid slope down on the Cabool river, and among this rugged, and to all appearance, barren ground, lie the rich valleys to which I have alluded. For an explanation of this peculiarity, I must refer again to the annexed sketch, and to the second sheet of the route. In the former the color of the foot of the mountains will be observed to contrast strongly with the dusky hue of the nearer pine clad ridges, while the snowy covering of the distant peaks brings the whole map so forward, and renders their bulkiness so palpable, that contemplation becomes burdensome.

4. Nungnehar.

Nungnehar may be described as embracing all the rough and broken ground about the roots of Sufaid Koh, between the Khyber and Kurkutcha ranges. On the south, is the snowy ridge which slopes down on the plain of Jellahabad. Its length is fifty-nine miles, and its mean width may be estimated at fifteen. Nungnehar in Pushtoo signifies nine rivers, and appears to have reference to the supposed numbers of rivulets, that intersect the district. I have, however, heard the word used to designate the valley of the Cabool river, and believe the latter is the more correct definition of the two. Though offering the most direct route to Cabool from the eastward, the road viâ Jellahabad is preferred to that by Nungnehar, from the number of small passes that interrupt the road through the latter. The tribes too who inhabit it are suspected, and their fortified dwellings are certainly not the best sign of a peaceful disposition; yet, when we passed through this district, they were industriously occupied, with the cultivation of their fields, with seemingly not a wish beyond their valleys. Though quiet and respectful in their demeanour there is yet a dash of the mountain in their men; but men who are so peculiarly situated that they can look to the hills above them, and proclaim it Yaghistan, or

* See the Map, 2d sheet.

Rebel land, while a rich plain studded with open villages, skirts the lower edge of their own rough domain, must be expected to exhibit traits of character and temperament, peculiar to themselves. From Khyber to Cabool there is no waste land. Every cultivable spot had been turned over by the plough, or the spade, and so great is the command of water, that the very slopes of the hills are successfully cultivated. To see a stream of water conducted along the face of a hill, 25 feet above the mean level of the valley below, is not uncommon; and where no rivulets intersect the valleys, a running stream is procured from Kharcozes, or wells.

The appearance of these sequestered valleys is a mixture of orchard, field and garden. They abound in mulberry, pomegranate, and other fruit trees; while the banks of their streams are edged with a fine healthy sward, enamelled with a profusion of wild flowers, and fragrant from aromatic herbs. Near the forts they are often fringed by rows of the weeping willow. These delightful spots must give birth to other feelings, than those which brood in the breast of the robber, and assassin. They are more apt to engender a love of home and country. Reared in a little world of their own, the associations of childhood must operate strongly on such men, and now having seen the Affghans in their own country, I am not surprised at their disinclination to visit other lands. Stern necessity drives them abroad. Like other national communities though the population of particular districts in Affghanistan may have deteriorated, the census of the nation must be on the increase. The lands which yield a return are already occupied, and if the absence of commerce leaves them destitute of the means to reclaim the poorer districts, to what can the surplus population resort for a livelihood? If the neighbouring hills will feed flocks, they become pastoral; but if, as is the case with Nungnehar, the hills afford little nourishment for sheep, there is no alternative, but the highway; and surely thefts committed by these men, under such palliating circumstances, want that turpitude that brands the robber in more civilized countries, where the means of support are usually commensurate with the will to work.

5th. Plain of Jellalabad.

A ridge of hills called Seeah Koh, or the Black, rises about Jugduluk, and running E. by N. till it meets the Cabool river, bounds the plain of Jellalabad on the north. To the south it has Nungnehar, the district last described. East it has the hills of Ali Boghan, and desert of Butte Koto, whilst its western limit is marked by the ridges, which here project into the valley of the Soorkh Rood. The length of the Jellalabad plain is twenty-five miles, and its width does not exceed four miles. A plain situated so high up the temperate zone, with snowy mountains in sight to the north and south, producing all the vegetable productions of a more southern clime, is one of those exceptions, resulting from local influences, that are often found to militate against received opinions regarding climate. From Jellalabad to Gundamuk, the distance is twenty-eight miles, and the difference in the elevation of the two places is 2330 feet, the former being 2170 feet above the sea, and the latter 4500.* Travelling from the plain of Jellalabad to Cabool, the change from a hot to a cold country, is first perceived at Gundamuk, so sudden is the transition that natives affirm it snows on one side, while rain falls on the opposite. The difference in altitude fully accounts for a corresponding change of temperature, but from the

* The height of Jellalabad, above the sea, is from the Map of the late Dr. Gerard.

character of the country in the neighbourhood of Jellalabad, it does not so clearly follow, that its winter should be as mild, as that of Hindoosthan. On examining the position of this plain, it will appear that considerable warmth must be imparted to its surface, from the reverberation of the sun's rays by the range of hills, under which it lies. The snowy mountains to the north, may exercise a similar influence lower down, where the Seeah Koh end. Such at least is the cause to which I would venture to refer the peculiarity of climate in the plain of Jellalabad, and when its relative position to the neighbouring mountain chains is viewed in conjunction with the bearings of the sun from the latter, throughout the year, the cause will be obvious, if the hypothesis be admitted.

6th. Soorkh Rood —drainage of Sufaid Koh.

The Soorkh Rood, or Red river, is so named from the color of its water. We crossed it by a bridge, seven miles west of Gundamuk, where, on the 12th September it was knee deep, and twelve yards broad. Its channel is here narrowed by two ridges of blue slate, connecting which, is a fine arch built A. D. 1637, by Ali Moordan Khan. The Soorkh Rood appears to turn to the west end of the Sufaid Koh mountains, and the redness of its water would lead to the supposition of its having its source in the range of Soolman, since all the streams which flow into the Indus from that chain, south of Kala Bagh, are of a similar color. It is not navigable, even for rafts constructed of inflated skins, and is here mentioned from the circumstances of its being an illustration of the drainage of a river's basin, and more particularly of the Sufaid Koh. Vide 2nd sheet of route.

JOHN WOOD,
*Lieut. I. Navy.*

*Cabool, 31st October* 1837.

# No. II.

## DESCRIPTION

OF THE

# KHYBER PASS,

## AND OF THE TRIBES INHABITING IT.

(TO ACCOMPANY THE SURVEY.)

By Lieut. R. LEECH,
*Bombay Engineers.*

**Strength of the Pass.**

This pass would always be the door way, or rather more appropriately the key-hole of either Hindusthán or Affghanisthan, according as either opposite party had a secure possession. It would not, however, long be kept shut by the latter, as it now is, if any other power in Hindusthán holding the advanced position the Sikhs now have, were to apply the infallible golden key. But owing to an unfortunate policy pursued by the latter, of non-toleration towards their Mussalman subjects, the minds of all the neighbouring Mahomedan nations are inflamed with such an implacable hatred towards them, not only because in their eyes they are infidels, but because they are active as persecutors of the "true religion," that they would refuse the most splendid offers for that passage, which they might not be paid for keeping by their own rulers.

**Why impassable to the Sikhs.**

**Entrance.**

The pass extends from a collection of caves called Kadam, 3 miles S. E. of the fort of Futteh-abad, lately built by the Sikhs, which again is 9 miles west of Peshawar, to within 7½ miles of Duka, opposite to Lalpoor, on the Cabool river, a distance of 24 miles. These 7½ miles I have not included in the pass, as the road, though not throughout a plain, is no longer confined by perpendicular commanding heights. Like all roads over ranges of mountains, this one is chiefly the bed of a torrent, liable to be filled by a sudden fall of rain, but at other times dry, with the exception of a winding rill supplied by springs, disappearing sometimes under the sand, and gravel, and again appearing from a side defile, running from side to side of the pass in zigzags, when it is narrow, and where it is broad, and straight, keeping to each side, leaving the centre covered with brushwood. The roughness or smoothness of the road will of course depend on the nature of the mountains through which it passes, and on the fall of the stream—a greater fall bringing down larger stones in the same

**Passes in general.**

**Formation of mountains.**

rock, and a more brittle rock forming finer gravel, and a smoother bed with the same fall. The facilities of a pass for mercantile communication, or the disadvantages for military defence are—

1st. Though not a mercantile facility, a decided advantage for military defence, viz.—inconsiderable heights, for when high in the extreme, the road becomes out of musket shot, as is the case at the fort of Aly Musjid. Second, few descents. Third, width. Fourth, smoothness of roadway. Fifth, few ascents. The reason for regarding descents in a pass, of such importance, is that there is much greater difficulty in bringing guns down than taking them up a winding hilly road, for although each, if possible, should have as many men either way, yet unless a pole instead of drag ropes were used, the same number would not be able to act in the latter case; a gun descends with its own weight, and when in motion in one direction, can with difficulty be turned to follow a winding road with a reduced complement of men. A steep descent is more difficult to be got over than a narrow road (which however is seldom so much so as to prevent one gun, and a file of men on each side at the wheels to pass) for as will be seen on looking at Section No. 19, width may be gained by filling up the narrow defile a few feet—and there are few passes in existence where such extreme narrowness would extend for many yards. A steep descent is moreover a greater difficulty than a rough road, for the latter might be overcome, in many ways—first by a number of bags carried by the men to be filled with gravel or sand, and placed so as to form rails for the two wheels for a short distance, and there is not so much trouble as is generally supposed in making a road covered with large loose stones (a good gun road) for little time would be required to clear spaces for the wheels, and no labor would be necessary in the line of the mules which would probably be beasts of draught in this country on account of their sureness of foot. Roads or footpaths parallel to the principal pass would be of great service to a body forcing its passage; quite the contrary is to be said of cross roads, which would only be of service to the party opposing such passage. In forcing a pass, opposition would only be found at certain stages—for men collected on the detached heights could not keep up with the body below in the road, so as to continue annoying their flanks. The extreme inequality in the numbers of parties attacking, and those defending a pass, when the latter are said to have been successful have, I should think, been greatly exaggerated in most cases, not excepting the famous pass of Thermopylæ, which however is an example of what advantage parallel roads are of to an army forcing the principal one.

Difficulties or facilities.

Descents.

Remedy for a narrow road.

Ditto for a rough road.

Parallel roads.

Cross roads.

Resistance.

Strength of passes exaggerated.

The pass of Khyber runs through slate, and throughout its length assumes three different characteristics—first, a flat road between two scarps, not so much varying in perpendicularity as in height, and covered with loose stones and gravel, coarser as the bed approaches the sources of the stream. Second, a steep road much narrowed, and very winding, cut up by protruding pieces of rock, and slippery, the most difficult portion abounding in natural obstacles, and facilities for the party on the defensive. Third, a made road running down the side of a steep hill, safe, except where the small rivulets have been blocked up, which if not kept in constant repair would be very dangerous points. At Kadam the pass commences from this place—the Khybereés have diverted the water (whose natural course is by the small hills to the south of Jamrood) round by the base of those to the

Different characteristics assumed by the pass.

From Kadam to

north, held by their own people. The Sikhs holding Jamrood and Futtehabad lose men daily at this place in trying to break down the embankments, 2½ miles from Kadam, and half a mile beyond Jobgai, where the road narrows as shown in Section No. 3; the stream above mentioned is seen coming from the S. W. by a place called Badkee, 3 koss distant in that direction, the residence of Malak Savz Aly Khán, son of Kamar Khán of the Ustoree *khel* of Orukzais. At this place, where the road no longer follows the course of the water, and immediately after passing the first gorge (Tungee) in the pass, there is an open space 1-10th of a

Tungee.

square mile in area, from thence on to Tungee, a gorge called so par excellence by the natives, a distance of 3½ miles, where a footpath from Jamrood joins the principal road, the pass presents the different appearances shewn in Sections 5, 6, 7, 8 and 9. The stream springing out of the rocks at Katá Kuhatá disappears under

From Tungee

the gravel, and sand, a mile before its juncture with the stream from Badkee. This Tungee extends for ¾ of a mile, and meets a defile coming from S. W. from a place called Kaidaree, 1¾ of a mile distant, on the Afreedee road. From this place the road turns to the north and N. N. E. and assumes the profiles represented in Sec-

To Aly Musjid.

tion Nos. 10, 11, 12, 13 and 14. After a further length of 4½ miles it reaches the fort of Aly Musjid, the appearance of which approaching from Peshawar, is shewn in the accompanying sketch. This fort is so called from a mosque in the neigh-

Description.

bourhood now in ruins, is of mud, and has been only a few years erected; during the late engagements with the Sikhs, it had a garrison of 200 rudely disciplined men, and 200 Jazalchees. It is situated at too great a height to be of much service in stopping a force passing below, while at the same time the steepness of the hill on which it is built would be a great obstacle to the same force storming it, which would be absolutely necessary to secure the passage of the main body, or baggage, in safety.

Water.

It is not supplied with water, and the garrison is obliged to descend to the rill below for it. There is no cover for the men inside, and the walls seldom withstand the

Difficult gorge.

casual showers of rain that fall here. Immediately after passing the fort the road narrows excessively as shewn in Section No. 15, and the bed is formed of projecting and slippery pieces of rock; 1½ miles further on is the village of Katá Kuhatà, or Katá

From Katá Kushta

Kushta as some call it, where the stream just past, takes its rise. Two miles further on, the pass opens out of at a place called Shpolà, the commencement of the plain of Lalábeg, up to which place the appearance of road is as in Sections 16 and 17.

To Landee Khaná.

The plain extends for 6 miles to the top of the descent called Landee Khaná; in this distance, there are no springs, but tanks to collect the rain water which supply the inhabitants of Lalábeg. In this plain the Malaks of the Khyber tribes have each a tower, which have more the appearance of chimnies to potteries, than places cal-

Lála Beg plain.

culated for military defence. The plain averages a mile and a quarter in breadth, and into it from the north runs a plain of the Shanwárees, in which is situated the village of Luadgai, whence a cross road leads to the Tatara Pass. For the next ¾ of a mile from the top of Landee, is the most difficult part of the pass: a steep

Most difficult post.

narrow rugged descent, as represented in Sections 18 and 19. Guns could not be drawn here but by men, and not then, without temporarily repairing the road. The

Position for a Fort.

next ¾ of a mile is an ascent along a well made road, in good repair, whence into the plain is a descent along the side of a hill of 1¾ miles; the top of which hill would be an admirable position for a fort which could enfilade with the most destructive effect both the road from Duka, and that from Lálbeg, but this position has escaped the eyes of the rulers of Affghanisthan. Indeed a view of the entire pass, and the

means adopted for making it a barrier to an invading force would serve to convince any one passing through, that Dost Mahomed does not regard it as a possession of the importance which is attached to it by the world, or perhaps he relies too much on its natural strength. From the foot of Landee on to Duka, a distance of 7½ miles, the road is comparatively through a plain, and presents no difficulties of a pass. Value of the Pass underrated by the Ruler.

There are three other passes which are connected with this one, in as much as a simultaneous passage would most likely be attempted by an invading force through more than one. Parallel Passes.

## 1st—THE TATARA PASS. Tatara Pass.

| | | |
|---|---|---|
| Peshawar,..... Jawara Mena,... | 9 Kos. ..... 2. Very steep. ... | 40 houses, spring of water, inhabited by Malagoorees, 300 in number, of whom the Khyberees stand in great dread. |
| 2 villages called Shalman, ..... | 7 Kos. 25 houses, springs of water, Momand inhabitants. This stage is so difficult at some places, that horsemen are obliged to dismount. | |

Here the road divides into two, the left joins the Khyber pass at Luadgai, and the right goes to Duka, 7 kos, inhabited by Momands under Sadat Khán who resides at Lalpoor. This stage is a descent of great difficulty.

Peer Mahomed Khan led 3000 men, with some camel swivel guns, by this road, to assist Sultan Mahomed Khán and Yar Mahomed Khán.

A toll is taken at present, and divided among the tribes on the road, of 1 rupee for a camel, or a horseman, and 8 annas for a foot passenger. Tolls.

## 2nd—THE KADAPA PASS.

Peshawar Shabkadar—10 kos, a plain, 3 ferries, viz. Adezai, Shalam, and Mewdee, a large town and fort, mounting 2 guns, and garrisoned by 500 Sikhs, containing a fine well. Here the Indee river from Swat discharges itself. Kadapa Pass.

Murda Dhand—3 kos, a stage.

## THE KADAPA HILL.

Gandav—3 kos, a small village, with wells and a running stream, the neighbourhood inhabited by Alamzais, 3000 in number, under Anwar Khán. A toll is levied of 2 Rupees each horseman, 3 Rupees each camel with a load, or a Khajawah, and 8 Annas a foot passenger.

Attarjod—5 kos, a stage, scattered huts of the Allamzais, and tank water. Here the road separates; the right which is a gun-road goes by Moosajod to Goshta; the left which is not, goes to Lalpoor, a distance of 7 kos.

This road is not so difficult as the Tatárá one. Azeem Khán, with an Army of 12,000 Duranees, past this road.

Abkhana Pass.

### 3RD—THE ABKHANA PASS.

PESHAWAR MICHNEE—8 kos on the other side of the river; a ferry of rafts.

HYDUR KHAN—3 kos on the Cabool river, after crossing which,

LITTLE DUKA—5 kos.

A Caffila road, but difficult for the two last stages, horsemen being sometimes obliged to alight; in that distance, the road held by Momands.

Roads joining the Pass.

1st. A footpath leading from Jamrood to Tungee.

Bagádee Pass.

2d. The Bagádee Pass, the first gorge or tungee situated to the north of Jamrood; it is called Káfar tungee; next comes the Shadee gorge, and then the Bagádee one, which leads to the fort of Aly Mũsjid. The whole distance is 9 miles. It is a gun-road, for guns were taken by Shah Zaman by it; laden Camels also go by this road. Between Shadee and Bagádee the road required on the above occasion to be levelled with small stones in Kafar tungee; on the right are some houses of the Abdil Khel Kukeckhels, and on the left at a place called Sirkar, are the Mashookhels.

A gun road.

Difficult portion.

3d. From Shalman on the Tatara road to Luadgai, a distance of 3 kos, inhabited by Peerokhel Khuga Khel, and Meedad Khel—Shamwarces.

Afreedee road.

4th. The Afreedee road from Terra, meeting the Khyber Pass at Tungee, Aly Musjid, and Lalák, sometimes called Lala Cheena.

Haiduree.

2 kos from Tungee is a place called Haiduree, inhabited by Paindee Zakakhels; 3 kos thence is Bazar, to the right of which are the Saroghee Zakakhels, as far as a place called Bazar ka Cheena, and to the left are the Annee Zakakhels as far as Halwai, a distance of 3 kos; thence 1½ kos is a place called Bara of the Zakakhels; Alladud Khan and Faiztallah Khan his Nephew live here, they belong to the Merce Khel. The other divisions of the Zakakhels are the Pendee Khels, Annee Khels, Suroghee Khels, Zaroodeen Khels, Shan Khels, and Pakhee Khels; thence into Teerá is a distance of 84 kos without habitations on the road. The Afreedees live at some distance to the right and left. These Khels and Zais among the Pathans, are like our families in England. I was once informed that Khel was a more general term than Zai, which in Pushtoo signifies a collected body; and that the former was derived from the father, and the latter from the mother, but I have had reason since to doubt the correctness of the information.

Dádghálá road.

5th. There is a road called the Dádghálá road, that branches off between Bázárand Chorá, (from which latter place there is a Cul into Khyber at Lalak, difficult for laden Camels, though they can go) and leads to Durbubás's shrine, a distance of 7 kos—12 kos beyond which is Pesh bulák, inhabited by Mulagoorees.

6th. There is a footpath from Peshbalák to Lalabeg.

The tribes inhabiting the pass, and thence called Khyberees are Thanwarees and Afreedees, the former are divided into Peroo Khels, Khuja Khels, Mudád Khels, and Ghanee Khels. The latter into Kukee Khels, Zaka Khels, Mulukdeen Khels, Sepa, and Kurnur Khels. The Kukee Khels are again subdivided into Sherkhan Khels, Mushoo Khels, Abdal Khels, Katee Khels, (notorious cheats), Tor Khels (good swordsmen) and Sikander Khels. The Momaunds inhabiting the other passes are divided into Burhán Khels, Alang Zais, Trag Zais, Bazais Khwazais, Kudà Khels, Mocha Khels, Hamzais, and Hazar boos. There are said to be 40,000 houses of the Afreedees; this must be a gross exaggeration unless it be a muster of whole tribes in or out of the pass, 3000 of which there are of the Kukee Khels. The Maliks of the Kukee Khels are Abdal Rahman and Jangee, both of the Sher Khan Khel; they hold the pass from Jamrood to Lùluk; they could muster 2000 Matchlocks and Jazáls. From Lùluk to Kata Kuhatá and Lalábeg are the Zaka Khels, thence into the South of Dáccá, which belongs to the Momaunds, are the Shanwarees. There are 18,000 Momaunds under Sadat Khán who resides at Lalpoor, and 7000 under Khalid Khán who resides at Goshta.

Tribes inhabiting the pass.
Divisions of Khybarees.
Subdivisions.
Divisions of Momaunds.
Number of Afreedees.
Kukee Khels.
Zaka Khels.
Momaunds 25,000.

There are seven tolls in Khyber, 4 belonging to the Afreedees, and 3 to the Shanwarees, who divide the collections equally.

Tolls in Khyber.

1st, Toll at Kadam of the Kukee Khels.
2d, at the same place of the Sepas.
3d, at Aly Musjed collected by Khan Bahadoor of the Malakdeen Khel.
4th, at Shopola by Alládád Khan and Faiztallah Khan.
5th, by Khugá Khels. } Taken on the top Landee Khaná.
6th, by Perroo Khels. } Taken on the top Landee Khaná.
7th, Meerdad Khels. } Taken on the top Landee Khaná.

The sums levied for the whole of Khyber are as follows:

Sums levied.

A camel laden with cloth, or a Khajawah, 5 rupees.
Ditto ditto with grocery, 3 rupees.
A horseman, 3 rupees.
A Hindoo foot passenger, 1½ ditto.
A Musulman ditto, or unladen camel, 1½ ditto.
A load of leather, 2 ditto.
A load of salt, 1 ditto.

In the time of the Kings, the Maliks of Khyber received the following sums:

Pay of the Khybarees in the time of the Kings.

| | Rupees |
|---|---|
| Abdul Rahman's Ancestors, Kukee Khels Afreedees,..... | 25,000 |
| Khan Buhadar's Ancestors, Malakdeen Khel Afreedees,..... | 25,000 |
| Mahomed Ameer Khan Lepa's Ancestors, ..... | 25,000 |
| The Brothers Murtaza Khan and Sardalla Khan, Zukee Khels Afreedees, ..... | 25,000 |

| | |
|---|---|
| The Malik of the Meerdah Khel Shanwarees,..... | 10,000 |
| Ditto of the Peeroo Khel Shanwarees,..... | 10,000 |
| Ditto of the Khuga Khel Shanwarees,..... | 10,000 |

The chief body of the Khyberees supported themselves on theft, and when called into service only received rations.

Pay at present.

Before the late engagement with the Sikhs, Khyber did not cost the Ameer more than 10,000 rupees a year, but now he distributes 20,000 in the following way:

| | Rupees | No. of Swords, and Matchlock Men. |
|---|---|---|
| Alladád Khan, and Faiztallah Zukel Khel,..... | 4,000 | 3,000 |
| Khan Bahadar Malakdeen Khel, ... ..... | 5,000 | 4,000 |
| Abdul Rahman Khan, and Jangeer Khan, Kukee Khels,..... | 3,000 | 3,000 |
| Salem Khán Sepa,..... | 3,000 | 4,000 |
| Sadulla Khan Gango, & Amar Khan, Shanwarees, | 1,500 | 6,000 |
| Noor Mahomed Kamarkhel,..... | 750 | 1,500 |
| Samandar Khàn, and Bàkàr Khàn Akakhel,..... | 750 | 1,500 |
| Alif Khan Kamberkhel,..... | 1,500 | 3,000 |

Instance of dissensions.

The Khyberees are not always a connected body, as was found to be the case the year after the death of Vizier Futteh Khán, when Alladad Khan for 3,000 rupees brought Yar Mahomed Khan, and Azeem Khan, though against the will of the Malakdeen Khels, Sepas, and part of the Kukee Khels.

Instance of bribery.

They refused refuge also in the case of a Molavee, the nephew of the Sayad Ahmed, who had retired among them from the pursuit of Sultan Mahomed, and for a bribe of 2,000 rupees, given by the latter, they made him decamp, and join the Eusafzais by discharging muskets nightly over his camp.

(Signed) R. LEECH,
*Bombay Engineers.*

*Kábul, October 1st,* 1837.

(True Copy)
(Signed) A. BURNES,
*On a Mission to Cabool.*

(True Copy)
W. H. MACNAGHTEN,
*Secy. to Governor General of India.*

# No. III.

## DESCRIPTION

OF THE

# PASSAGE OF THE INDUS AT ATTOCK,

## BY A BRIDGE OF BOATS.

(TO ACCOMPANY THE PLAN.)

By Lieut. R. LEECH,

*Bombay Engineers.*

The boats employed are of the kind called *Daghàs* in Scinde, though the natives here have no distinguishing name for them from other Bedees (boats.) There has been an establishment for the purpose of the bridge, ever since the time of Akbar, who built the fort, and gave the boatmen a village called Malhàn Wàlee Purumbibe, in the Pergannah of Chach, in jagire, which they enjoy to the present day. It yields them 500 Rupees a year. They live without the fort, at a place called Malháee tolà, there are 40 houses, and they amount to 80 men. The boats, in number 15, are the property of the men, but are not allowed to be removed from Attock. The men have to keep them in repair, and if they are sunk, the Government do not pay for new ones. But when the bridge is formed each boat receives 4 annas a day, as long as it stands. The men at other times ply at the ferry between Attock on the left, and Khairàbàd on the right bank. These two received their names, it is said, from Akbar, who called one Attock, because he was stopped there, and the other Khairàbàd, where he passed in safety. If any of the Sikh Chiefs pass, they generally make the men a present of 50 Rupees. They are allowed to levy the following ferry rates.

River bridged first by Akbar.

State of the establishment.

On a laden bullock 2 annas, a laden camel 4 annas, ditto mule 2 annas, ditto horse 2½ annas, unladen camel 2 annas, man ½ anna.

Charges at the ferry.

The gaz, by which the boat carpenter measures, is 3 feet long; the length of the hold of one of these boats varies from 6 to 7 gaz, and the breadth from 3½ to 4 gaz; the steep projecting poop (pilledà) is 3 gaz, and the projecting front (pilledà) 2¾ gaz. The boats are made of Dayàr, Anandar, and Tàlee wood. The sides (Kachà) of the boats are made of three planks, the top and bottom of Tàlee, and the middle of

Gaz.

Dimensions of a boat.

And construction.

Dayàr. The flat bottom is made of six planks. The outer ones of Tàlee, and the four middle ones of Dayàr. The planks are 4 inches in thickness, and are clamped, and bound with iron. The gunwale (gad) is 18 inches broad. The bottom is lined with a wattling (Pasum) of Dayàr twigs, which pressing against the bottom prevents its being driven in by the rocks, so plentiful and dangerous in this part of the river.

Dangerous rocks.

There are two rocks on the right bank, one called Kumàlyà, and one Jalàlyà; they are now deified, or have become *Peers;* the boats that strike the former are said to upset, and those that strike the latter are dashed to pieces. A boat whose hold is 7 gaz × 4 gaz × 2 gaz has a buoyancy of 400 maunds of 40 seers of 100 Nanak Shai rupees, and when loaded with this weight sinks to within 9 inches of the gunwale. The price of such a boat is 400 rupees. The boats have no rudders, but are guided by four sculls (chappa,) two in front, and two behind. These boats can cross at a time 250 Infantry, or 50 men, and 12 horses. The boats when used as ferry boats have a kind of cabin for the accommodation of females. The crew of one of these boats amounts to 18 and 20 when the river is swollen, and at other seasons to 6 and 8; of the 15 boats stationed here 4 only are plied as ferry boats, they realise about 200 rupees a year. The others are much out of repair, and are unfit, if required for the purposes of a bridge. The Indus is bridged at two places, one below the town at a place called Pràchoo, and the other above at a place Hàthee Phatoor. The Indus can be bridged after the 1st of Kartick (November). The upper bridge remains until the end of Bysak (May), and the lower until the end of Jeth (June), unless there happen a sudden swell (sailàb), as there sometimes does after three or four days heavy rain in the mountains, when the river sometimes rises 30 feet; 33 and 34 boats are required for the upper bridge, and 20 for the lower. The reason of the lower bridge standing longer than the upper, is because it is confined in steep banks, while the upper divides, spreading into two channels. The balks made of three rafters bound together are 3 gaz (nine feet) long, and have both ends perforated to fit on the iron pegs in each gunwale. Over these are spread, as our chesses, small rafters tied together so as to prevent an animal's foot going in. The whole is levelled with straw, 50 rafters are required to floor 1 boat, and its water way.

Price of a boat.

Number of men crossed at a time.

Position of the bridge.

Number of boats used.

Equipment of a boat.

The equipment of each boat is as follows—10 seers of munj cord, one-fifth of an inch in thickness, for tying the balks.

Anchor boat.

Ninety Tàng (bundles) of Patà grass are made into 4 inch cable, 120 gaz long, 8 into 3 pieces, each 40 gaz; two of these are spliced together for the up stream anchor (kothee) which is made of a strongly framed wooden cage 3 gaz long, and 3 gaz in circumference, filled with large stones to the weight of 150 or 175 maunds. The stern cable is only 40 gaz long, and holds a borà (strong net, filled with stones.) The first boat is moored ashore. There is a boat up the stream which discharges the kothees, and when they are dropped, the second boat is tracked up to its place and then the third. The cable (langar) of the latter is fixed on the second's kothee. Thus to every boat there is half a kothee, 1 borà, and 3 pieces of 4 inch cable, each 40 gaz long. Each boat requires 50 trangads of 2 gaz in length, of three quarter in thickness, used for binding the kothee and borà. These 50 trangads cost 2 rupees. The Government pay for the superstructure of the boats, each kothee with its

Superstructure paid for by Government.

cable, &c. cost 15 rupees. The fifty rafters cost 40 rupees; when the bridge has been standing for some time, three cables are sometimes seen to one boat on account of the first two, which are made of grass, having rotted away. When the bridge is formed, and a swell comes, a heavier anchor is dropt, and the cables are let out. It is often the case that boats are carried away in these swells. When great express is required the bridge is formed in five days, otherwise it occupies 15 days; elephants don't cross. The horses of the guns have blinkers. The Cavalry do not meet with many accidents. In the time of the Duranees, a konàt was erected at each side of the bridge to prevent the horses taking fright. When the bridge is made, four men are appointed to each boat, two come on duty at night, and two in the day; when the bridge is being made the crew amounts to 40 and 50. The boats are hauled into their places, as it would be impossible to row against the stream. The boat that discharges the anchor has a counterbalance on the opposite side, which is dropt after the anchor to recover the balance.

Swell of the river.

Time in forming the bridge.

Anchor boat.

R. LEECH, *Bombay Engineers.*

# No. IV.

## DESCRIPTION

OF THE

## SYSTEM OF FORDS OF THE RIVER INDUS,

(TO ACCOMPANY THE PLAN.)

By Lieut. R. LEECH,

*Bombay Engineers.*

General indication.

The map of any river being spread before us, and being acquainted with the common principles of Hydraulics, our surmises at the probable existence of a ford would be made at those points, where the same body of water seemed most to spread itself, and divide into channels. And in the Indus, we should expect one between Derà Ismàil Khán and Kàlà Bàgh, and another between Attock and Torbelà. The only exceptions made to this principle were by a native, who stated that in the months of Poos (January) and Magh (February) the water in the whole breadth of the river, which in our latest maps is represented as running in one channel, at a place called Onerpore, above Hyderabad, is only waist deep; secondly, that laden boats drawing between 4 and 5 feet of water are in those months obliged to discharge part of their cargo, at a place still higher up called Màjinda, and transport it a short distance by land; thirdly, that in the month of Poos (January) a man could cross the river at Mandaijee Got, a place at the mouth of the Noorwàb (canal), had he a guide from that village—this latter place is situated on the map, below where, a large canal has drawn off some of the main stream, and also on a part of the river, where it spreads into a large channel, presenting certainly a favorable appearance for a ford. Of the two former fords I could not obtain information, till the Mission arrived at Khyrpoor, where the boatmen brought from Vikkur were discharged; a parting gift to those men elicited their secret. As the journey from Hyderabad to Lakkàt was by land, it was not likely that I should meet any of the river boatmen, who alone would be able to give me the desired information. A few weeks have only elapsed since I have heard of the third ford. I feel confident however that Lieutenant Wood whose attention has been during our journey particularly directed to an examination of the river, will be able to contradict the existence of these fords; and even if it were possible for one man to cross with a guide, that does not at all prove the existence there of a Military ford.

Exceptions started to the principle.

Information not gained on the spot.

The fords (ghats) of the Indus will be found to exist only between Attock and Torbelà.

The river according to information obtained from natives on the spot, is first fordable between Khurkhel on the southern, and Alà Dher, and Bàzàr on the northern bank. 2ndly. Between Jalaliya on the southern, and Munàrà Bijoudyà on the northern bank. These fords are only available in the month of Poos (January), and even then are not certain. There are two branches to cross in the former, and the water is up to the breast; in the latter where there are four channels, the water does not reach above the hips. Position of fords

Ten miles above Attock, and a kos from the south bank of the river, is a village called Harroon; from a station on the bank, from whence Harroon bears S. W. by W. half W., the commencement of a third ford bears N. E. by E. and the termination N. by E. This ford is available in all months, but the following Jeth, (June) Akhàd (July), Sàwan (August), Badro (September), Asor (October.) Owing to the swell of the river I was not able to lay down these fords. The fourth ford, according to native accounts, is between Sobde and Pihood, not certain every year, but when certain available in Poos (January) and Màgh (February).

The fifth ford is between Darpakkee and Thai, a ford for Cavalry available every year in Poos (January) and Màgh (February).

Runjeet Singh in his attack on Sultan Mahammad Khàn, and Ferozkhan Khattak, forded the river in the night time. At these fords the guns are crossed on elephants. The soldiers, joining hands, cross with their accoutrements on their heads, diagonally down the stream. Guns. Infantry.

As the coldness of the weather has prevented my making the necessary experiments on the river, an essay on the theory of fords which I had hoped to have forwarded by this opportunity, has been consequently, delayed. Conclusion.

R. LEECH, *Bombay Engineers.*

# No. V.

## SURVEY OF THE ROAD BETWEEN CABOOL AND TOORKISTAN.

*Cabool, 10th January,* 1838.

To W. H. MACNAGHTEN, Esquire,

*Secretary to the Government of India,*
*Governor General's Camp.*

Sir,

I have the honor to submit, for the purpose of being laid before the Right Honorable the Governor General of India in Council, what appears to me a sterling paper on an interesting and important subject, viz. a " Survey of the Road between Cabool and Toorkistan, with a Map by Lieutenant J. Wood."

2. I have great satisfaction in stating, for the information of His Lordship in Council, that Lieutenant Wood has proceeded on an expedition to explore the source of the Oxus. On that Officer's proceeding to Koondooz, I urged him if Moorad Beg should prove himself friendly, and it were not dangerous to his safety, to enlarge, in every way, our knowledge of the Oxus, and, if possible, prove its practical utility by a descent of it. The Chief has given his cordial assent, furnished Mr. Wood with introductions to the Meers of Jiren, and Wochan, (of Marco Polo) and sent a " Yessawul" or Officer of his own to attend him. Nothing will prevent the success of Mr. Wood in his enterprising journey, but the snow, and as he has made considerable progress, and already passed Budukhshan, I entertain sanguine hopes of his solving the geographical problem of the source of this celebrated river.

3. Nothing can be more friendly than the disposition, which has been exhibited by the Chief of Koondooz to Messrs. Lord and Wood; he has given up Mr. Moorcroft's books, as he promised, and has visited Mr. Lord in person, and told both these gentlemen, that the whole of his country was open to them.

I have the honor to be,
Sir,
Your most obedient humble Servant,

ALEX. BURNES,
*On a Mission to Cabool.*

# No. VI.

## MEMOIR

### TO ACCOMPANY A RECONNOITERING SURVEY

OF THE

# ROAD FROM CABOOL TO TOORKISTAN,

### BY THE LINE OF BAMIAN AND THE PASS OF HAJEYUK.

By Lieut. JOHN WOOD,

*Indian Navy.*

1. Toorkistan is separated from the Affghan dominions by the broad mountain belt of Himalaya or Hindoo Koosh, the stony girdle of the ancients. To pass from one country to the other these mountains must be crossed somewhere; and the different roads by which this is accomplished are named after the highest part of the ridge at each particular place, and familiarly termed the Passes of Hindoo Koosh. Those of them most frequented by Kafilas or caravans, are Wallion, Owlung, Hindoo Koosh Proper, and Bamian. The last of these only it is the purport of this paper to describe. Passes of Hindoo Koosh.

2. This is the most western of the several routes which conduct from Cabool into the plains of Toorkistan. It is also the most circuitous; but, without waiting to compare it with the others, I shall proceed to give such details of the road, as may help military men to decide on the facilities of the Bamian line. Road by Bamian.

3. Now that the passes of Hindoo Koosh are known to be all open to the merchant, they can only be otherwise interesting to Britain, from a knowledge that by these, might one day be made an attack on her Indian Empire. Tartar hordes are no longer to be dreaded, but those of Russia may yet make the attempt, and hastily to pronounce its failure certain, without a more minute knowledge of the intervening countries, than we yet possess, partakes more of rashness, than sound judgment, of empiricism, than wisdom. By whom it may be traversed.

4. Those of a physical nature have already been surmounted. Guns have been dragged from Cabool to Syghan, a dependency of Moorad Beg, lying north of Hindoo Koosh; and this Chief has completed the line of road by transporting an 18-pounder into the same valley from Koondooz. The task, as the survey will shew, must have been an arduous one, but the practicability of the road to heavy Obstructions of two kind.

Artillery has thus been proved by the best of all processes, that of experiment, and it now remains to note the present political aspect of the country through which this route lies, that we may be enabled to infer whether it is likely to favor or retard the march of an invading army. In crossing a mountainous and disturbed District, the road most frequented by caravans will be that which is the safest, though it may not be the best. That path, least frequented by predatory hordes, is preferred to another less circuitous, and with fewer physical obstructions. An Army has a choice; but its commander, in selecting a route, will be, in a great measure, guided by those considerations, that operate with leaders of caravans. Marching down upon Affghanistan from the country north of Hindoo Koosh, he will not only have to force a passage through the deep mountain belt that parts the two countries, but to keep open the defiles, by which he pierced it. To effect the former in the face of Koondooz and Cabool, the powers at the commencement, and end of his mountain march, would, to an organised and powerful force, in the present unconsolidated nature of the Government in both these States, be an easy matter; but to ensure the latter, in case of a reverse in his onward march, he should pass through as a friend, and not as a foe, and, in order to judge of the probability of his being able to base his operations among a friendly people, it is also necessary to glance at the state of the tribes who inhabit that portion of the ridge, through which the Bamian road lies. To view their character, feelings and habits of life, whether influenced by religion, or determined by circumstances, that we may know the true value of their friendly professions, or the resistance to be expected from their confirmed hostility.

Tribes.

5. This portion of Hindoo Koosh is inhabited by the Huzarahs, a people of Tatar descent, and the greater portion of them professing Sheahism, the heretical sect of the Mahomedan creed. Where the country is open, they are either subject to Koondooz, or to Cabool. Their creed and the constant warfare carried on against them, ostensibly on this account, has not had the usual effect of overgoading. Though surrounded by enemies, scorned by the Soonies on the south, and enslaved at will by the Oosbeks of the Upper Oxus, they are cowardly, rather than desperate men. Want of union deprives them of strength, but had they the usual spirit of mountaineers, or that of their Kaffir neighbours, who are similarly circumstanced, their numbers, and the strength of their country would render the Huzarahs the aggressors, and not the inhabitants of the plain. Their spirit seems to be broken by oppression, and every proper feeling of liberty quenched within them. Still they have a strong inclination to rebel, but want combination, and that determination of purpose necessary to success. As rent day approaches, the Chiefs declare their intention to withhold the tribute, but as the field pieces draw near, that are to enforce it, they return at once to their duty; or, should one more bold than the rest hold out till the guns are planted against his fort, a round of blank cartridge ensures its surrender, and payment of the taxes due. Dost Mahomed, aware of the weak and vacillating character of this portion of his subjects, does not forget, when he sends his tax gatherer round, to add two pieces of artillery to his train. A people, in whose character, the most prominent points are a stubbornness of will, and a want of judgment, and, among whom the seeds of dissension are so rife, have it not in their power to direct their energies to any end, unless guided by other talent, than their

own; but when the mind so excited, wavers between submission and rebellion, the field is open to intrigue, and the services of such men are available to any power, who would treat them kindly, and protect them against that state, which now wrests with unrelenting hand, a larger proportion of the produce of the soil, than is consistent with the severity of the climate, and the scantiness of its cultivable land.

Habits—customs.

6. The Huzarahs almost differ as much, from their neighbours the Affghans in their habits of life, as their personal appearance is dissimilar. The former are a pastoral people, fond of a roving life, while the latter are agricultural, and rarely change place. In considering the supplies to be had on the road, this will not be forgotten. Connected with the purport of this paper, it may also be remarked, that the Huzarah tribes in Toorkistan bury their grain in the earth, as potatoes are preserved throughout the winter in England. When danger is apprehended it is hid in pits in the mountains. To the latter I have been witness. When the news of the forces of the King of Bokhara having reached Balkh arrived at the foot of Hindoo Koosh, the villagers fled to the hills, taking all that was valuable with them.

Employment—scarcity of fuel.

7. There is no wood in this part of the Huzarah country; but "Bootr," a small furze bush, is very plentiful, and supplies the place of a better fuel. Storing up "Bootr" for the winter, and keeping up the supply, form the principal employment of the male portion of the inhabitants. The bush gives out great heat, but its twigs are so slender, and easily consumed, that the quantity brought in by one person during a day, is found hardly sufficient to keep a fire burning for a single night.

Allegiance.

8. The influence of Dost Mahomed extends north to Bamian, and that of Moorad Beg south to Akrobad. The Kotul, or Pass of Akrobad separates the dominions of Cabool, from those of Koondooz. The power of these Chiefs is confined to the line of road, and to the valleys that open on it. Among the mountains on both sides, are tribes, that still enjoy a rude independence in situations, too bleak to excite the cupidity of neighbouring powers. Of the latter there are the Sheick Ali tribe, South-east of Bamian, and that of Dey Zingee to the North-west. The former is a powerful class, inhabiting the ridge of Hindoo Koosh between Bamian and the Ghorebund valley, of whom little more is known, than that they are of the Soonee sect, and at war with all round them. The Sheick Alis are estimated at 10,000 families. The Dey Zingees are Sheas, and from this sect most of the Huzarah slaves in Toorkistan are procured. To within the last four years Dey Zingee was an independent State, about which time the Ameer of Koondooz overran the Provinces, and has since compelled it to pay an yearly tribute in money or in men. The strength of the tribe is as follows:

| Divisions. | Chiefs. | Families. | Matchlocks. |
|---|---|---|---|
| Ourarass, ..... | Agha Mohomed Vakeel,... | 800 | 100 |
| Deh Koondie, ..... | Hussein Sirdar, ..... | 4000 | 1000 |
| Sugh Dehs, ..... | Hussein Ali,..... | 1200 | 150 |
| Sugh Joice, ..... | Mahomed Rafeem, ..... | 4500 | 1000 |

Before the Deh Zingees were subdued by Moorad Beg, no caravan thought it prudent to venture from Bamian to Akrobad without an escort. Now the merchant travels unmolested from Cabool to Khoolum.

Frontier line of Cabool and Koondooz.

9. Neither Cabool nor Koondooz keep up any regular force for the protection of their frontier. This duty is confided to the Chiefs of the Districts, and to judge of their ability to perform this task, the strength of their tribes is the best criterion, for which see the accompanying tables.

Geographical position of the pass of Hajeyuk.

10. Hajeyuk is the most westerly of all the passes, that conduct from Cabool into Toorkistan. It lies on a lower parallel than the passes further east, and to argue from the long continuance of snow on the tops of the latter, its altitude is less than that of those to the eastward. By an observation on the top of the pass it is in latitude 34° 40′ 18″ north, and its height above the sea by the boiling point of water is 11700 feet.

Local position.

11. Hajeyuk is the link, that connects the ridge of Koh-i-Baba with Hindoo Koosh. The latter belt is here so flattened and depressed, that no one ridge is more remarkable than another, and from the top of Hajeyuk, one looks on a maze of mountains, which it is impossible to trace; but Koh-i-Baba running E. N. E. and W. S. W., and connected by this kotul with Hindoo Koosh, may be considered a continuation of the same chain.

A general view of the road.

12. There are in all seven kotuls or passes to be crossed, in travelling from Cabool to Khoolum; the first four of these are in the territories of Dost Mahomed, and the other three in those of Meer Moorad Beg. I shall proceed to describe the nature of these, and the character of the road between them.

Kotuls of Isphawk and Oona.

A mail coach might be driven over these. To say more of the passes of Isphawk and Oona would be time thrown away.

Hajeyuk.

Hajeyuk has already been described, as the highest of the seven passes, and therefore becomes a key and a guide to the Bamian line. Three roads lead over this ridge, and all of them have been passed by artillery. The centre road is, from its superior height, named after the ridge. The one north of it is termed Arak, and that on the south Pusht-i-Hajeyuk. The roads by Arak and Hajeyuk are open to Kafilas for ten months in the year. During March and April the glassy nature of the road, caused by the partial melting of the snow during day being frozen again over night, renders them very dangerous. To the passage of an army they are closed much earlier. This year the field pieces, which Dost Mahomed sends into the Huzarah country for the collection of its tribute, did not get beyond the forts of Sahila, where their progress was arrested by a snow storm. This was on the 10th of November. The state in which Captain Burnes found the roads over Hajeyuk in May, would fix the month of June, as the limit in the opposite season. Pusht-i-Hajeyuk is a better road than either, but can only be traversed by Kafilas in July, August, and September.

Kalloo.

Though higher than Hajeyuk above the plain, its actual height is less. I could not determine this by experiment, though circumstances lead me to think so. As

Hajeyuk is turned by the roads north and south of it; so likewise the pass of Kalloo may be avoided, by the routes of Kid Khaunah, of Pimooree, and the Shootur Gurdan. The road by Kalloo proper, is termed the pass of Panch Palang. We came by the valley of Pimooree. These routes being all noted in the survey, demand no further notice here.

Guns mounted on their usual carriages, might go over Akrobad, which is open to wheeled vehicles of every description. **Akrobad.**

The road up or down the north face of the pass is very difficult, and had not the Ameer of Koondooz dragged a gun over it, I should have pronounced it impracticable to other ordnance, than what could be transported on the back of an elephant. Meer Moorad Beg previous to undertaking this task, had the road greatly improved, and, bad as it now is, its condition is much superior, to what it was before that period. This pass, from the smooth shelving nature of the rock that forms it, is easier passed by camels, than any other animals. **Dundan Shikun.**

This pass is turned by taking the road of Surkh Kila. **Kara Kotul.**

After what has been said of the road, in describing its Sections, in the sheets of the Survey, the following facts render further remarks useless. In 1816 guns were brought from Cabool to Bamian by the pass of Hajeyuk, and the road of Kid Khannah. Four years ago, Hajee Khan Caulker took one or two field pieces on to Syghan, and returned to Cabool by Kid Khannah, and Hajeyuk. The Chief of Koondooz, so late as 1835, dragged a brass 18-pounder over Kara Kotul, and Dundan Shikun, into the Syghan valley, the northern limit of the Affghans, in March, thus completing the passes of the Hindoo Koosh, and demonstrating them all practicable to Artillery. The guns which the Cabool Ameer is in the habit of sending yearly to Bamian are of a size between 12 and 18-pounders. They are accompanied by an elephant, which greatly aids the yoke-bullocks. The gun from Koondooz was dragged over the passes by strength of hand; eleven hundred men were assembled for this purpose.

12. With ten days notice, there can be assembled in Cabool 1,000 yaboos or baggage ponies, and at least double that number of camels. From Khoolum, I can give no correct estimate of the number of each procurable, but in Toorkistan, where every man is mounted, there can be no lack of carriage. When snow is off the ground, the Kafilas are composed indifferently of yaboos and camels, but in the winter months of the former only. A camel carries five maunds, if Cabool, a yaboo three. The hire of the former between Cabool and Khoolum, is twenty rupees, of the latter fourteen. **Carriage.**

## *Itinerary of a Road from Cabool to Koondooz.*

| Marches. | British miles. |
|---|---|
| Cabool to Kila Kazee,..... | 9.1 |
| Kila Kazee to Roostum Khail, ..... | 15.1 |
| Rhoostum Khail to Sir Chushma,..... | 16.7 |
| Sir Chushma to Girdan Dewar,..... | 16 1 |
| Girdan Dewar to Gooljatooee,..... | 13.2 |
| Gooljatooee to Kalloo,..... | 12.9 |
| Kalloo to Bamian, ..... | 16.1 |
| Bamian to Akrobad, ..... | 14.0 |
| Akrobad to Syghan, ..... | 15.5 |
| Syghan to Kamurd,..... | 16.0 |
| Kamurd to Mother, ..... | 14.6 |
| Mother to Do-Aub,..... | 15.1 |
| Do-Aub to Rhooee,..... | 15.8 |
| Rhooee to Khoorum, ..... | 14.9 |
| * Khoorum to Huzurut Baba Cunnur, ..... | 16.9 |
| Huzurut Baba Cunnur to Robat, ..... | 20.8 |
| Robat to Bughlon, ..... | 22.0 |
| Bughlon to Aliabad, ..... | 28.2 |
| Aliabad to Koondooz,..... | 16.1 |
| Grand Total,..... | 306.1 |

13. It now remains to note the quantity and the character of the supplies to be expected on the road; and in doing this, I shall adhere to the order in which the journey was performed, classing the Districts in a tabular form, and appending such remarks, as may supply the deficiencies common to such an arrangement.

## *Table of the Tribes inhabiting the Countries on the Bamian Road between Cabool and Khoolum.*

| Districts. | Chiefs. | Tribes. | Religion. | Produce. | Forts. | Families. | Matchlocks. | Allegiance. |
|---|---|---|---|---|---|---|---|---|
| | | | | Kurwars. | | | | |
| Roostum Khail | Mustapha Khan, | Affghans,... | Soonies | 2100 | 18 | 1000 | 600 | Meer Moorad Begh. Dost Mohomed. |
| Sir Chushma, | Nuwab Jabar Khan, | Mixed,..... | Mixed, | 1800 | 20 | 900 | 700 | |
| Girdan Dewar, | Meer Hussein, ... | Huzarahs, | Sheas, | 1500 | 20 | 1000 | 750 | |
| Kaloo,..... | ..... | Ditto, ..... | Ditto, | 1600 | 40 | 1000 | 600 | |
| Topchee,..... | Mohomed Khan, | Tajuks, ... | Soonies | 50 | 6 | 60 | 30 | |
| Bamian, ..... | Raim Dad Khan, | Huzarahs, | Sheas, | 1900 | 30 | 500 | 400 | |
| Akrobad, ... | Ramzan Begh, ... | Ditto, ..... | Ditto, | 60 | 6 | 80 | 50 | |
| Syghan, ..... | Khilick Begh, ... | Mixed,..... | Soonies | 1500 | 20 | 600 | 800 | |
| Kamurd,..... | Rahmootulah Begh | Tajuks, ... | Ditto, | 1500 | 9 | 700 | 130 | |
| Do-Aub,..... | Shawpusun Begh, | Huzarahs, | Ditto, | 300 | 1 | 70 | 30 | |
| Khoorum, ... | Mirza Budi, ..... | Tajuks, ... | Ditto, | 3250 | 12 | 600 | 200 | |
| Heibak, ..... | Mirza Baba Begh, | Ditto, ..... | Ditto, | 0 | 0 | 1000 | 0 | |
| | | | | Grand Total,... | | 7510 | 3790 | |

* A little below Khoorum, the roads to Khoolum and Koondooz separate. I give the itinerary of the latter, which was the road we traversed. The distance does not include the windings of the road, but is the protracted distance.

Has the pass of Ispehawk on the east, and the Durah Jukonee on the west. The valley nowhere exceeds a mile and a half in width, but is finely watered, and a considerable portion of its surface is under cultivation. A little rice is raised, but barley, and wheat, are the principal crops. No wood is found on the hills; grass is plentiful. District of Roostum Khail.

The tribes which inhabit this District, are the Sugh Pah, Dowlut Pah, and the Nooree Oordee. It runs at an elevation of 9000 feet, has an uncongenial climate, and a poor soil. This year the barley, which is the principal crop, was killed by the snow, and we met groups of the famished inhabitants on the road to Cabool, in hopes of obtaining a livelihood, and of being able to pass the winter in a climate less rigorous than their own. The only fuel is the "boota" bush; grass is scarce. Plain of Oort, and valley of Siah Sungh

What has been said of the last district is applicable to this. Lying between the two highest passes on the Bamian route, its winter is severe; under the village is a grove of willow trees, which would supply fuel to an army for a day or more. The supply of grass is more certain, than in Siah Sungh, but it is by no means abundant here. Plain of Kalloo.

No wood for fuel; the "boota" scarce, grass abundant. Topchee.

The willow trees by the river would yield a limited supply of fuel; fodder in great plenty. Bamian.

Sheep are numerous, and grass is procurable in considerable quantity, but no other description of supply can be considered certain at Akrobad. This place is remarkable for the coldness of its climate, and justly so, for on the 23rd November the thermometer, at 7 A. M. stood only 8° above zero. There are no trees of any description at Akrobad. Akrobad.

Between Roostum Khail, and Syghan, there are no orchards, and scarcely a fruit-bearing tree. Here, for the first time the mountains open a little, and we have a fertile, well cultivated, little plain, stored with the Zurd Alloe plumb tree—fodder is plentiful. Syghan.

Kamurd resembles Syghan, but its valley is more capacious, its orchards more extensive, and its capabilities of cultivation far higher, than those of that valley. The width of the plain rarely exceeds 400 yards, is as smooth as a bowling green, and walled in by grand, and almost perpendicular mountains, that rise full 1000 feet above the plain. Large supplies of every description of provision, common to the country, may be calculated upon in the Kamurd valley. Kamurd.

Clover is found native on the hills about Doaub, and dwarfish trees from the same, supply fuel. Rhubarb, when in season, is plentiful. Doaub.

In its supplies, Rooee resembles Doaub. Rooee.

Is a narrow mountain glen, forming the valley of the Khoolum river. In most parts of the valley, the sun is only visible at this season of the year (November) Khoorum.

seven hours in the day: and the vines are trained up poplars, and other trees, that they may have the benefit of his rays a little longer. It is nevertheless a fertile District, and supplies of wood, grass, grain, cattle, and fruit are abundant.

Sarbagh, and Heibak.

Lying in the valley of the Khoolum river, they resemble Khoorum in most respects. Situated lower down the river, they are perhaps more fertile, and from Heibak being a large village, supplies may be had in greater quantity. In Toorkistan the necessaries of life are in greater quantity, and cheaper than in the dominions of Cabool. I annex a list of the prices of a few articles of every day consumption.

*For one Rupee.*

| Articles. | Cabool. | Huzarah C. | Toorkistan. |
|---|---|---|---|
| Wheat, ..... ... | 8 Seers, ..... | 4 Seers, ..... | 20 Seers, ..... |
| Barley, ..... ..... | 9 ditto, ..... | 6 ditto, ..... | 24 ditto, ..... |
| Ghee, ..... | 2¼ Charuks, ..... | 3 ditto, ..... | 1 ditto, ..... |

(Signed) JOHN WOOD,
*Lieutenant Indian Navy.*

*Koondooz, 7th December,* 1837.

(True copy)

ALEXANDER BURNES,
*On a Mission to Cabool.*

# No. VII.

## DESCRIPTION

OF THE

## *Passes over the Hindoo Coosh Range of Mountains,*

FROM THE

## KOH DAMAN OF CABOOL.

(TO ACCOMPANY THE SURVEY.)

BY LIEUT. R. LEECH,
*Bombay Engineers.*

Of these the Koushan pass is distinguished by the name of the Hindoo Coosh pass; not so much for its being less free of material difficulties, as for its being less infested by robbers, than the others. It is half held by Ameer Dost Mahomed Khan of Cabool, and half by Meer Morad Beg of Koondooz: while the tribes inhabiting most of the other passes, are independent of both.

Koh Daman.

The Koh Daman (mountain skirt) is a district lying about 10 or 12 miles to the north of Cabool, and is famous for its gardens. Its agricultural resources however are not yet fully developed, on account of the bounding Kohisthan (highlands) being still unsettled; Dost Mahomed having not yet succeeded in imposing taxes on the wild inhabitants. Meer Timour brought guns from Turkisthan by this road; caravans now frequenting this road pass it in the months of July, September, and October, sometimes in part of June; after the 1st of November it is considered impassable, or dangerous. In the months of June, and July, the caravans take an upper road called Pech-a-pech, over the Gwalian pass, parallel to the Koushan one, along the top of the steep, bounding the Koushan river, as the latter swells so much as to destroy the lower road leading along its banks, and at every 200 yards across its bed.

A gun road.

Pass.

When passable.

Traffic.

In the months of September and October 1837, the following was the traffic from Turkisthan to this road:—

One hundred and thirty-two ass-loads of pistachio nuts.
Seventeen ditto asbury (shrub giving a yellow dye.)
Seventy-one camel loads of salt.

One hundred camel loads of salt, stopped by the snow on the top of the pass.
One ditto of tea.
One ditto roda-i-gosphan (sheep gut used for bow strings.)
One hundred and sixty camel-loads of silk, and of gold and silver thread.
Two hundred and forty-six sheep.

Toll.

The first toll in the pass is at the fort of Syall Mulla Khan, farmed for 800 Rupees; 2½ shais (12 shais, 1 Rupee) are levied on each load.

The second is at Koushan which toll is farmed with that of Ghorband for 4500 Rupees, the following are the levies:—

One poney-load, (3 maunds) 1 Rupee 2 shais, } of indigo, silk, and asbury.
Camel ditto, (5 maunds) 2 Rupees 1½ shais, }
Ass ditto, 7 shais.
Camel ditto of salt, 7 shais.
Ditto almonds from Ghorband, 1 Rupee 2 shais.
Ditto pistachio nuts, 1½ Rupee.

A horse, 5½ Rupees, for Bamian and Koushan, or for Koushan alone, 1 Rupee 2 shais.

A mare, ditto, ditto.
Hindoo foot passenger, 1 Rupee.

Caste of inhabitants.

With the exception of the men of Koushan who are Tajahs, the whole male inhabitants from the Koh Daman to the top of the pass are Shanwarrees by caste, 600 in number; on the Turkisthan side of the pass to Khanjan, the inhabitants are Hazaras. Charka is the mart of all the trade passing into Turkisthan by the passes of Koh Daman, which trade is trifling compared with that carried on by the Bamian route. It is 18 miles distant from Ak Serai, a place frequently mentioned by the Emperor Baber in his memoirs—which again is 18 miles north of Cabool. The duties of Charka yield 10,000 Rupees, they are allotted to Nuwaub Zaman Khan, the nephew of Dost Mahommed Khan, in part of his salary, the whole amount of which is a lac of Rupees.

Charka.

There are three entrances to the Ghorband and Koushan pass, the nearest crosses over the Kohistan, and leads direct to the fort of Sakhee Khan—the second passes close by Opiyan,* and crosses over the Kohistan, joining the principal road, at a small tower called Tawakkue, the sections of this entrance are shown by figures 1, 2, 3 & 4. It is steep, narrow, and winding, and with difficulty passable to camels. Its length is 6 miles. The principal entrance of the pass in which the stream runs, commences at a village called Tootan Darabala, 6 miles from Charka, and is joined by the second after 3½ miles; at the distance of 3 miles branches off the pass of Salulang, this entrance is difficult on account of the breadth, rapidity, and rocky bed of the stream. In October 1837 it was so difficult to ford, that a horseman in attempting it was carried down the stream, and was only saved by the horse being accidentally carried against a rock in the stream. Near Tootan Darabala several canals are

* The Suyads of this place are good guides in travelling through the passes, whose inhabitants are independent.

Tootan Darabala.

carried off from the stream, and the safest way of entering the pass from that village is to ford these canals, and the stream itself below where these are discharged, and to keep the road over the hill on the north side of the river, as far as the entrance of the Salulang pass. Sections (*a*) and (*b*) shew this portion. One quarter of a mile beyond the junction of the second, and principal entrance, is a footpath leading to the right, to the Salulang pass. Thence to the ford of Sakee Khan is two miles. No. 5 is the Section of this portion. At a quarter of a mile further on, a rivulet discharges itself from a place called Ashawa, inhabited by Sayads, descended from one of their tribe called Jalal, 100 in number, leading peaceable lives. A quarter of a mile further on, is a place called Sakhta Chinar (the withered plane tree) the Section of which portion is shewn by figure No. 6. Thence 2 miles, is the ford of Sayud Mulla Khan, No. 8 is the Section. Thence Dan-i-Koushan (the mouth of the Koushan pass) is 1 mile; here the Koushan pass, leading to Toorkistan direct, and the Ghorband pass leading viâ Bamian, join. Thence ½ a mile the road is represented by No. 9, here a footpath leads across into the Ghorband pass. Thence 2 miles (Sections 10, 11, 12 and 13) a stream discharges itself from the Darra-i-Her (defile of Her) now uninhabited, since the former inhabitants, Hajee Khel Shanwarrees and Popalzai Duranees went to war; the former retired to Tagars, and the latter to Toorkistan, in all 70 or 80 families. From this place Koushan-i-bala is 2¼ miles (Section No. 15). This last portion of the road assumes a different aspect from that hitherto described, which was along the bed of the pass, and at every 200 yards across the bed of the river, whereas this is along the side of a hill. From this place to Koushan is 1¼ miles (see No. 16,) a mile thence, the road turns direct north. From this turning to the fort of Sherkai, a distance of 3 miles, the road assumes the appearance represented in Sections Nos. 17 and 18. Between this place and Kota Sang, (a large stone) 11¼ miles, the road is shewn by Sections Nos. 19, 20, 21 and 22; from this place a cross road, called Yakhnow, joins the Salulang pass. From Kota Sang whence the principal range is first apparent, to Maidan-i-Khunee is 2½ miles; this is not a plain, as the name intimates; the Section is represented by No. 23; at 1¼ miles further on, the pass of Changalamez leads off to Alijam; for 3¼ miles further the pass is open as represented by figures 24 and 25. Thence the top of the pass is 1¼ miles distant, steep, winding, and slippery when the snow freezes on the ground. The rest of the pass is put down from information furnished by a man, who has spent his life in crossing, and recrossing this range. From the top of the pass the first stage is Karataz, at the same distance as Sherkai 20 miles, though not so difficult; thence Dashakh 10 miles, where brushwood is first found; thence Goresakhtar, 7 miles, a jungle where Hazara shepherds come in the spring to pasture their flocks. Thence Khinjan, 16 miles, through gardens; hence there are 3 roads, the right to Auderab, the middle one to Koonigar, and Kellegai, over a mountain pass. The left taking a turn along the river coming from Auderab, leads also to Kellegai and Koondooz. There is a cross footpath from the fort of Sayad Mulla Khan, to Maidan-i-Khunee as follows—from the fort to Bandi Talkah 8 miles, thence Chasni Hussen 3 miles, thence Maidan-i-Khunee 16 miles; there are no inhabitants on this road, and it is only travelled by Cossids. At one mile after passing the defile of Her, there is a bridle road leading into the valley, or pass of Ghorband, near Kakshal; the Hazaras of Alijam frequently plunder Caffilas, which they lay in wait for above Kota Sang.

Best entrance.

Ashawa.

Fort of Sayud Mulla Khan.

Koushan.

Sherkai.

Yakhnow.

Maidan-i-Khunee.

Top of the pass.

Karataz.

Khinjan.

Cross footpath.

Ditto ditto.
Plunderers.

*The Gwalian Pass.* From where the Koushan pass separates from the Ghorbund valley at Dan-i-Khushan to Kona Kusklak is 2 miles. (Sections Nos. 26 and 27.) Here is an entrance to the Pech-a-pech road before mentioned: at half a mile to the east of which there is a road leading to Islama, a fertile valley on the Kohisthan. Thence passing Soorkh Goombaz to Kakshal is 2¾ miles, a place containing 200 families of Pharseewans (original Turks left by Ameer Timour) under Mahah Ahmud Khan, thence to the fort of Meer Alum, whence there is a road leading to the valley of Hushtar Shah is 5 miles. (See Section No. 28.) 1 mile thence is the entrance to the pass of Gwalian from the valley of Ghorband. From this entrance to Zalakun is 6 miles, and there are 20 families of Guvee Hazaras under Khalud Dad: thence to Darai—now 8 miles, 30 tents of Guvee Hazaras under Tawakal Khan. Thence to the top of the pass of Gwalian 6 miles. Thence to Maidunak 8 miles, 500 tents of Dalghan Hazaras under Kazee Nazar Beg. Thence to Karijan 4 miles, and to Gozan 2 miles on the banks of the Auderab river. This is a camel, poney, and ass pass, and is better than the Koushan pass, but not so much frequented by caravans on account of fear of the Guvees. It is open from the 1st July or 15th June, to the 1st of November.

Zalakun.

Pass of Gwazyar.

*Pass of Gwazyar.* From the entrance of the Gwalian pass, pursuing the Ghorband valley to the forts of Khuda Buksh Khan and Mazeed Khan, on opposite sides of the river, is a distance of 4 miles, these forts are now in ruins, but their position is admirable. Two roads separate here to the S. E. one to Istalif in the Koh Daman, and the valley of Findaksthan in the Kohisthan, the other to Keshee and Phalagard, at which latter place is a natural stalactite cave, and a mine of antimony passing the ruins of the old town of Ghorband, ½ mile to the North is the town of Syagard, the residence of the Collector of Ghorband. Thence to Gwazyaris, a distance of 10 miles, inhabited by 100 families of Tajaks and Shanwarree Affghans, under Yaya Khan, son of Kareem Dad Khan Boleaker Khel. Thence to Hazar Kuch is a distance of 18 miles, 100 families of Guvee Hazaras under Kareem Ally, and Ally Nazur Khan. Thence to the top of the Pass 6 miles. Thence to Talkhyun 4 miles, 100 familes of Buree Guvees Hazaras under Kureem Ally and Ally Nazar Khan. Thence Zareega 14 miles, 100 families of Taglaks under Sahib Nazar. Thence Kelagai 18 miles, 300 familes of Larkhars under Eshun Ally Agzar. Thence to the bridge of Thomree, built by Aurungzebe over the Surkhab river 14 miles, (boats pass under this bridge.) Hence there are two roads, the left to Ghoree 12 miles, the right not crossing the bridge leads to Baghlan 12 miles, 1000 families of Uzbeks and Arabs; the Meer of the latter is Bae Saree Bucka. This is only a footpath as far as Kelagai, after which horses can travel by it.

Gwazyar.

Top of Pass.

Kelagai.

Pass of Chur Dhur.

Pass of Chur Dhur, 2¾ miles beyond Syagard, a road goes off to the left to the valley of Yakh Darra, this part of the road is shewn by Sections Nos. 32 and 33. Thence to the entrance of the Pass is 1½ miles, thence to Ranga 2 miles, 4 forts of Kheskees, (there being altogether 1000 families in the surrounding country) one fort belonging to Mahomed Omar Soudagar, 10 houses; second fort under Sayads, 30 houses; third fort under Malak Gul Mahomed Rangur, 10 houses; fourth fort under Malak Sarfraz Furayardee, 100 houses. From Rangur to Khimchak, 2 miles, under Malak Meer Khan Parseevans or Tajaks, 300 families are Affghans, thence to Dehlang 4 miles, 20 houses of Tajak weavers. Thence Chil Dukhturan, 10 miles

Ranga.

Dehlang.

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uninhabited. Thence to the top of the pass called Sung-i-Kareem, 6 miles. Thence to the junction of the four rivers, called Char Darya, 6 miles, 300 permanent tents of Nekhe Huzaras under Meer Baba, son of Khoja Meer. Thence Chasm-i-Matare, 8 miles, top of a pass, 100 houses of Sayuds under Shah Mhwallee. Thence fort of Chapagun, and village Iskar, on the Surkhab river, 10 miles, 1000 houses of Darmeerak Huzaras, under Ally Nazar Khan; thence Shallattoo, over a difficult pass, 10 miles, Huzara lotas, 100 houses, under Alla Bherdy Khan. Thence to Ghere, 16 miles, a large town under Mengee Khul, a man of Mohammud Morad Beg's. By this road came Aurungzebe, all kinds of Caffilas come and go by this road, as also guns. It is open from the 15th June to the 1st of November. Top of the P

Remainder of the Ghorband valley—till it joins the great Bamian road. Ghorband valley.

One mile beyond the entrance to the Char Darya pass runs the valley of Dukhtur Joe. Thence to the Plateau of Char Darya, 2¾ miles, (Sections Nos. 34 and 35) from this place runs off the Darra of Gholalaj (Darra meaning either a pass or a valley) to the right, and a road to Shakar Darra, a valley in the Koh Daman, to the left. Thence to the fort of Frinjul, 3 miles; (See No. 36) at 1½ miles further in, runs off the pass of Frinjul; at the entrance to which is an old mine, visited by Doctor Lord, and myself. Thence 10½ miles Kol-i-Surkh, 600 houses under Madat Sooltan Huzara. Thence Karezai, the residence of Madat Sultan 8 miles, 800 houses in several forts, inhabited by Turcoman Huzaras. The whole tribe amounts to 3000. Thence Dan-i-nal 8 miles, 40 families of Turcoman Huzaras. Thence Khakrez 7 miles, 70 families of Turcoman Huzaras. Thence Junyalak 6 miles, 400 families. Thence to the foot of an ascent 4 miles, after ascending and descending which, to the right is the valley of Shekh Aly, to the left that of Irak, inhabited by Durghan Huzaras, 1 mile. Thence 15 miles Zuakumareen, in ruins. Thence to the junction with the main road which leads to Turkistan by the pass of Hajee Yak, 8 miles. Karezai.

The pass of Salulang has two branches, one the Sumbalak, the other the Puran. The first. From Tootan Durra to the fort of Ally Nazar, 6 miles; thence to Sumbalak, 4 miles, 40 houses of Yorbeg Salulangees under Malak Wuzeer: thence Bulak, 4 miles, 50 houses under Malak Bakee Khan. Thence Ahingaran 12 miles, 60 houses under Malaks Nasab, and Sumad. Thence Ulang 8 miles, 10 houses, the residence of the above brothers (they have altogether good men under them). Thence to the top of the pass of Salulang, 8 miles. Thence Duskah 6 miles, uninhabited. Thence Kola-i-Durman 2 miles, 100 houses of Guro Huzaras under Durman. Thence adjacent is Khunjan. The second. From Parmun to Bagh-i-Lala 6 miles under Malak Amza Beg, 50 houses. Thence to Tarrawach 4 miles, 30 houses under Mahomud Ally Khan. Thence Aghali Khan 4 miles, 60 houses, under Zangee Malak. Thence fort of Malak Nasar Khan, 4 houses, 8 miles. Thence to the top of the pass 8 miles. Thence to Chinurak 6 miles, uninhabited. Thence to Bajga 10 miles, 100 houses of Tajaks of Auderab under a Sayud. This road like the others is open from the 15th June to the 1st of November, and is passable to poneys with light loads with difficulty. The inhabitants are independent. The Punsher passes may be divided into four, which again have other small ones branching off; the Khureak, the Bazurak, the Tale, and the Puryan, containing altogether 7000 houses. Pass of Salulang. Ulung.

Khawak Pass.

1st. The Kawak pass. From Gulbahar at the entrance of the Punsher pass to Furach is 4 miles, which is more properly the entrance. There are 300 towns of Pashais Dostum Khels, who are at enmity with the Begraees. From Gulbahar the river of Punsher is crossed, and the road is then on the side of a hill to Furach, before arriving at which a small hill is crossed. From Furach the river is crossed, hence to Anama is half mile, a fort and village containing 300 houses of Tajaks, quiet people. Thence to Kawakh, a half mile, 400 towns of Dostum Khel Pashais at enmity with the Begraees, who are 200 under Saifulla Khan. The river is on the right. Thence to Rakha 1 mile, 1000 houses, a beautiful spot inhabited by Tajaks under Kasam Khan: here are the remains of a large fort on the other side of the river. Shast, 200 houses of Tajaks; below which on the same side is Ulukh, a small village; from Rakha, half a mile, the tract is inhabited in parties of 5 and 6 houses by Rahman Khel Tajaks in all 300 houses, close to which is Bazarak, 400 houses of Tajaks under a Syud named Sarkarda. They are at enmity with the Rahman Khels. Here the Bazarak road branches off to the left; from Bazarak to Astana is ¼ mile. The whole well cultivated, 100 houses of Tajaks, ryots of Bazarak; from the latter place, half mile is Sangana, 60 houses of Tajaks, enemies of the Zamarat Khels, and under Mahomed Shah Khan. From thence to Barak 1 mile, is inhabited by Zamarat Khels, 60 houses, under Khan Jan; 1½ miles further on is Oomraz, 300 houses, independent, formerly under the Zamarat Khels. To the left a road strikes off, or rather 3 roads to the top of the pass, viz. Shawa, Oorza, and Yateemak. Thence Pughjoor, 200 houses of Tajaks, 1½ miles, enemies of the Oomrazees. Thence Sarekhinj, 200 houses of Tajaks, enemies of Oomrazees, 2 miles distant on the top of the road, and on a hill. Thence 1¼ mile is Safed Cheer—at this place the Paryan, and Khawak rivers meet; the former from the right, the latter from the left; a mile along the Khawak river is a ford where two roads meet, the left from Tull, which is a mile distant, the right joins the Puryan pass at a place called Deh Puryan. From this ford to the top of the pass of Khawak is 12 miles, the first two of which alone are difficult from large stones. The river is not once passed; Caffilas keep to the left. This part was formerly inhabited by Huzaras, it is now desolate from fear of the Kafirs. The road is unsafe for parties consisting of less than 30; from the top of the pass to Sirab is 5 miles, 70 houses of Pashais.

Rakha.

Bazarak.

Pughjoor.

Top of the Pass.

Sirab.

Bazarak Pass.

2d. The Bazarak pass, from Bazarak to Randow Ghat is 4 miles, 10 houses inhabited by the men of Bazarak. Thence to the top of the pass called Parande, is 2 miles. Thence to Mumak is 4 miles, 30 houses of the men of Bazarak; thence to Pulisur, 3 miles, a bridge, no inhabitants. Thence Dehak, 1 mile, 60 families of Pashais. Thence Noubar, 1 mile, 150 families of Tajaks. Thence Sangbaram 2 miles, 40 families of Tajaks, thence Bannoo, 4 miles, 500 houses of Tajaks.

Thence Kishunabad,..... } 1 mile, 200 houses of Tajaks;
Now Kishtabad,..... }

Thence Fichh 3 miles, 70 ditto, ditto.
Thence Kalut and Bajju 6 miles, 60 ditto, ditto.

Khinjan.

Thence through the Kalat Darra Khinjan 12 miles—this is a pass not traversable by laden camels, though poneys and asses frequent it. It is open from the 15th June to the 1st November.

*Three Passes from Oomraz mentioned before.* Passes from Oomraz.

The passes of Owrza and Yateemak are seldom free from snow, and on that account not passable for animals. The best one is that of Shwa, but this is only good for asses with light loads. From Oomraz to the top of this pass is about 3 miles. Caffilas leaving Bazarak in the morning, stop the night on this side the pass. There are no houses. From the top of the pass to Dreshoo 3 miles, passing the river of Khakdanee, 60 houses of Pashais. Thence Teeghran 1½ miles, 8 houses of Pashais. Thence Pulisar 2 miles, joining the Bazarak pass.

The Tull Pass. From Tull to the top of the pass is 6 miles, having no habitations; from the top to Sondan 6 miles, 60 houses of Pashais. Thence Sirab half a mile; laden bullocks, and asses frequent this road. There is a great difficulty presented by large detached stones on the south side of the pass for half a mile. Mohamed Morad Beg of Koondooz was robbed of 7000 sheep by the Sufeed Cheerees, and could not regain them on account of the difficulty of the pass for Cavalry. Tull Pass.

The Zurya Pass. From Sufeed Cheer, turning to the left to Galamas Thun, a halting place without habitation, is 1½ miles. Thence to the top of the pass 2 miles. Thence to Kuloo Sang, a halting place without habitation, 3 miles. Thence Sondun on the Tull road 2 miles, this is only a road for asses. Zurya Pass.

The Puryan pass is desolate, from fear of the Cafers, and from a defeat given the former Tajak inhabitants by the Sufeed Cheers. From the ford mentioned as the commencement of the Khawak pass, turning to the East, to Deh Puryan is 8 miles which is desolate. The Puryan pass had formerly 1000 houses. Puryan Pass.

Keeping to the left of the water, the distance is to Shunez 1½ miles, thence to Kuspeton is 4 miles, thence to Anjuman; on to the other side of the pass of Anjuman is 16 miles, extremely difficult, 400 houses formerly, now only 200 Tajaks, the rest being sold by Morad Beg. From Anjuman the road leads to Badakshan. Roads leading into Caferisthan. From Deh Puryan to the top of the pass of Cheemar is 12 miles through a jungle. Thence to the Nimazgah of Meer Timour, 2 miles; where he was in the habit of lying in wait for the Cafers till the evening, when marching at night, he got among the Cafers at day-light. Shunez. Cheemar Pass.

Second Pass, called Wurych. From Deh Puryan to the Nimazgah before mentioned, by the above pass 10 miles. It is more difficult than that of Cheemar: this is a Cavalry road. Wurych Pass.

Third Pass. From Deh Puryan to Deh Argew is 1½ miles. Thence into Caferisthan 6 miles, by the pass of Archagour, a fort of the Cafers, having 18 towers. Archagour Pass.

The Shutpal Pass. From Gulbahar the entrance of the pass is 2 miles, thence Shutpal 1½ miles, 60 houses of Tajaks under Cabool. Thence a ford of Meer Baba, the Sayud of Istalif, 1 mile, 4 towers, and 6 houses. Thence the top of the pass 9 miles, difficult from large stones. Thence Laghak, 6 miles, 60 houses of Pashais, belonging to Mahomed Moorad Beg. Thence Meerna, Shutpal Pa Laghak.

20 houses of Tajaks, 1½ miles. Thence Sarpul 1 mile, 40 houses of Tajaks. Thence Bunner, 1½ miles, 300 houses of Tajaks. Thence Kishanabad 1½ miles, joining the Bazarak road. This is passable to horses, but not to camels.

Caferisthan.

Meer Timour in his attack on the Cafers, then undertaken at the instigation of the inhabitants of Anderab, who had suffered much from the tyranny of the former, mentions the difficulties of one of these passes to be so great that his Army was obliged to wait till the snow froze at night; when they marched over it; and in the day time they halted spreading blankets under their horses feet to prevent them sinking in the snow; and that to enter the valley of Caferisthan they were obliged to dismount, and send their horses back, and to slide down the mountain, the Meer himself being let down by a rope. Several fine horses were ruined in an attempt to be let down in a similar manner.

Sliding.

It is a common practice when the snow is deep on Hindoo Coosh to slide down in a recumbent posture those parts, where the road is bad.

(Signed) R. LEECH,
*Bombay Engineers.*

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## APPENDIX.

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No. 1. Route from Cabool to Farajghan.

### *No. 1—Route from Cabool to Farajghan, the Mart of Caferisthan.*

Cabool.

Ak Serai, 18 miles, 200 houses, Tajaks, streams.

Bagh-i-Alum, 10 miles, 6 forts, 300 houses of Tajaks, and Musagai Affghans, a stream.

Khoja Khidree Julgha, 12 miles, 60 houses of Tajaks, the Punsher river.

### *After fording the Punsher River.*

Barakzai 4 miles, 2 forts, 40 houses of Barakzais, a stream, thence a pass called Solanak, extremely dangerous from the fear of the Durnamai and Nijrawee robbers. It is also in some parts so narrow as only to admit a single horseman at a time. Zarshoe, 10 miles, 100 houses of Safees, plentiful stream. To the left goes off a valley (darra), which afterwards divides into the four valleys of Nijrow, viz. Farukcha, Ghusk, Kalan, and Putthur, containing in all about 12,000 houses of Pashais, and Tajaks, including the Darra of Pachgan, all independant. A battle took place here between the Tagawees and Nijrawees on the one side, and Mahommud Shah and Vizier Futteh Khan on the other, when the latter were defeated. To the right is the valley, and river of Tagare: 9000 families of Safees, all independant. In front is Ghain Graijan 3 miles, 100 houses of Pashais—river of Pachyhun.

Ghain-i-bala 11 miles, 30 houses of Pashais—a plentiful stream.
Ishpee 28 miles, 3000 houses of Pashais in the whole valley—a small stream.

Thence to the right is a Darra, leading to Allasa and Tagare.
Furajghan 30 miles, 400 houses of Huzaras in the plain—plentiful streams.

Thence to Darbun is 12 miles, inhabited by half-caste (Neemaha) Cafers, who act as brokers and bargainers in time of peace between the Cafers and Musulmen of Furajghan: at which time the Cafers themselves bring the Iron Smiths (!) only of their own tribe for sale, they being considered natural bondsmen in Caferisthan. When there is war the Neemchee Cafers take no part. The oath of peace of the Cafers is taken by licking a piece of salt. The number of slaves sold yearly in Furajghan varies from 60 to 150, and their price from 40 to 200 rupees.

## *No. 2—Route from Jalalabad to Furajghan.*

No. 2.
Route from Jalalabad to Furajghan.

Jalalabad.

Tarunta 6 miles, villages on each side—the Cabool river crossed on rafts.
Charbagh 6 miles, a large village—a large canal.
Kargai 4 miles, 140 houses, Ghilzees—rivers of Alishang and Alingar.

### *Crossing the River.*

Mandrout 6 miles, 800 houses, Tajaks—river of Alishang.
Tigadee 16 miles, 200 houses, Tajaks—rivers of Tigadee and Alishang.
Aroda 20 miles, 70 houses Safeés—river Alishang.
Ghazecabad 20 miles, 8 houses Pashais—ditto.
Majeel, fort of Malek Osmanai, 10 miles, 300 houses Pashais—ditto.
Kotgai 5 miles, 18 houses Pashais—ditto.

The valley of Alishang here narrows into a defile, only accessible to horsemen dismounted.

Timouree Sha 20 miles, 50 houses Pashais—stream after passing the Hill.
Furajghan 16 miles.

## *No. 3—Route from Jalalabad to Cashgar.*

No. 3.
From Jalalabad to Cashgar.

The road to Tigadee is the same, as in Route No. 2.
Tigadee.
Deh Hindoo 12 miles, 20 houses Tajaks—river Alingar.
Chil Matee 6 miles, 70 houses, Tajaks—ditto.
Kila Ally 20 miles, 800 houses, Atoke Affghauns—river Alingar.
Ditto Mogul Khan 30 miles, 300 houses Atoke Affghauns—ditto.
Adur 18 miles, Atoke Affghauns—ditto.
Soukad 12 miles, 5000 houses of Wamerbafers—river Alingar.
Tay 16 miles, jungle, 150 houses Kohistanees—a stream.
Soulpoor 26 miles, 70 houses Cafars—river Alingar.
Saugra 38 miles, jungle, 6000 houses Cafars—ditto ditto.
Pajhagar 38 miles, uninhabited, 300 houses Cafars—ditto.
Buran boundary of Cashgar 36 miles, dense jungle, water source, 500 house Uroosees—a stream.

Cashgar 38 miles, of hamlets, a large town—a large river.

A road for foot passengers, and unladen bullocks. The pass covered with perpetual snow is between Souhoor and Sangra. The top of the pass is 5 miles from Souhoor, extremely difficult.

No. 4.
From Jalalabad to Cashgar via Coonad.

## *No. 4—Route from Jalalabad to Cashgar via Connad.*

Jalalabad.

*After Crossing the River.*

Besood 4 miles, 50 houses Tajaks—rivers Alishang, Alingai, and Boonad.
Pa-ka-tangee, a defile, 6 miles, scattered huts—river Boonad.
Zakhel 5 miles, 80 houses Tajaks—ditto ditto.
Fort of Sayad Gharab 8 miles, 60 houses Tajaks—ditto ditto.
Khewa 4 miles, 80 houses Tajaks—ditto ditto.
Kulmanai 6 miles, 36 houses Tajaks—ditto ditto.
Choakee 12 miles, 80 houses Tajaks—ditto.
Koleegrum 18 miles, 18 houses Tajaks—ditto ditto.
Narang 22 miles, 70 houses Affghauns—ditto ditto.
Chaga Sarai, on an island, 28 miles, 80 houses Tajaks—ditto ditto.

*Pass covered with perpetual Snow.*

Dunai 26 miles, 400 houses Cashgarees—springs.
Cashgar 34 miles, without water.

This is a horse and camel road, with few obstacles from Dunai; for 6 miles the road is very stony and woody.

No. 5.
Sakhee Suwar Pass.

## *No. 5—Route from Dera Ghazee Khan to Candahar through the Sakhee Sarwar Pass.*

Dera Ghazee Khan.

Charratta 9 miles, 200 houses, 2 wells—6½ miles from Dera Ghazee Khan the Sharga canal crosses the road, it is thrown off by the river 9 miles above at Garmanee, and waters the country to 5½ miles below at Paga; at a mile further the Manika canal crosses the road, it is thrown off by the river at a place called Chainwala 27 miles above, and extends 25 miles to the south to a place called Nawan.

Wader 9 miles of brushwood, 400 houses—1 well 112 feet deep.

Sakhee Surwar 18 miles, stony, large village—water brought from a spring in the mountains 5 miles distant.

Siree, a ruined fort, 14 miles, uninhabited, a fine stream. The pass commences 4 miles out of Sakhee Surwar by a steep descent; it then runs through a ravine, whose bed is covered with large stones, it is commanded by the steep faces of the

hill. The mountains have been deserted on account of the frequent attacks of the Marees. Runjeet Singh has in his employ two influential men of these mountains, Jeta Bushamee and Bida Amadance, both however under the command of Jalal Khan Loghunee.

Ascent of the Suliman range at a place called Ootpalana 10 miles, uninhabited —rain water in tank.

A zigzag road for horses and camels, the face of the mountain covered with loose stones, each shower brings down.

A table of 5 miles, and a descent of the same to a place called Raknee 10 miles, a small village, 600 Kathryans in the neighbourhood under Hajee Khan—a river here divides into two branches, one going to Dajal, the other to Sangar.

Durazer Kakot 15 miles, a large village and river—the residence of Hajee Khan, and 400 Kathryans.

Barak 21 miles, a large village of Kathryans—2 streams.

*After ascending and descending.*

Kholoo, Choytyally, 18 miles, a large town—the river from Siree.

Tul 18 miles, 3000 houses of Tareens, including the neighbourhood—canal water.

Dukkee or Ruh 30 miles, 600 houses of Tareens—stream from the water is brackish.

Baghaw 24 miles, 100 houses of Dhumad Kakads—a stream.

Smalan 30 miles, 1000 houses of Dhumad Kakads—plentiful stream.

Pai 30 miles, 200 ditto ditto—a stream.

Ingann 30 miles, 100 ditto ditto—ditto.

Galisthan Kurez 32 miles, 300 houses of Sunalya Kakads—ditto.

Pishing 20 miles, a large town, Sayadst Tareens—stream and canal.

Thence 4 stages is Candahar, a distance of 80 miles. This road is extremely difficult. In many parts steep, winding, and dangerous. It is a bullock and an ass road. The people at Sakhee, Surwar say that the pass was discovered by a man arriving in an incredible short time from Candahar in search of some stolen camels, and that he was killed, that the secret might be kept. Sameendar Khan Bamizai after being defeated at Dera Ghazi Khan by Shah Shuja ool Mulk retired by this pass with 600 Cavalry. The Emperor Baber seems also to have travelled it. There is a road from Tull to Dadur through the Harnavee pass, for Cavalry with difficulty. Mamood Khan, the father of the present Khan of Khelat, came through this pass and fought the Usturayanee, Kakad, and Tareen Pathans at Tull.

## *No. 6—The Sangad, or Buzdar pass, joining the former at Raknee.*

No. 6. Buzdar Pass.

Sangad—Commencement of the Pass.

Souda 18 miles, 60 houses of Hosenee and Sothanee Bolochees—a stream—the pass contracts to 15 feet.

Ambar 15 miles, 25 houses of ditto—a stream.
Munjher 20 miles, 12 ditto ditto—ditto.
Raknee 16 miles, before described—ditto.

Caffilas pass this road. It is a gun road, and very level. This pass also meets the Mohavee, and Kassranee pass at Boree.

No. 7. Booree Pass.

## *No 7—Route from Dera Ghazee Khan to Candahar through Mohavee or Boree Pass.*

Dera Ghazee Khan.

Peer Adal 12 miles, 400 houses, a stream and 4 wells. Mohavee fort 15 miles, 60 houses, and 1 well.

The entrance of the pass extends for 45 miles, in which there are scattered huts, 4 and 5 together, of shepherds; the water is brackish throughout, there is little grain, though numerous flocks.

Thence 12 koss of a pass inhabited by Lonee Pathans, plenty of good water. This is the only difficult part of the road.

A halting place of Musa Khel Kakads, 18 miles, scattered huts, and a stream.
Saud-walle 8 koss, ditto.
Chinjan 15 miles, 50 houses of Kakads—ditto.
Boree under Futteh Khan 10 miles, a large fortified town of Kakads—ditto.
Sazan 22 miles, small village—ditto.
Surkhan ford 12 miles, ditto—ditto.
Karezan 15 miles, 250 houses of Kakads—ditto.
Pishing 15 miles, a large town, Sayads and Tareens—ditto.
Kojak 21 miles, ditto fortified—ditto.
In this last stage there is an ascent.
Takhat 15 miles, huts, and a stream.
Fatalla Khan's fort 9 miles, 200 houses of Noorzai Pathans—a stream.
Melamanda 11 miles, scattered huts of Achakzai Pathans—ditto.
Fort of Akhunjee or Deh Hajee 18 miles, 250 huts of Noorzai Sakzai and Populzai Pathans—ditto.
Candahar 15 miles.
This is a Caffila road.

No. 8. Vahwa Pass.

## *No. 8—Caravan Road from Deera Deen Punah to Candahar, through the Hyob or Wahwa Pass.*

Dera Deen Punah.

Jhung 10 miles, a large village—plenty of water.
Tibbee 6 miles, a small ditto—ditto.

The pass begins 7 miles beyond, at the mountain called Sotka, which is very difficult of ascent; on the table there is a place called Sot inhabited by Sot Kakads.

Halting place of Musa Khel, 12 miles, a small village—a stream.
Halting place of Alezais 12 miles, ditto—ditto.
Myana 11 miles, ditto—ditto.
Ditto 75 miles, scattered huts, and irregularly watering places.
Meer Khan 18 miles, uninhabited—a stream.
Babadee fort 15 miles, a large village—ditto.
Syenday 18 miles, ditto—ditto.
Surkhav ford 12 miles, 15 huts—ditto.
Maroof 18 miles, a large village—ditto. Once the deposit of much treasure.

Noor Mahomed Khan's fort, or Arghasthan, 30 miles, a large stream, difficult to ford in the swells.

Tagaw 15 miles, a large village, and stream.
Candahar 21 miles.

## *No. 9—Road from Tull to Shikarpore through the mountains, difficult for led horses.*

No. 9. From Tull to Shikarpore.

Tull.

A halting place in the hills 40 miles, uninhabited—a stream only at some of the stages.

Galakee 40 miles, ditto—ditto.
Mundui 40 miles, 100 houses of Barazais—ditto.
Talee 30 miles, 400 houses Silaz Tureens—wells.
Mitnee 40 miles, a large village Raisanee Brahees—ditto.
Bagh 30 miles, a large town of Biahaees—wells.
Hajee Jokh 32 miles, a small village of Jaths—ditto.
Barsher 30 miles, 20 houses ditto—ditto.
Jaghan 30 miles, 100 houses ditto—ditto.
Shikarpore 14 miles, ditto.

## *No. 10—The Jawun Road from Candahar to Bibee Nance in the Balan Pass.*

No. 10. The Jawan Road.

From Candahar.

Kila-i-Hajee 16 miles, 200 houses—a stream.
Mela Manda 16 miles, no houses—brackish water.
Fort of Fatulla 14 miles, 30 houses—ditto ditto in the stream, sweet in the well.
Plain of Kojuk 30 miles, no habitations—a good stream.
Fort of Abdulla Khan 24 miles, forts, 30 houses Achakzais—unwholesome water.
Khel-i-Nassula 14 miles, 35 houses of Achakzais and Takods—good well water.
Fort of Abdul Rehmanzais 24 miles, 50 houses—water from Laoha.
Burj 16 miles, 20 houses of Kakads—ditto.
Syabut 16 miles, houses to the left of Kakads—good water.

Mahomed Khel, in the valley of Shana, 20 miles, 60 houses of Mushawanees, Kakads, and Ismaelsher Balochees—good water.

Zard 20 miles, 40 tents of Languors—good water.
Mangochur Dost Mahomed Khels 28 miles, 4 tents of Languors—ditto.

Jawan, famous for rice, 36 miles—few tents in the hot weather of Jawanees, 50 in the cold—good stream.

Bibee Nanee 16 miles.

There is a Caffila road. There is a difficult pass between Mahomed Khel and Shireenab. There is also a difficult narrow pass between the plain of Kojak, and the fort of Abdulla Khan. The latter half of the road from Mango Chur to Jawan, after passing over a hill, is difficult from large stones. This road is frequented more than the Shall road on account of the light duties levied on it, and on account of the other road being infested by Kakads. The pass of Kojak is sometimes rendered impassable in the winter from snow; otherwise the road is traversable all the year round.

No. 11. Gholaree Pass.

## *No. 11—Caravan route from Ghaznee to Leia by the Comal or Gholaree Pass.*

Ghaznee Kara Baghee 10 miles, 500 houses of Bayat Kazalbashes—good water.

Mushakkee 10 miles, forts not on the road, containing 500 houses of Tajaks and Huzaras—springs of water.

Daud 10 miles, fertile and well populated District, Suleeman Khel Ghilzees—springs of water.

Fort of Langa 11 miles, 2 forts, 100 houses, Suleeman Khel Ghilzees—ditto.
Katawaz 12 miles, a well cultivated plain, Ghilzees—ditto.
Shillgill 12 miles, ditto ditto—ditto.

Fort of Karrot, entrance of the Gomaul pass, 11 miles, 30 houses, a fort, Kharote Affghans—stream of Gomaul.

Thence to Manjigara, the end of the pass, 120 miles. Caffilas take 20 days to perform this part of the road; carrying with them grain, &c. &c. from Katawaz. There are no habitations in the pass. The stages are short on account of the labor in constantly crossing and recrossing the Gomaul river. This pass runs through the country of the Wazeerees, who, however, dwell at a distance of 25 miles from the pass. There is no grass to be met with in the pass.

Manjigara contains in its plain 3000 huts of Lahanees, it is slightly cultivated, and watered by camels.

Darabund 32 miles, a large place, Oomurzai Lohanees, garrisoned by Sikhs—good water.

Thence Kairee is 4 stages or 120 miles, having habitations at every 12 miles. Kairee is a small village, 2 miles from the river Indus, surrounded by a thick and extensive forest. Taking one day to cross the river Indus, in four days a Caffila reaches Lica: 72 miles from the entrance of the pass at Karot, are the ruins of an old City called Kanzoor, which seems by description to have been destroyed, and inverted by an earthquake. This inpopular belief is said to be the City of Lot. Thence 18 miles is the foot of the pass of Gholaree. From Karot to this place the road is passable for guns. There is a pass then to the right called Borga, which leads to Daraband, inhabited by Sherances, and is a gun road.

(Signed) R. LEECH,

*Bombay Engineers.*

# No. VIII.

## SOME ACCOUNT OF A VISIT

TO THE

## PLAIN OF KOH-I-DAMUN,

THE MINING DISTRICT OF GHORBUND,

AND THE

## PASS OF HINDU KUSH;

WITH A FEW GENERAL OBSERVATIONS RESPECTING THE STRUCTURE AND CONFORMATION OF THE COUNTRY FROM THE INDUS TO KABUL.

By PERCAMT. B. LORD, M. D.
*In Medical Charge of the Kabul Mission.*

A parallel of latitude drawn through Kalabagh, and west of the Indus, would present a remarkable difference in the course of the mountain chains, as observed to its north, and south sides. In the latter direction the Soliman and Kala ranges, the one of which may be looked on as a continuation of the other, generally preserve an almost perfect parallelism with the course of the Indus, while on the other side every range, and they are numerous, from the Himlaya and Hindu Kush to the salt range, inclusive, are at right angles with the direction of the stream. In other words the general line of the former is north and south, of the latter east and west. It is of the latter, and the country they include, that I would at present more particularly speak.

In addition to the general course of the chains thus laid down, there is another fact subordinate, yet of no less importance, towards determining the physical formation of this part of the country. When the two mountain ranges have for sometime preserved their parallel east and west course, the northern is observed to deflect, or send off a branch towards the south, while a corresponding deflexion or ramification of the northern chain comes to meet it, and the plain which otherwise would have been one continued expanse from east to west, is thus cut into a number of vallies, the longitudinal axis of which, however, is still in general to be found in the same direction. If we conceive these vallies to be few, spacious, and well-marked towards the north and south, which in the central or Kohat region, they become small, numerous, and crowded, so as to resemble a tangled maze, or net work, we shall have a just general conception of that tract of country, west of the Indus, which may be familiarly described as lying between Kabul, and Kalabagh.

Unquestionable geological facts, such as the structure of igneous rocks, poured out under strong pressure, the presence of fossil shells, &c. lead me to the belief that several, if not all of these vallies, were at some former time the receptacles of a series of inland lakes, and the nature of the shells (found principally planorbes and paludinæ) seems to indicate that the waters of these lakes had been fresh. In this manner three grand sheets of water separated by the mountain deflexions before alluded to, would appear to have occupied the entire country from Kabul to the Indus, and their basins may now be distinguished as the plains which afford sites to the three cites of Kabul, Jalalabad and Peshawur. The drainage of these basins is most tranquilly carried on by the Kabul river, which runs along the northern edge of each, conveying their united waters to the Indus, but in former times, when more energetic means were necessary the mountain barriers were burst, and the shattered fragments and rolled blocks, that now strew the Khyber pass bear testimony to its once having afforded exit to a mighty rush of waters, while the Gidr Gulla (Jackall's neck) or long defile east of the plain of Peshawur, clearly points out the further course of the torrent towards the bed of the Indus, whence its passage to the ocean was easy and natural; while at Jamrud I had an opportunity of observing a fact which strongly supports the idea I have ventured to propose: for a well which the Sikhs were employed in sinking within their new fort of Futehgurh, and which had already proceeded to the depth of 180 feet, had altogether passed through rolled pebbles of slate and limestone—the constituents of the Khyber range of hills. But the wells of Peshawur generally 20 or 30 feet deep, never passed through any thing but mud and clay strata. Now the fort I have mentioned is situated at the very mouth of the Khyber pass, and Peshawur is 12 or 14 miles distant, towards the other extremity of the plain. If then this plain were once the basin of a lake, into which a stream had poured through the Khyber pass, it is obvious that such a stream would at its very entrance into the lake have deposited the rolled pebbles, and heavier matter with which it was charged, while the lighter mud and clay would have floated on to a considerable distance—in other words, the former would have dropped at Jumrud, the latter gone on to Peshawur, and this is precisely the fact.

Connected with these three basins, and joining that of Kabul almost at a right angle from the north, is the plain of Koh-i-Daman (the mountain's skirt) which stretches away to the very foot of Hindu Kush, and gives exit at its northern end to four several routes,* by which that chain may be passed. It is an extensive and fertile plain, bounded on all sides by primitive hills, those to the north, east, and south, being chiefly of slate, including all the gradations from clay to mica, and even at times closely bordering upon gneiss, while the ridge to the west shows the bare granite, and it is at the base, and along the windings of this, that occur the vineyards, orchards, and gardens of Shuterdarra, Istalif, and Isterkhech, so famed in the Commentaries of the Emperor Baber.

* From a point towards the centre of the plain (Dush-i-Bagram) I found the bearings of these four passes as under—

| | |
|---|---|
| Punjthur pass, | N. |
| Shutul, | 15 N. W. |
| Purwun, | 25 N. W. |
| Ghoorbund, | 50 N. W. |

The plain is about 40 miles in length, with a mean breadth of perhaps 16, or 18 mountain streams, pouring down from each of the four passes I have mentioned, and bearing their names, unite their waters in its centre, and afford facilities for irrigation, which have been by no means neglected—the mulberry, the vine, the walnut, the almond, peaches, apricots, melons, and fields of cotton, tobacco, rice, wheat, barley, juwari, and other grains occur in the richest abundance.

Naturally anxious to visit a place, of which we had heard so much, and the praises of which the Affghans are never tired of reciting, we availed ourselves of the first opportunity afforded by a slight intermission in our business, and started from Kabul about the middle of October; Lieutenant Leech and myself having the further intention of proceeding to the top of Hindu Kush—he for the purpose of reconnoitering the pass, and I to pick up any stones, plants or animals, that might occur in the way.

Our first day's march was sufficiently barren, being chiefly occupied in passing over the low slaty ridge, which separates the valley of Kabul from that, to which we were proceeding, but on the second morning having gained the entrance of Shukr-darra, our entire road, was one succession of gardens. The trees had already put on their beautiful antumnal tint. The mountains exhibited the grandest varieties of light, and shade. Clouds still lingered amongst their inequalities, and rested here on a speedy cliff, there on a lengthened streak of snow, which deep in a ravine, had resisted the whole force of the summer's sun. The dead-nettle, the thistle, the dog-rose, covered with hips, the may with its glistering strawberries, the wild mint, fennel, lavender, and a thousand other well known plants, perfumed the air, or recalled our recollections to our native land. The morning was calm, grey, and autumnal. We were filled with a tranquil pleasure.

Our tents were pitched at the entrance of the Bagh-i-Shah, a garden planted by Shah Tymur. We entered, and found it spacious and beautiful though in decay. Many of the loftiest poplars (chenars*) had lately been cut down by order of Mahomed Abkar Khan, but so great was the abundance of shade, that their fall would scarcely have been noticed, had they not lain in our path. At the further end, was an ascent which we climbed, and from which the most glorious prospect of vale and hill, sunshine and shade, mountain and rivulet, garden and woodland, burst on our view. There had formerly been a garden house on this spot, and beneath, we could perceive where the water dammed in, had formed a lake, but the dam was destroyed, the lake was gone, a decayed tree had fallen across the bed of the rill, which had formerly supplied it, and its waters diverted from their course, had spread themselves over the adjacent flats, and converted them into plashy swamps.

It struck us as not a little singular, that amidst so great a profusion of vegetation, animal life seemed all but totally extinct. A few magpies, sparrows, and pigeons, with an occasional chikor (tetrao rufus) were the sole representatives of the winged tribes, as were a small lizard, and a frog of the reptiles. The greater number we were told had emigrated for the winter towards the warmer regions of

* Platanus Orientalis.

Jalalabad, and Peshawur, and even some as the Kulung or Indian crane to the plains of Hindustan. The thermometer in our tents at this time, ranged between 45°, and 65° Fah.

We lingered for three days amongst those delicious hills, passing slowly through Shukr-durra, Ka-durra, and so on to Istalif, but the snow began to fall rapidly on the higher hills, and it became evident that our attempt on Hindu Kush, must be made immediately, or relinquished for the season. Without further delay therefore, we left the skirts of the hills, and marched to Charikar, a flourishing town towards the northern extremity of the plain, where a few hours sufficed to make the necessary preparation for our excursion.

The entrance of the Ghorbund pass, by which we meant to penetrate, was but 4 or 5 miles in a north west direction from the town, but though the foot of the mountains was thus near, the road through them was no less than 50 miles in length, before it led us to the top of the pass over Hindu Kush, by which the great caravans from Tartary or Turkhistan annually arrive in Kabul. As the Uzbeks at the other side of the pass are notorious slave-dealers, secrecy, and despatch, were alike advisable; accordingly on the morning of the 18th October, equipped as Affghan horsemen, and accompanied by four mounted attendants, and a guide to whom alone we had entrusted our plan, we marched from Charikar, and halting an hour at noon to rest the horses, succeeded by sunset in reaching Sherikye, the last inhabited spot at this side of the pass, from which however it was still distant 18 miles. In the course of this day's journey we at first came on micaceous schist dipping to the N. W. at an angle of about 45°, which soon however increased, until the strata became perfectly vertical. Gneiss then succeeded, but soon gave way, and the mica slate again came up graduating insensibly into black slate, intersected by numerous thin veins of quartz and presenting in the neighbourhood of Sokht-i-chenar a large and valuable, though unwrought iron mine, of the kind usually denominated red spurry iron ore! This graduation of the micaceous into clay slate is well shown in some of the specimens I was enabled to collect, and which with specimens of the different ores mentioned I hope, when an opportunity presents, to have the honor of forwarding. In the mica slate immediately over the entrance of the pass, and on the very summit of the hill, occurs a vein of silver ore, which however appeared to me so poor, that it would scarce pay the expence of working. I heard of a much richer vein in the pass of Punjsheer, which was said to have been worked to a great extent in the time of the Chagatais, but this I had not one opportunity of seeing during the march; granite once or twice made its appearance, shooting up abruptly through the slate, it was of a large open grain, approaching nearly the species, termed graphic. Wherever the valley opened, advantage had been taken of it for the purposes of cultivation, and we passed several little green spots containing mulberries, walnuts, fields of barley, and a dwarf cotton, which though in pod, did not exceed 6 or 8 inches in height. Next day the formation was extremely simple, and well defined. At first we had a mica slate in strata, running nearly east and west, and dipping at an angle of 75° a little to the west of north. To this succeeded gneiss in irregular blocks, with contorted lamina, gradually changing into regular strata the dip of which, (in the same direction as that of the mica slate) increased, until they became perfectly vertical, and then came up the granite, forming the last six

miles of the ascent, and shooting up above the pass, in such precipitous peaks that the snow, which lay thick round their base, could find no resting place along their sides.

The road had risen so gradually, that it was not until within 12 or 15 miles of the summit, that we found the ascent becoming so rapid, as to cause the stream which occupied the bottom of the valley to cascade, nor did we ourselves experience any considerable difficulty, until we had arrived within a mile of the pass. It then became very steep, and in consequence of a partial thaw of the snow, very slippery and dangerous. The horses fell, and appeared much distressed. We were obliged to dismount, and proceed on foot, and in so doing we met the goods of a Kafila which had reached the opposite side of the pass, but in consequence of its slippery state had been unable to proceed. A fresh supply of beasts of burden had been collected on this (the south) side, and were waiting below, while the goods were being transported over the summit on men's shoulders. As this was on the 19th October, it will serve to give a fair idea of the early period, at which this pass becomes impracticable. We learned from the persons employed in collecting toll, that in ten days more at most it would be finally closed by the snow, after which time no Kafila could venture. The reports of the natives had informed us, that persons ascending this pass, were frequently seized with giddiness, faintness, vomiting, and the other symptoms usually described, as occurring at considerable elevations, and though we ourselves experienced nothing of the kind, yet we see no reason to doubt the general correctness of the story, as we estimated the total height of the pass, as little inferior to that of Mont Blanc. This is a point we regret exceedingly, we had not the means of determining in any precise mode. A thermometer, which we had brought with the intention of ascertaining the boiling point of water on the summit, was unfortunately broken on our first day's march, and a barometer was too cumbrous, and ostensible an object for persons wishing to avoid observation. However from calculations made by Lieut. Leech (to whose survey I refer for all topographical details) respecting the rates of ascent at portions of the road, we felt inclined to conclude that the total height could not be less than 15,000 feet, and comparisons which I have subsequently been able to make with other passes in the same range, the height of which I ascertained, afford me assurance, that this is by no means an over-estimate.

We searched in vain on the top for the *kirm-i-burf*, or snow-worm, the existence of which is very confidently affirmed by the natives, who accounted for our want of success, by saying that fresh snow had fallen, and that the worm was only to be found on that of last year. In that case its existence, at least on this pass, must be extremely limited, as it would be hard to name a month, in which snow does not, or may not fall here.

At the time of our visit the snow, which on the southern face extended in any quantity, to a distance of not more than four or five miles on the northern, reached eighteen or twenty, and at a subsequent period, November 9th, when I made an attempt to go into Turkistan by the pass of Sir-Ulung,* and met with no snow

* The upper District in the Purwan valley is called Ulung, the mountain pass over it Sir-Ulang. Sir simply meaning head or top. Mr. Elphinstone writes it Sauleh Oolong.

until within ten miles of the summit, it actually on the northern face extended 60 miles, or nearly four days journey. This is a fact which forcibly arrested my attention, as the reverse is well known to be the case in the Himalaya chain, where snow lies lower down on the southern face, than on the northern to an extent corresponding with 4,000 perpendicular descent. But the Himalaya and the Hindu Kush have the same aspect, the same general direction, lie nearly in the same latitude, and in fact are little other, than integral parts of the same chain. The local circumstances however connected with each are precisely reversed. The Himalaya has to the north the elevated steppes of Central Asia, and to the south the long low plains of Hindustan: Hindu Kush on the other hand has to the south the elevated plains of Kabul, and Koh-i-Damun, between five and six thousand feet above the level of the sea, while to the north stretch away the depressed, sunken, and swampy flats of Turkistan. Balkh, according to Captain Burnes, being only 1800 feet, while Koonduz, at which I am now writing, is by the boiling pass of the water* not quite 500 above the surface of the Ocean. I should mention that since commencing this report, I have been agreeably interrupted by an invitation in my professional capacity, to the Court of Meer Murad Beg, the Chief of Koonduz, in accepting which anxious to explore a new route, I first, in company with Lieutenant Wood, I. N., attempted the valley of Purwan, and pass of Sir Ulung, but being repelled by the depth of snow, and a violent storm which came on just as we had reached the summit, we were obliged to return and go, by the road of Bameean. In this way I have been enabled considerably to extend my acquaintance with the chain of Hindu Kush, and shall therefore venture one or two observations further respecting it. A core of granite, and resting on it a deep bed of slate are the prominent features in its structure. The direction of those, as well as of the chain itself is generally from east to west, and as a consequence of this, its largest and most open vallies will naturally lie in the same direction, while the steepest ascents will be met with, in proceeding from south to north. This a priori induction is perfectly confirmed by my experience. The pass of Sir Ulung, and the pass, as it is called par excellence, of Hindu Kush, are both met in an attempt to proceed north, and the roads leading to each are for wheeled carriages perfectly impassable, while the vale of Ghorband, which runs east and west through the heart of the mountains for thirty or forty miles, would admit of a coach being driven the greater part of the way, and the Bameean road, which has in every part been traversed by heavy guns, is so nearly in the same direction, that Hajighak the point at which it turns the extremity of Hindu Kush, though 80 miles in a direct line from Kabul, is according to Lieutenant Wood's observations, but 10 miles north of the latitude of that city.†

The granite, that forms the summit of the entire ridge, is from the pure whiteness of the felspar, and the glossy blackness of the hornblende, of a very beautiful appearance. A peculiarity was observable in its structure, where we first reached it, which I do not remember to have seen before. The hornblende had become so collected in patches through the rock, that the whole looked as though it were a conglomerate, containing dark-coloured pebbles of a previous formation, nor was

* The mean of three thermometers which had been carefully boiled, and registered at the sea level.

† See Lieutenant Wood's survey for this and all other topographical details alluded to on the Bameean and Sir Ulung roads.

it without a closer examination, that I was able to satisfy myself as to the real nature of the fact. These concretions were always of a spheroidal form, varying in size from a diameter of 2 or 3 inches to a foot and upwards, and evidently possessed of superior powers of resistance, for in cases where the mass of the rock had suffered from weather, or been fractured by some external force, these were frequently seen uninjured, and protruding in rounded nodules beyond the general surface. A similar fact if I mistake not, has been noted by M. Brongmurt, as occurring in a granite of Corsica, and taken in connection with Watt's experiments on the fusion, and subsequent refrigeration of basalt, it forms a most interesting link in the chain of evidence, which goes to connect granite with rocks of undoubted igneous origin. This same peculiarity of mineralogical structure was again remarked by me, when I came on what I thence conclude to be part of the same outbreak of granite (though at a somewhat diminished elevation,) between Akrobad and Syghán on the road north of Bameean, and it is not a little remarkable that it was here accompanied by an almost basaltic arrangement of the rock. This is so evident that Captain Burnes, in his former journey viewing it merely with the eye of a traveller says—"cliffs of granite, blackened by the elements, rose up in dusky, but majestic columns *not unlike basalt.*" Next to the granite, lies the great slate formation I have mentioned, and which must be considered as including gneiss, mica, and clay slate, of numerous varieties, with chlorite, and other subordinate slates as well as veins of carbonate of lime and quartz, the latter sometimes attaining a thickness of two or three hundred yards, though more frequently from a few inches to two or three or four feet. Of all these, the gneiss appears to occupy the inferior position, though this is by no means constant, on the contrary every possible alteration may be found amongst them. The formation is of very great extent, reaching in length from Attok, where we first came on it in the form of black roofing slate, to the longitude of Bameean 100 miles west of Kabul. It probably extends much farther, but I speak only of what I have seen.

Its mean breadth may be safely stated at between 20 and 30 miles, at least three perfect sections which I have made of it, were all fully of that extent. It runs in the first instance north of the basin of Peshawur, hard, blue, and non fossiliferous limestone,* which we had traced upon it from Husn Abdul, parting from it at the Gidr Gula and going round to form the southern edge. It is then continued north of the basins of Jalalabad and Kabul, sending down the two southerly deflexions, or out-lying ridges, which mark their ancient margins, that which we traversed by the Khyber pass, and that which leads through Tizen to Butkhuk, distances of 30 and 25 miles respectively. A smaller slaty ridge separates Kabul from the plain of Koh-i-Daman, and when you have arrived at the summit of this, and attempt to go north, you again meet with this same slaty belt of 30 miles in thickness, which must be traversed before you reach the granite core of Hindu Kush. In short to attempt a generalization more extensive perhaps than I am strictly warranted in offering, though derived from many sections in various directions, I would say that an observer in passing south, from the top of Hindu Kush, to the parallel of Kalabagh, would see first a core of granite with coating of slate, as in the grand mountain chain, next a core of slate with a coating of limestone as at Attok and Khyrabad,

* The same Dr. Falconer informed me, which, from its being so generally found along the base of the Himalaya chain, is usually termed Sub-Himalayan.

then hills of ancient limestone, hard blue, and non-fossiliferous as in the ridge between Peshawur and Kohat, then a core of more modern limestone (fossiliferous) with a coating of new red sandstone, as in the hills south of Kohat, and then would find himself amongst aluminous clay, sulphur, gypsum, bituminous shell and rock-salt, which occur near Lachi, Ismail Khyl and Terí, and are thence continued south to the parallel I have mentioned, terminating the group.

Respecting the slate, I shall only add that north of the Kush, it appeared to be by no means of the same extent or importance. After passing the granite, I have mentioned at Syghan, I again came on it, but it did not exceed 4 or 5 miles in breadth, and its place seemed occupied by silicious sandstones, and fossiliferous sandstones, which here are of immense depth; as however I have rather turned, than crossed the ridge in my way to Turkistan, I have not examined it at each side, and under similar circumstances.

Subordinate to the slate formation, limestone, both primitive and secondary, occurs. The former in vast cliffs overhangs the upper part of the valley of Purwan, and exhibits numerous, and large natural cavities, in one of which the water of the valley is engulphed, and does not re-appear for a distance of two miles. The general colour of the limestone here, is of a light grey and striped, but masses of it which have fallen from above, and lie in the watercourse, are often of a dazzling whiteness. I cannot say I met with any of this same formation in my way up to the pass of Hindu Kush, but an extensive limestone formation, which I shall have occasion to notice again is to be found in the Ghorband valley, and affords a matrix in which occur ores of antimony, iron, and lead. Still further west on the Bameèan road near Julrez, I again met with this same limestone, grey and crystalline, in vertical strata, and running east and west, and I learned that immediately to our south in the hills, near Mydan, it affords quarries of white marble, which it was further said might be had along the back of the whole range west to Herat, and south to Kandahar. At the former of these places it has been worked from time immemorial, but at Kabul its existence was unknown until the day of the Emperor Shah Jehán* to whom it was disclosed by a Heràti stone-cutter, when he was occupied in the pious task of erecting a Mausoleum to his great progenitor Baber. The marble for the mosque and tomb of this structure, which still exists, though sorely frayed by time, was brought at immense expense from Delhi, but the marble pavement, as well as the materials for the enclosure that surrounds the whole, were in consequence of the Herati's suggestion derived from the quarries of Mydàn. The marble is not equal to the Delhi, but still has a pure colour, an open crystalline texture, and is commended by the workmen as yielding readily to the chisel. From the unskilfulness of the workmen employed in raising it, large slabs are with difficulty procured, and in consequence the price is high, four rupees being charged for a slab, a guz† square in its rough state at the quarry.

In this part of its course, (near Intrez) the limestone alternates with mica and clay slate, and a stratum of it again occurs a few miles farther on at Sir Chushmuh.

* My informant said Humayoon, but as the inscription on the tomb shews it to have been erected by Shah Jehan I have transferred the story to him.

† About 3 feet English.

It is not more than a mile, or mile and a half in breadth, but it suffices to give birth, to the beautiful and abundant spring, from which the place derives its name (Sir-i-Chushmuh literally fountain's head,) and which forms the true source of the Kabul river; 20 miles further on, between Gurdun-i-dewan, and Gulgatni, limestone once more appeared in the form of a very thin vein about 150 feet in breadth, perfectly conformable with the strata of slate which enclosed it, and here again it threw up a spring, which, however unlike the former, was deeply impregnated with iron saline matter, and abundance of carbonic acid gas, that caused the whole to effervesce as though it were boiling. This spring has many medical virtues attributed to it by the natives, and is extensively used as a tonic particularly for impaired powers of digestion, to which I have no doubt it proves serviceable. Its temperature was 51° Fah. which probably is somewhat below its natural standard, inasmuch as it was surrounded at the time of observation, with melting snow. The temperature of the well of Sir Chushmuh, nearly in the same parallel of latitude, I had ascertained two days before to be 54° 5, and another well also from limestone near Akrobad, half a degree further north, I found to be 54°.

I would here remark that the temperature of wells, as generally taken, without reference to the formation in which they occur, must needs be a most imperfect, indeed erroneous, method of approximating to the mean temperature of the place, inasmuch as different rock formations, like different metals, vary much in their power of conducting heat. Thus a well at Peshawur gave me a temperature of 64° while one at Attock, almost under the same parallel of latitude, and at the same altitude above the sea, was as high at 78°, the thermometer at sunrise in each case standing about 80°; but the well at Peshawur was in loose clay mixed with vegetable mould, a notoriously bad conductor of heat, while that at Attock was in hard black slate, which would thus appear to have a very different quality: again a well at Akrobad in limestone, latitude 35° north, shewed a temperature of 54° Fahrenheit, while another in slate a few miles further north, stood at 48°, the altitude of both being nearly equal, and the thermometer at sunrise below the freezing point; so that in this instance also the slate would appear to have had superior powers of conduction. To pursue this however would lead me too far from my present subject; besides, it is time I should come down from the top of the mountain; where we gratified our curiosity with many a longing glance down the snow clad vale, that led towards Turkistan, and indulged our loyalty in a libation to the health of our youthful Queen, as the first of Her Majesty's subjects, indeed we may add of Europeans, who had succeeded in surmounting this celebrated range.

We now turned our attention towards the vale of Ghorband, the opening of which, distant about 14 miles from the plain, we had noticed in our upward course, bending off to the south of west, so as to stand nearly at a right angle with the pass we had traversed, the general line of which was a little to the west of north, and nothing could be more striking than the difference between the two vallies. The one, narrow, rocky, and uneven with an average fall of 200 feet per mile, so that it was impossible it should ever have contained any other waters, than those of a rapid headlong torrent; while the other, that which we now entered, was wide, level, and fertile; the primitive rocks had retired to a distance of from 1 to 3 inches and within them was deposited a secondary row of small rounded hills, consisting

of conglomerate pebbles and clay, and horizontal strata of fine mud, such as could only have been collected, during a long series of years, from the tranquil waters of a scarcely moving lake. Along such a formation we travelled for about 15 miles, the hills I have described generally lying to the south of the road, while the Ghorbund river, of a respectable breadth, and not in all places fordable, ran close along the edge of the slate, which descended in steep cliffs on our north. But on reaching Sujagard, the hitherto uniform tints of the mountain were seen to be variegated with red, green, and ashen grey, which on examination we found to be produced by ochre, red indurated clay, decaying greenstone, and strata of volcanic ashes. These indications of ancient volcanic action, carried along with them efflorescence and sheets of sulphate of lime, the deposits of springs which had whitened large tracts on the side of the range, extending westward as we continued our course to Chandé, the volcanic indications being generally at an inconsiderate elevation, and in most instances capped by conglomerate, or beds of clay to a depth of 50 to 200 feet. The valley we were told stretched away west and south-west, until it nearly reached to Bameean, but the upper end of it was inhabited by the Shaikh Ali, a lawless tribe of Huzarahs who acknowledge no ruler, and rob every one that comes within their grasp, so that for a long series of years this road has been closed to the traveller, and the merchant.

We were therefore obliged to terminate our researches at Chandé, but it gave me no little pleasure on a subsequent journey to recognise the very same volcanic indication with basalt, and anygdaloid superadded in the vale of Tohúk, which is distant about 40 miles S. W. of the point, where we were now turned back, and to be able to trace these indications, through Topché up to Bameeán itself, and finally to identify by its mineralogical characters, as well as by its geological connections, the conglomerate from which the caves of Bameeán are scooped, and its gigantic idols carved with the conglomerate of the vale of Ghorbund, in which we now proceeded to examine a more extensive, and more useful excavation. This was a lead mine, which had been worked in the time of the Chagatais, but which from the ignorance of the Affghans, or the troubles which have so constantly beset them, was totally neglected, insomuch that the inhabitants of the neighbourhood were perfectly unaware of its nature, and viewed it with a sort of superstitious reverence, as a relic of some mysterious folk of former times. They even made some difficulties about shewing us the entrance, and when they understood our intention of going in, earnestly attempted to dissuade us, agreed to accompany us as torch-bearers, though the greater part shook their heads at their rashness, and having obtained a good supply of oil, and taken a compass, that we might be sure of our way back again, we commenced our underground exploration at the auspicious hour of noon on the 22d October 1837.

The mine is known by the name of Ferengal,* is situated at the upper part of the District of Chandé, about 30 miles from the entrance of the valley of Ghorbund,

* In an ingenious paper on the site of Alexandria ad Caucasum, I observe Mr. Masson wishes to appropriate this, as the cave of Prometheus. I am sorry to deprive him of it, especially for so ignoble a purpose as to convert it into a lead mine, but en revanche I can offer him the cave of Fulgird (mentioned in a subsequent part of this paper) which being a natural excavation will probably suit him better. Major Wilford is for having the cave of Prometheus at Auk-Serai, to which I know of but one objection, viz. that there is no cave there.

and on the side of a hill facing the east, at an elevation of about 250 feet above its base. The hill is composed beneath of quartz rocks, above conglomerate, and between both is a thin schistose layer, which as well as the quartz, appears to dip away rapidly to the west. The excavation is entirely made through the conglomerate, and descends to the depth of 100 feet perpendicular, before it reaches the ore, which is a galena, or sulphuret of lead extremely rich and valuable. The galleries have been run, and shafts sunk, with a degree of skill that does no little credit to the engineering knowledge of the age, but I am yet at a loss to understand what could have induced them to sink a mine on the spot they have chosen, as there is not the slightest external indication, that I could perceive of the presence of mineral in the hill, nor was it until they had mined to 100 feet perpendicular descent, and an actual distance of more than half an English mile, that they came on the ore. Perhaps had I been able to get to the back of the hill, I might have found the mineral cropping out there, still if that was the case, why was the excavation not made at that side? One thing is evident, that the works were commenced on knowledge and principle, not on blind chance, for on arriving at chamber No. 1, a regular shaft, two feet square, and eleven feet deep, had been sunk, and not finding the ore they continued their gallery about 40 yards further to chamber No. 2, where the ore actually exists. Now at a first attempt (for there was no previous shaft sunk,) to reach so very near their object, as six or eight feet, which was the total difference in level between the bottom of the shaft and chamber No. 2, shewed an acquaintance with the lie of the mineral, and the level at which they had arrived, that could scarcely be exceeded in the present day. By the kindness of my friend and fellow traveller, Lieutenant Leech, I am enabled to annex to a plan of the works, a view of one of the chambers, which will at once afford a clear explanation of the whole, and save the necessity of entering into further details.

The galleries were in some places so low, that we were obliged to crawl on all fours, and this added to the heat and smoke of the torches, and the quantities of dust which we knocked off, in our progress, rendered our task not a little fatiguing, and at times almost threatened us with suffocation. The dryness of the mine was so perfect, that putrefaction seemed almost at a stand still. One of the human skulls which we found had the scalp and hair attached to it in a good state of preservation, and a porcupine, which lay at the bottom of the shaft, though evidently long dead, was almost entire.

The only living animal in the excavation was a bat (Rhinolophus) which I have preserved, but the quills, and other spoils of porcupines, with a great heap of their dung, shewed this to have been a favorite nestling-place with them for many generations. The remains of oxen and sheep which occurred, had probably been taken down for the purpose of feeding its human inhabitants in former times, and this was rendered still more likely from the circumstance of the horns having been sawn off the heads of the rams, such a practice obtaining even to the present day: the object being to place them on some rustic shrine (Zearut) which they are considered an appropriate offering. Half burnt blocks of timber were in some of the large chambers, but we did not succeed in finding tools of any sort.

From the number of galleries we had to examine on our passage downward, before ascertaining the right road, we were more than two hours in reaching the ore, but our return only occupied 20 minutes. We did not reach the extreme limit of the excavation, as the fear of our oil being exhausted, compelled us to limit our researches. The total time we remained underground was a little short of three hours; we returned to the external world at 5 minutes before 3 of P. M. and found nearly the whole population of the neighbourhood assembled to witness our resurrection. We retraced our steps the same evening to Kinchàk, immediately at the back of which is a mountain from which antimony is procured in abundance. The formation is black slate, and the ore is on the surface so that it requires no further description.

Mindar sung, an ore of lead, (I have not ascertained of what nature, and my specimens are at Kabool while I am writing at Koonduz) occurred in the valley under Kichàk, and was also to be found on our way to Hindu Kush, under the village of Kaushan. The ore is crystallized, and is generally picked up in lumps at the bottom of the valley, being distinguished as I was told by its property, of drying with great rapidity, so that the usual time of gathering it is after a shower of rain, when all the other stones are wet. The mine of it is not known, but certainly must be very near, as these lumps are got in great abundance, and are said by the natives to be brought down by the stream, the source of which is at most, but three or four miles distant.

At Kichàk, and generally through this District, the slate was found reposing on quartz rock, which in other parts of the range seldom appeared. The slate was in many places black and crumbling (a variety described by MacCulloch) and looked as if altered by fire.

In a limestone hill, west of Fulgird, occurs another mine of antimony, like the former on the surface, and on our way to visit this we unexpectedly hit on a very magnificent natural cavern, which we explored (having sent back for torches) to the distance of three or four hundred yards, but without finding bones, or indeed any thing to reward us, except the sight of some very large and transparent stalactites. The cavern was situated almost on the summit of the hill, 2,000 feet above the Ghorbund valley, which, with its river, now lessened to a silver thread, and its gardens of apricots, mulberries, and almonds in their autumnal livery, pointed on the lofty and perfectly barren mountains which every where towered above them, had a singularly beautiful, and almost magical appearance.

This hill is based on quartz rock, between which, and its limestone cap intervenes a bed of decaying mica slate, about 500 feet in thickness. This has a gentle dip (10°) towards the south-west; the limestone is grey, and any crystalline lies conformably on it. The mouth of the cavern is marked by a wild almond tree, which grows over it, and seems to spring from the bare rock. There is a second opening about 100 feet lower down, but the rock is so precipitous, that this can only be approached through the cavern. Iron ore occurs so abundantly through the entire range, that I have thought it unnecessary to particularize its localities. The

richest I have seen is the black iron ore near the pass of Hajeeghùk, where it forms entire hills by itself, but from the difficulty of carriage, and total want of fuel its value would be considerably diminished.

Copper is not to be found in the parts of the Hindu Kush which I have visited: all the specimens brought to me were from the neighbourhood of Bajour, north of Peshawar. They were principally malachite, and peacock ore, and seemed rich in metal.

I heard of the existence of lapis lazuli in the vicinity of Fulgird, and sent a man to search for it in the direction indicated, but he returned unsuccessful.

Zinc, in the form of its effloresced white sulphate, known here by the name of Zâk, occurs generally through the volcanic region I have described, as do also sulphur, sal-ammoniac, ochre, and nitre. There is a salt spring at Nimukau, which lies between Ghorbund and Kaùshan, but salt for domestic purposes is generally brought from near Balkh.

The influence of petrifying springs has been extensive in this District, some of them are still at work, others closed up by their own deposits. In the neighbourhood of Tobak, they were particularly abundant, and in one place, the beds cut through by a torrent, shewed a thickness of 50 feet, the individual layers not exceeding 1 to 3 inches.

On our way back through the plain of Koh-i-Daman, we paid a visit to Regrowan, (the flowing sand) which has long been an object of wonder and veneration to the natives. It is simply a bed of loose sand, on the slope of a hill, which if set in motion by any cause, as by the wind or by a man, rolling down from the top, produces lengthened sonorous vibrations, not unlike those of the string of leaves viol. The fact is mentioned by Baber, who compares the noise to that of drums or nagarets, and a corresponding fact has been noticed, as occurring at Jubbul. On the shore of the Red Sea, when en route to Kabul, I noticed two other similar, though smaller collections of sand on projecting hills, and in all cases these projections faced the south. The sand is such as would proceed from the disintegration of granite, consisting chiefly of quartz and hornblende, but there is no rock of the kind, nearer than the opposite side of the plain. A west or south-west wind would certainly have no difficulty in transporting it this distance, and if so brought it would naturally collect on the projections I have mentioned, which are at right angles, with the general lie of the hill range here, and form so many nooks or corners. I am hardly as yet justified in making any inference respecting the frequency of such winds, but I may state the simple fact that on referring to my register for the 20 days I spent in Kabul, September 20th to October 10th, I find that during 14 days of them, these winds prevailed.

We returned over the Dusht-i-Bughram, which antiquarians seem to have fixed on as the site of Alexandria ad Caucasum. The number of coins found here, principally Grecian and Cufic, is immense. Mr. Masson last year procured no less than 35,000, and during a halt of a few hours, two children employed by Lieutenant Wood, picked up from 20 to 30.

On my arrival at Kabul, I had the gratification to find a message awaiting me from Meer Mahomed Mùrad Beg, requesting my professional attendance on his brother, who has long suffered from an eye complaint.

The consequence is, that I am now with Captain Burnes' permission, passing the winter in Koondúz, while Lieutenant Wood who accompanied me, is on his way to investigate the source of the Oxus.

(Signed) P. H. LORD.

*Koonduz, 26th December,* 1837.

(True copy)

ALEX. BURNES,
*On a Mission to Cabool.*

(True copy)

H. TORRENS,
*Depy. Secy. to Government of India,*
*with the Governor General.*

# No. IX.

## MEDICAL MEMOIR

ON THE

## PLAIN OF THE INDUS.

By PERCAMT. H. LORD, M. D.

*In Medical Charge of the Mission to Kabul.*

General characteristics.

Few countries present more marked physical peculiarities, than the plain of the Indus. It has an alluvial soil with scarce a vestige of surface vegetation; it is permeated by a river, which though fed by the snows of the loftiest mountains in the world, irrigates, but, except very partially cannot be said to inundate its banks; situated on the verge of two monsoons it is unrefreshed by the waters of either; and its lesser streams are alternately rapid navigable torrents, and dry dusty beds, shewing perhaps at long intervals stagnant pools of brackish water.

Soil.

The soil in essentials is nearly uniform, consisting in all parts of a mixture of clay and carbonate of lime: where the former predominates the potter works, where the latter the agriculturist. But in the form of aggregation, the more or less saline impregnation, &c. there are marked differences. Towards the south, the soil contains abundance of mica, is loose, open, sandy, and devoid of vegetation: towards the north, the reverse of this is the case; mica is far less abundant, and in many places totally wanting, the soil is a stiff resisting marle, and its surface is more or less clothed with grasses, or other surface plants which serve to bind it together, and enable it to oppose a far more considerable resistance to the efforts of the stream. Towards the south, also, salt is so abundant as to cover with its efflorescence almost every tract, the surface of which is only a little more permanent, than the surrounding sand drifts, and it is not uncommon to see the same soil which during the period of irrigation had yielded crops of grain, transferred afterwards to the salt-pan, and furnishing by the simple process of pouring water over it, which is subsequently evaporated, an abundant supply of salt. Towards the north this is so far from being the case, that salt is one of the articles of import, being generally brought from the range of Pind Dádun Khán.

Boundaries.

Such are the points, which first arrest the attention of a traveller in that extensive plain, which may be generally described as reaching from the waters of the Punjáb to the sea, from the Hála mountains to the Jesulmeer desert, and which from its grandest, and most striking feature is appropriately denominated the plain of the Indus.

The rock formations which occur in it, are too few and unimportant to exercise any notable influence over its animal or vegetable productions. Between Kurráchí and Tatta perhaps this influence is most perceptible, the new red sandstone which is almost horizontal, or crops out at a very small angle, forming the entire surface to a considerable extent, being elevated in small rounded hillocks, which invariably decline to the S. and W., the weathering of their bases appearing to act with most force from that direction. Occasionally the rock itself is not seen, but the ground is covered with a large quantity of rolled pebbles, which seem to have been swept by some current from E. N. E. to W. S. W., while at others these pebbles are found agglutinated by a rude cement of indurated clay, so as to present the appearance of a coarse conglomerate. But in whatever form found, they invariably present marks of having once served, as receptacles for pholades or other boring lithodomous animals. Rocks.

The first place at which these rocks reach the river is between Hilaiya and Juskh, about nine kos north of Tatta, where they present abundance of iron, and (as I am told) fossil shells; but this fact I cannot state from my own observations, as I was much pressed for time in the early part of my journey, for I did not receive my appointment until some time after the mission had left Bombay. When I arrived at Kurráchí, they were on the road to Khyrpúr, where I subsequently overtook them, and my examinations consequently were extremely hasty. The rocks here only dip into, but do not cross the river. Passing these, we next come to an inconsiderable range of limestone hills at Hydrabád, that city standing on the plateau formed by the summit of the ridge, which nowhere seems to reach the altitude of 100 feet, and generally maintains at a distance of two or three miles from its left bank, a nearly parallel course with the river. At Sehwun, a spur descending from the Hála range, presents limestone and calcareous sandstone, with abundance of imbedded fossils, such as edimites, nummulites, coni, ostreæ. &c. &c., and at Roree occurs the last range to be noticed, which commencing to the S. E. towards the Jesulmeer desert in low sandhills, gradually increases in altitude and consistence as it advances N. W., and then forms a tabular elevation of 150 feet (above the level of the plain) on which stands the fort of Deejee, to the north of which the ridge presents limestone with imbedded nodules of flint, the flint becoming more abundant, as we near the river, until it seems at last to form the whole of the rock, on which Roree is built, as well as the terminating point of the entire range, which occurs in the centre of the river, and is crowned by the celebrated fortress of Bhukur.

The vegetation as might be expected presents little beauty, and if possible, less variety. Towards the seashore, salt and sandy plains, are sparingly clothed with a stunted growth of tamarisk, and different species of mimosa, compressed under the common name bábool. Huge isolated euphorbiæ, each branch, as thick as that from which it sprung, shapeless masses, scarce deserving the name of verdure, spread themselves over wide dry tracts, which present no other trace of vegetable life, or are occasionally intermixed with the bushes abovenamed, the kureel or caper, and the pélú, a kind of salvadora, the leaves of which have a strong taste like nasturtium. These euphorbiæ seem to have their size, and existence limited in a singular manner. They perish as soon as their accumulated weight becomes too much for the slender branch (it does not deserve the name of trunk) by which Plants.

they are connected with the parent soil. The branch breaks, and the whole growth in a few days presents the appearance of a bundle of dried sticks. So exactly do they resemble this, that until they became too numerous to allow of the supposition, I actually took them for bundles of firewood, which had been collected by the natives, and laid there until it might be their convenience to remove them. The region of these euphorbiæ is most strictly defined: three or four marches north of Hydrabad I lost sight of them, and have never seen one since. The láná, is probably a salsola or salicomia, but I have not been able to procure either flower or fruit, and in their absence can do no more than guess. The salt it yields is an impure carbonate of soda or salt-plant, which the natives burn in great quantities, to procure the impure alkali, they use for dyeing, washing, and in the manufacture of glass, it has a more extensive range, and is to be seen, with leaves so thick and succulent as almost to resemble green grapes, studding every saltish tract that we meet. The juwássí, or camel-thorn, flourishes in every dry sandy space, that is to say, almost universally—and is now (May) generally covered with its small purple papilionaceous blossoms: as yet it presents no exudation of manna. An occasional mangoe is to be found, encreasing in number as we approach Mithunkote. The pépul, the bér (ziziphus jujubu) the date-palm, and the tálé, a tree much used for boat-building, constitute in general the shade by which the villages and towns, north of Hydrabad, are surrounded. Large patches of the hurmul, or wild rue, are to be found principally on the march between the Indus and Ahmudpúr in Buháwul Khán's country. This plant, like most others of its tribe, has a powerful disagreeable odour, which it communicates to the surrounding atmosphere to a considerable distance. Its roots, leaves, and seed are all much employed by the native medical practitioners, and are said to be very efficacious in rheumatism, and several other complaints; south of Hydrabad, the vegetation, except close to the banks of the river, is almost uniformly dry, stunted, and thorny, but the banks are for several kos occupied by the Shikargahs of the Meers, which are dense and well preserved hunting-thickets, chiefly of bábool.

In addition to the Indian plants already mentioned, as occurring in this country we may name the mudar (called tropœa) the neem (melia azadurachta, and sempervizens) lasúra, the fruit of which is used here as in the Deccan to pickle, and the wild bygun, commonly known in Europe as the egg-plant. The banian tree is also occasionally, though rarely, met with, and the toolsé (ocymum sanctum) has of course accompanied the Hindús, who have ventured to the banks of the forbidden stream.

Of cultivated plants the opium, which is best at Shikarpúr; indigo, and rice for which they are renowned in Baháwal Khán's country; and cotton, which from the deficiency of their modes of preparing it is here used only in inferior fabrics, their finer articles being manufactured with Europe-spun thread, deserve notice. Jaô, juwárí, wheat, and most of the Indian vetch tribe are cultivated, and used as food; and tèl, surrus, or rather sursúu (the sirapis dichotoma of Roxb.) and other oil plants form also an object of culture and traffic.

Animals.

Of the animals to be found in these regions, I shall at present say nothing. They must be looked on, as rather influenced by, than exercising any influence on,

the medical constitution of the country, which it is my more immediate object to illustrate. But I may be allowed to add, that between specimens and drawings I should acknowledge with thanks, that several of these drawings which had been made previous to my joining the mission, were immediately on my arrival placed altogether at my disposal by Captain Burnes. I have already made some advances, as opportunities have allowed, towards a sketch of the zoology of the plain of the Indus, which I hope at some future time to render so far complete, as to be not unworthy of notice.

Climate.

As to climate, though a most important element in the calculation, I am attempting, it is of course impossible that my observations should have enabled me to arrive at more, than a very imperfect appreciation. I have stated that situated between two monsoons, this country is unrefreshed by the waters of either. The S. W. monsoon which prevails along the whole Malabar Coast, the northern Konkan, Gújrat and Kutch, terminates at Lukputbunder, as accurately as though it had covenanted not to violate the Sindh frontier; and the N. W. monsoon, which in the months of February and March is stated by Colonel Pottinger to inundate the Coast of Mukrán, reaches Kuráchí, the S. W. extremity of Sindh, terminating itself along the Hála mountains, which here form a semi-circle environing that port. It is this monsoon that renders the approach to the Sindhian sea-board, so dangerous in these months, and I myself after sighting the Kuráchí hills on the 10th of February, was caught in a gale from the north, which shivered our sails and drove us for forty-eight hours before it, nor was it until the 15th that we regained our ground, and finally made the port which we did in the midst of a heavy rain that lasted with little intermission for three days.

The usual number of wet days at Kuráchí, during the months of February, and March amounts on an average to between 10 and 15, and judging from what I saw, and from what I could collect from the natives, I should not suppose the entire fall of rain to exceed 6 or 8 inches. But even this, small as it is, can only be met with at the extreme corner of Sindh. Ten kos inland, the ground was dry, and thirsty as if it had long been unacquainted with moisture; at Tatta only a few insignificant showers had fallen; at Hydrabad the rain of an entire twelvemonth as registered by Lieutenant Wood, I. N., amounted only to 2.55 inches, of which the greater part fell in July and August, a period which at Kuráchí is uniformly hot and dry in the extreme; while at Larkhána, still further north, a shower of rain, which fell after the arrival of our party was universally attributed to the Nusíb-í-Feringí (the good fortune of the English) the natives saying that for three years they had not known what rain was.

Nor do storms appear to be much more frequent. A few heavy gales, it is said, sweep the country about the period when our S. W. monsoon sets in, but at other times a storm is of rare occurrence. In the country along the Bhenále and Garha sudden squalls, bearing clouds of dust and fine sand are common in the months of May, June, and July. While at Buháwulpúr we were visited by them almost every other evening. They generally commenced after sunset, and seldom lasted more than an hour or two. They came from the direction of the desert, and while they lasted almost threatened us with suffocation. I see that

Captain Burnes mentions similar gales, as having occurred for nine successive nights during his stay at Múltan. Since our return to the Indus we have had nothing of the kind.

The temperature in a dry sandy alluvial plain, lying between the 24th and 29th degrees of latitude may reasonably be expected to range high, and Lieutenant Wood's tables shew a mean maximum of 97° in April, 101° in May, 103° in June, 97° July, 98° August, and 95° for September, *i. e.* a mean maximum of 98° 5 for the six hot months—a quantity I believe greater (I speak merely from memory, and without any books of reference) than has ever before been exhibited in a regular authenticated form. I only doubt whether Pondicherí may not be an exception. I remember seeing its *mean temperature* stated at 85°, and some decimals. Some deduction should probably be made in consequence of the observations having been taken in a tent, where of course, the shelter is less perfect than in a house; yet even to this there were counterbalancing circumstances, such as the tent being placed close to the lee side of an extensive body of water over which a fresh breeze was constantly blowing—the use of tatties, &c. &c. so that on the whole it may be received as a close approximation. Lieutenant Wood's results may be thus exhibited in a tabular form :—

## 1836—*Hydrabad.*

| | Thermometer Means. | | | | Sum of Rain in Inches. | Prevalent winds. |
|---|---|---|---|---|---|---|
| | Minimum. | Maximum. | Variation. | Of month. | | |
| April, ..... | 70 | 97 | 27 | 83.5 | Shower. | Variation. |
| May, ..... | 76 | 101 | 25 | 88.5 | ..... | S. W. 28 days. |
| June, ..... | 82 | 103 | 21 | 92.5 | Shower. | S. W. 21 days. |
| July, ..... | 82 | 97 | 15 | 89.5 | 58 | S. W. 24 days. |
| August, ..... | 79 | 98 | 19 | 88.5 | 1.77 | S. W. 26 days. |
| September, ..... | 76 | 95 | 19 | 85.5 | ..... | S. W. 23 days. |
| For six months, ..... | 77.5 | 98.5 | 21 | 88 | 2.35 | S. W. |

For the cold weather I regret I cannot offer any thing so satisfactory, as the above. The few observations I was able to make myself in the months of February and March, during which I was constantly travelling, can have little value, as they were necessarily exposed to all sorts of disturbing influences. It is enough to say, that the minimum from 20th February to 20th March, averaged between 50° and 60°, and the maximum between 80° and 90°, the extremes of each being 45° and 96°. A few slight showers fell, and the weather was so far from being hot that my hours of marching, which being alone, I was compelled to do along with the Kafila, were generally from 9 or 10 A. M. to sunset. Under this head I shall only add, that observations taken more northerly indicate a much lower temperature, than that registered at Hydrabad. Six days' observations (April 3d to 8th) at Shikarpúr give mean minimum 62°, mean maximum 88°; six days in Ahmudpúr (April 28 to May 3) give mean minimum 72°, mean maximum 86°; and four days at Mithun Kote

(May 18 to 21) give mean minimum 73°, mean maximum 97°; but we are universally assured, that in point of heat Múltan is to exceed anything we have yet experienced.

There remains but one other point to be noted, the annual rise and fall of the rain. Of course the only view I can attempt regarding it, must be a very humble one, and such as strictly bears on my subject: the scientific details connected with its navigation are, I am happy to say, in the hands of my fellow-traveller Lieutenant Wood, I. N., whose previously published researches on the subject, afford the best proof of what may hereafter be expected. River.

The points which bear on my subject are, 1st—the time of the rise and fall; 2d, the amount of the swell and overflow; and 3d, the nature and quantity of the suspended matter (silt) and the place where it is deposited. Respecting each I shall mention the few facts I have ascertained.

1. The inundation of the plains of Bengal is owing immediately to the rain, which falls on its surface, and mediately to the simultaneous swell of the river which prevents that rain from draining off. Now in Sindh there is no monsoon, therefore any partial inundation that does take place, must be altogether owing to the swell of the river; bur the river nowhere passes through countries subject to such a fall of rain, as would account for the vast increase of its waters; therefore it must owe this increase to another cause—obviously the melting of the snows of the Himalaya; but this is caused by the influence of the sun, therefore, the time of the swell can be almost calculated from the place of the sun; and, in accordance with this reasoning, we find it stated by Lieutenant Wood in his official report published by the Bombay Government that "The Indus begins to rise on the 23d March, and to subside on the 23d September"—he adds "this coincidence with the equinoxes is singular." 2. In a memoir on a map of the Ganges, attributed to the late Captain Prinsep, it is remarked that "there is a certain point in the course of all rivers, where the sum of annual variation, or influence of the freshes in actual level of water, is a maximum." I should suppose this point will depend chiefly on three circumstances, the quantity of water, the height of the banks, and the breadth of bed, being directly as the two former, and inversely as the latter. If I am correct, we can pretty certainly shew where this point is to be found in the Indus. For it must be below Mithun, where the Indus receives from the united waters of the Punjáb its last and greatest feeder, and above Tatta, where the river divides into two beds. Furthermore, the height of the banks rises from either extremity towards the centre, e. g. from Mithun, where it is 6 feet to Roree, 16 feet, and from Vikkur, 5 feet to Hydrabad, 17 feet, measured from the lowest winter level, which occurs in March. These are about the greatest heights the banks attain, and though I believe myself to have seen banks of 20 feet high, not far north of Hydrabad, yet as I only judged by the eye, I cannot affirm it as certain. We may therefore name Hydrabád, and Roree, as places that combine the first two elements, for ensuring a maximum rise; and the same identical places are also those in which, the river, from its entry into the plain of which I am speaking, presents perhaps the narrowest bed: at Hydrabad its greatest breadth being only 2000 feet, and at Roree but 1500, while at Mithun it is 2000 yards, and the general

breadth of the river from Hydrabad north, is stated by Captain Burnes to be seldom less than 1000 yards. Now the rise at Hydrabad, as given by Lieutenant Wood, is 15.3 feet, and at Roree a mark on a mosque made by the water shews it to be about 16 feet, which therefore cannot be far from the maximum. But it is at once evident that banks of 6 feet high at Mithun, where the bed is 2000 yards wide, can contain as much water, as banks of 16 feet high at Hydrabad, when the breadth is only 2000 feet, or one-third;—but the river does not overflow to any amount at Hydrabad, therefore neither will its banks below Mithun be much inundated, and this conclusion I am happy to say is perfectly borne out by the appearance of the vegetation, and the testimony of the natives.

It requires to be distinctly explained, that when speaking of the height of the banks, I don't mean those of the channel occupied by the river, when in its shrunken state, which are constantly shifting, but those more elevated permanent boundaries, which, sometimes coinciding with the former, in many places recede from them to a distance of from a few yards to half a kos, or even more, leaving a low flat space through which the river meanders in almost every direction, cutting itself new passages (within the above mentioned limits) by almost every swell, and readily laying the whole under water, while it requires canals, and Persian wheels to enable its waters to attain the level of the upper banks. This distinction, which was first pointed out to me by Lieutenant Wood, appears to me of considerable importance to the rightly understanding the nature of the swell of the Indus. I may add that this permanent bank is wanting above Roree, and in the lower part of the Delta, and in both those localities inundations take place.

3. The nature of the silt is very much the same as that of the soil already described. A specimen tested in a rough way gave silex, alumine, carbonate of lime, a little vegetable matter; and the water from which it was taken contained a soluble salt of lime (sulphate?) with muriate of soda in quantities so small as not to affect the taste, though they produced a sensible opacity, when tested with oxalate of ammonia, and nitrate of silver.

The quantity of the silt I was particularly anxious to ascertain, as it is a question of some importance to late geological theories, and with the assistance of my fellow-traveller Lieutenant Leech, of the Bombay Engineers, I obtained the following results.

Experiment 1. May 14th. Nineteen thousand two hundred and fifty-six grains of the water of the Chínáb, taken from the centre of the stream just above its junction with the Garha, yielded by evaporation 32 grains of silt equivalent to ..... $\frac{1}{601}$

Experiment 2. Same date. Fourteen thousand and twenty-two grains of the water of the Garha, taken as in Experiment 1, above its junction, gave 23.5 grains of silt,..... $\frac{1}{606}$

Experiment 3. May 17th. Fourteen thousand three hundred and five grains of the water of the Punjnud (after the union of the Garha and Chínáb) gave 24 grains silt, ..... $\frac{1}{597}$

Experiment 4. Nineteen thousand one hundred and forty-two grains of the water of the Indus, above its junction with the Punjnud at Mithun, gave 41 grains silt, ..... ..... $\frac{1}{467}$

To complete this set I had designed a fifth Experiment on the waters of the Indus below Mithun, where the above four are to be found combined, but the water which I had taken up for the purpose was accidentally lost, and a subsequent specimen sent me by Lieutenant Wood was found unfortunately to have been put in a bottle, which had been been used to contain oil, so that although I broke the bottle, and washed all the pieces I could never satisfy myself, that I had got all the silt. The portion which I did get amounted to $\frac{1}{722}$th of the weight of the whole: taking the mean of the above numbers, it should have amounted to $\frac{1}{563}$. Taking this, then as the proportion at Mithun, we are next to inquire whether it is increased or diminished, as we descend towards the sea; and for this purpose let me again refer to the official report of Lieutenant Wood, which gives the silt in one quart of water taken from the centre of the river opposite Hydrabad in the month of June as 57 grains; in July 30 grains; August 40 grains; September 31 grains; or a mean for the 4 months of 39.5 grains in a quart of water. Now the weight of the quart (a wine bottle full) of water, appears to me from the mean of several experiments to be about 12,250 grains, so that the silt at Hydrabad is equal on an average to about $\frac{1}{300}$th of the whole, affording a clear proof, that for so much of its course at least nothing is lost by precipitation. I have not the means of continuing this calculation farther, but it is pretty evident that this silt is employed in extending the Delta and filling up the sea beyond its limits; and a moment's reflection will shew us, to what an extent it is capable of doing this.

For the quantity of water discharged in a second of time is as follows, viz.

| | Cub. feet. |
|---|---|
| March, | 51,080 |
| April, | 100,128 |
| May, | 310,393 |
| June, | 316,828 |
| July, | 433,660 |
| August, | 446,080 |
| September, | 420,757 |
| Mean of 7 Months, | 296,989 |

To make this round numbers let us assume 300,000 cubic feet of water, as the mean discharge per second of the river. Let us also take $\frac{1}{300}$th, which is less than the experiments warrant, as the proportion of silt. This being a proportion by weight, let us take the specific gravity of silt at 2, which being that of silica, is probably not far from the truth. The proportion by measure then will be $\frac{1}{1000}$th, and from these premises, it will follow that for the period specified the river discharges 300 cubic feet of mud in every second of time, or a quantity, which in the 7 months would suffice to form an island, 42 miles long, 27 miles broad, and 40 feet deep, which (the mean depth of the sea on the coast being 5 fathoms) would

consequently be elevated 10 feet, above the surface of the water. Any person who chuses to run out this calculation to hundreds and thousands of years, will be able to satisfy himself, that much may be done by causes at present in action, towards manufacturing Deltas.

Disease.

And now to connect the foregoing elements with their results, as observed in the actual forms and amount of disease.

The soil, though alluvial, contains, south of Mithun, scarce any vegetable matter, and the surface is generally bare. A great source of miasmata is thus removed, and the fevers which are generated will consequently be deprived of much of their violence. That they are so, I conclude from not having met with numerous cases exhibiting the sequelæ of the disease, as well as from the information given me by native practitioners, that they seldom lose patients with fever. To this there are two exceptions. In the Delta below Tatta the country is regularly inundated, the surface clothed with grasses and reeds of different kinds affords pasture, when the waters retire, to extensive herds of buffaloes :—but vegetation and inundation cannot co-exist, more especially in a tropical country, without engendering miasmatous diseases ; and I am informed, that towards the sea the population look sallow and sickly, fevers are numerous and their type severe. The other exception I can speak to, from my own observation. Buháwul Khan's country lies chiefly along the Garha, a sluggish muddy stream, with banks seldom more than 2 or 3 feet high, and readily inundated on the least swell. They are of stiff tenacious marle, so that when once inundated they remain long moist. In addition the well water of the country is generally impure, and ill tasted, giving the idea of having been filtered through a soil containing decaying vegetable matter. The natives are so convinced of its prejudicial qualities, that they say no stranger coming into the country can drink the waters for a fortnight, without getting fever, influenza, or bowel complaints, and I regret to say that even for the few days we remained there such numbers of our party were attacked, as to prove the assertion to be far from unfounded. But neither do the natives themselves escape; as I saw in Ahmudpoor, in five or six days, more cases of enlarged liver, spleen, and other organic derangements resulting from fever, and terminating in ascites or general dropsy, than it had occurred to me to notice in all Sindh. An idea of the relative amount of sickness may be formed from the fact, which I state on the authority of an European Officer in the Khán's service, that his battalion which barely amounted to 1,000 men, had at that moment upwards of 200 sick with fever alone, and of these, numbers had enlarged spleen, and some arrived at the last stage, were fast sinking with dropsy; and this was at what they consider the healthiest season of the whole year. In Asao and Káthee, answering about to our October and November, the river has subsided, and fevers are said to be both numerous and severe.

Another disease common in this country, is the *noozlah*, or defluxion; a well marked influenza, which seems perfectly endemic, and so general, that during the hot weather few escape at least one attack of it. It had just set in at the time of our visit, and the Chief himself was suffering from it. His physician came to consult me privately regarding it: "I can do nothing more," said he, looking very grave, "the disease is *cold*, and I have given him every *hot* medicine I possess, still he is nothing better."

The sandy and saline deserts I have described towards the south, will at once suggest the idea of ophthalmic affections; and they are so common, that you scarce meet a man, whose eyes are not more or less inflamed. At Khyrpúr, I suppose on an average I saw not less than 100 patients a day, and I think I have examined more cases of pterygium, opacity of cornea, obstructed lachrymal gland, and other external affections of the eye during the week I remained there, than a London Hospital would present in several months. Cataract, also, particularly in persons of advanced age, was extremely frequent, nor were congenital cases wanting, and my native assistant, Mohamud Ali, operated successfully on one in a boy, nine years old, a few days before I joined the Mission. But another result of the saline impregnation of the soil, will be brackish waters wherever they are allowed to stand, as in a tank; and from Tatta to Kuráchí scarcely any other is to be found: (the sole exception that I met with was at Buté-ja-Lándhí, where a well of sweet water occurs.) The constant use of this renders bowel complaints very prevalent in this region, and of a guard of eight men (natives) who accompanied me on this route, five, in the short space of 4 days, had attacks of diarrhea, with griping more or less severe.

A few cases of gravel, and other urinary diseases occurred, but not sufficient to render them characteristic.

Wherever opium is abundantly cultivated, it always seemed to me to affect visibly the health of the persons employed about it. Some of the labourers whom I questioned, described themselves as being in a constant state of *nisha* (intoxication) more particularly during the season for extracting the juice from the plant—an operation that continues 15 days, and their general appearance bore ample testimony to the truth of their statement.

Other diseases which are but too common in Sindh, are attributable not to the nature of the country, but to the degrading vices of its inhabitants. They therefore require no further mention in a sketch of this kind, which besides has already grown to a length quite undesigned.

If in conclusion, I may be allowed a suggestion, deduced from the most careful observations I have been able to make, it would be—that should it at any time become an object to canton a body of troops along the line of the Indus, south of the Punjab, Buháwul Khán's country, and the lower delta towards the sea should both be carefully avoided. Between Hála and Futehpúr, on the great central line of communication between the capitals of the Hydrabad, and Khyrpúr Meers, lies at a mean distance of 4 or 5 kos from the river a plain 180 miles in length, in which several spots, combining the following advantages may be found. A general elevation of 30 to 60 feet above the level of the river, securing it against inundation, which is further prevented by the permanent bank of which I have spoken, and which is continuous, towards the river, along the whole of this line. A soil of hard consistent marle, not breaking into sand or dust, and not, except rarely, presenting a saline efflorescence. This soil has the further recommendation, that being fertile when irrigated, it remains perfectly barren (a surface vegetation), when the water is withdrawn. Now there being no rain, and no

inundation, and the irrigation which is perfectly artificial, being withdrawn the moment the crop is ripe, we have a hard bare surface from harvest to the following seed time—or even the power of ensuring the same to any distance, that may be desirable for the whole year round. The jungle bushes that grow, are sufficiently large to afford abundance of firewood, yet so far apart from each other as to allow the freest circulation of air. Water is abundant and excellent, and to be had everywhere at depth, proportioned to the height of the plain above the bed of the river, and villages occur every three or four miles.

Two stages towards the centre of this plain (from Juttun-jo-kote to Sun) should be avoided, as the wells are impregnated to a slight extent with sulphurated hydrogen, and it is worthy of notice that the same impregnation is to be detected in the waters of Schwun, which is nearly opposite on the other bank of the river. It would be also well to avoid the immediate proximity of Khyrpur, as the soil there breaks, and becomes sandy, neither is the water altogether good; but, excepting these, numerous stations may be found along the line indicated, which in a medical point of view (of course I presume not to speak in any other) seem to me to equal, if not exceed any military cantonments I have met with in India.

PERCAMT. LORD, M. D.,

*Déra Ghází Khán, 2d June,* 1837.

# No. X.

ON THE

# SIAH-POSH KAFFIRS,

## WITH SPECIMENS OF THEIR LANGUAGE AND COSTUME.

By Captain BURNES.

The extreme interest, which attaches to the history and condition of the Kaffirs, who occupy the mountainous regions of northern Affghanistan, has excited much curiosity, which it is my endeavour to gratify, having just met several Kaffirs in Cabool, who had been captured at an advanced age, and were still familiar with the language and manners of their countrymen. I have also of late seen people, both Hindoo and Mahomedan, who had visited the habitations of the Kaffirs, and have thus had the opportunity presented of hearing what these people thought of themselves, and how they were viewed by foreigners. The account of the Kaffirs, given by Mr. Elphinstone, renders it unnecessary to repeat the many details, which will be found in his work, my object being to improve our present knowledge, and clear up, if possible, some of the existing obscurity.

In speaking of their nation, the Kaffirs designate themselves as the Mahomedans do, Kaffirs, with which they do not couple any opprobrious meaning, though it implies infidel. They consider themselves descended of one Koruhshye, and their Mahomedan neighbours, either corrupt the word, or assign them a lineage from Koreish, one of the noblest of the tribes of Arabia, to the language of which country, they further state that of the Kaffirs to be allied. They have no distinctions of black and white Kaffirs that I could hear of, and one of the Kaffir informants assured me that his tribe looked upon all, as brothers, who wore ringlets and drank wine! They have however no definite idea of the surrounding countries, Bajour and Kooner to the south, being the limits of their geographical knowledge. They have no books, nor is reading, or writing, known in the nation, so that they have no recorded traditions. Their country has many table lands, some of which extend for 15 or 20 miles, and on these there are always villages: Wyzul and Camdesh are on one of these plateaus, and eastward of the latter, lies the country of the Mahomedans. The winter is severe, but in summer grapes ripen in great abundance.

The words of a young Kaffir, about 18 years of age, now in Cabool, will afford the best explanation of many of their customs. His name as a Kaffir was Deenbur, as a Mahomedan it has been changed to Fureedoon. He fell into the hands of the Mahomedans, eighteen months since, by losing his road, when passing from his

native village of Wygul to Gimeer, to visit a relative. He is a remarkably handsome young man, tall, with regular Grecian features, blue eyes, and fair complexion, and is now a slave of the Ameer. Two other Kaffir boys, 8 and 9 years old, who came along with him, had ruddy complexions, hazel eyes and auburn hair. They also had less beauty, and high cheek bones, but they were still handsome, and extremely intelligent. Their Kaffir names were Teengeer, and Chondur, and that of their mothers Rajmal, and Braopagly. None of these Kaffirs, or two others which I saw, had any resemblance to the Affghans, or even Cashmerians. They looked a distinct race, as the most superficial observer would have remarked on seeing them.

Deenbur said that there was no Chief of the Kaffirs, but that great men were called Salmunash. They do not appear to carry on any combined operations against their neighbours, but they retaliate, when an invasion of their frontier takes place, and are very inveterate against the Mahomedans, and give no quarter to captives. They possess great ability and activity, qualities which their enemies accord to them. Mahomedans seldom venture to enter their country as travellers, but Hindoos go as merchants, and beggars, (fakeers) and are not ill-used. I met a Mahomedan who had passed into Budukhshan, and was not molested. In killing their food, the Kaffirs have no ceremonies; they sacrifice cows and goats to Doghan, the Supreme Being, particularly at a great festival, which occurs in the beginning of April, and lasts for ten days. They have idols, and know the Hindoo god Mahdeo by name, but they all eat beef, and have either lost their Hindoo belief, or never had anything in common with it. They neither burn nor bury their dead, but place the body in a box arrayed in a fine dress, which consists of goat skins, or Cashgar woollens, they then remove it to the summit of a hill near the village, where it is placed but never interred. Kaffir females till the ground, and in eating, the men sit apart from the women. They have no tables, the dish containing the meal is placed on a tripod, made of iron rods, of which Deenbur and his companions made a model for me with twigs. They assemble around this, and eat sitting on stools, or chairs without backs. They are very fond of honey, wine, and vinegar, all of which they have in abundance. They have no domestic fowls, nor is there a horse in their country; wheat and barley are their grains, there is no juwaree. They are very fond of music, and dancing, but as in eating, the men separate from the women, and the dance of the one sex, differs from that of the other. Both were exhibited to me, that of the men consists of three hops on one foot, and then a stamp, the women place their hands on their shoulders, and leap with both feet, going round in a circle. They have a two stringed instrument, and a kind of drum for music.

Deenbur described the mode of life among the Kaffirs to be social, since they frequently assemble at each other's houses, or under the trees which embosom them, and have drinking parties. In winter they sit round a fire, and talk of their exploits. They drink from silver cups,—trophies of their spoil in war. The wine, which is both light, and dark, will keep for years, and is made by expressing the juice under the feet, into a large earthen jar, described to be of delicate workmanship. Old and young of both sexes drink wine, and grape juice is given to children at the breast. A Kaffir slave girl, who became a mother, shortly after her arrival in Cabool, demanded wine, or vinegar after the birth of her child, the latter was given to her, she caused 5 or 6 walnuts to be burned, and put in it, drinking it off, and refusing all

the luxuries of Cabool. The costume of the nation is better shewn in the accompanying sketch, than by description; a successful warrior adds to it a waistband, ornamented with a small bell, for every Mahomedan he has killed. The daughter of such a one also, has the privilege of wearing certain ornaments, entwined in her hair, made of sea shells or *cowries*, which no one can usurp without signal punishment. A Hindoo, who was present at a Kaffir marriage, informed me that the bridegroom had his food given to him behind his back, because he had not killed a Mahomedan. Enmities frequently arise among them, but the most deadly feud may be extinguished by one of the parties kissing the nipple of his antagonists, left breast, as being typical of drinking the milk of friendship. The other party then returns the compliment, by kissing the suitor on the head, when they become friends till death. The Kaffirs do not sell their children to Mahomedans, though a man, in distress, may sometimes dispose of his servant, or steal a neighbour's child, and sell it.

I asked my oldest Kaffir informant, if he regretted the loss of his country, and he, at once, replied that there Kaffir customs were best, but here he preferred those of Mahomed. He had however imbibed a taste for Islam, and observed that here there was religion, and there none. He told me a singular fact of a Kaffir relative of his own, named Shubood, who had been captured, and, becoming a Moollah, travelled, under the name of Korosh, into India returning about three years ago to Kaffiristan, when he made known many things to the Kaffirs, which they had never before heard of. After a short stay he wished to quit the country, but he was not permitted. The names of places, which Deenbur remembered were Wygul, Gimeer, Cheemee, Kaygul, Minchgul, Ameeshdesh, Jamuj, Nishaigram, Richgul, Deree, Kuttar, Camdesh, Donggul, Pendesh, Villegul, and Savendesh. It is however believed, that all the inhabitants of Durai Noor, and other defiles of Hindoo Koosh, north of Cabool and Julalabad, are converted Kaffirs, which their appearance, and mixed language seem to bear out.

The language of Kaffiristan is altogether unintelligible to Hindoos, and their Uzbek, and Affghan neighbours. Some of its sounds, soft labials, are scarcely to be pronounced by an European, but the accompanying specimens will best illustrate it. They were taken from Deenbur. The sentences that follow, bear however an evident affinity to the languages of the Hindoo stock. As the Kaffirs have no written characters, I give them in an English dress. When in the Kohishtan of Cabool, near Punjsheer, I had an opportunity of meeting some of the people, who speak Pushye, which resembles the dialect of the Kaffirs, as may be supposed from their proximity to them, and as will be seen in the annexed vocabulary. Pushye is spoken in eight villages named as follows: (1 Eeshpein, 2 Eeshkein, 3 Soudur, 4 Alisye, 5 Ghyn, 6 Doornama, 7 Dura i pootta and 8 Mulaikir, all of which are situated among, or near the seven valleys of Nujrow (huft dura i Nujrow.) The Pushyes are considered a kind of Tajiks, by the Affghans.

I have stated the account which the Kaffirs give of themselves; I received the following additional particulars from a Mahomedan, who had visited four villages named Kutar, Gimeer, Deeos, and Sao, all of which are beyond the frontier hamlet of Koolman, which is inhabited by Meemchu Mussulmans, and lies north of Julalabad. He described the Kaffirs as a merry race, without care, and hoped he would

not be considered disrespectful, when he stated that he had never seen people, more resembling Europeans in their intelligence, habits, and appearance, as well as in their hilarous tone, and familiarity, over their wine. They have all tight clothes, sit on leathern stools, and are exceedingly hospitable. They always give wine to a stranger, and it is often put in pitchers, like water, at public places, which any one may drink. To ensure a supply of it, they have also very strict regulations, preventing the grapes being cut before a certain day. My informant considered the country of the Kaffirs, quite pervious to a traveller, if he got a Kaffir to be his security. They have no ferocity of disposition, however barbarous some of their customs appear, and besides the mode of ensuring pardon already described, he stated that if a Kaffir has killed ten men of a tribe, he can secure forgiveness by throwing down his knife before his enemies, trampling on it, and kneeling.

Besides my Mahomedan informant, I met a Hindoo at Peshawur, who had penetrated into the hither Kaffir country, about 25 miles beyond Chughansuraee, where he resided for eleven days. Some of his observations are curious. He was protected by a Kaffir, and experienced no difficulties; but he would not have been permitted to go among the more distant Kaffirs,—had he attempted it, he either would have been killed, or compelled to marry and live, for good, among them. He was not however convinced of the journey being impracticable. He was kindly treated, as far as he went and admitted to their houses. He saw them dancing, and describes the race to be of exquisite beauty, with arched eye-brows, and fine complexions. These Kaffirs allow a lock of hair to grow on the right side of the head, and the Hindoo declared they were of his own creed, as they knew Seva. They had bows and arrows for defence, they pulled the strings of the former with their toes, and their arrows had heads like drooping lilies. Their country had many flowers, and much shade. Many coins are found in it, resembling those to be procured about Bajour, and some of which have Grecian inscriptions. The worthy Hindoo insisted upon its being a fact, that the Kaffirs sold their daughters to the Mahomedans according to their size, twenty rupees *per span* being a fair valuation! There is certainly no difficulty in procuring Kaffir slaves, and the high prices which are readily given, may have induced these poor people, who closely adjoin the Mahomedan countries, to enter upon this unnatural traffic.

But by far the most singular of all the visitors to the Kaffir country, of whom I have heard, was an individual, who went into it from Cabool, about the year 1829. He arrived from Candahar, and gave himself out to be a Gubr or Fire-worshipper, and an "Ibrahimee" (follower of Abraham) from Persia, who had come to examine the Kaffir country, where he expected to find traces of his ancestors. He alighted in Cabool with the Armenians, called himself Shuhryar, which is a name current among the Parsees of these days. His host used every argument, to dissuade his going on such a dangerous journey, but he proceeded to Jalalabad and Lughman, where he left his pony and property, and entered the Kaffir country, as a mendicant by way of Nujjeel, and was absent for some months. On his return, after quitting Kaffiristan, he was barbarously murdered by the neighbouring Huzaras of the Ali Purust tribe, whose Malik, Oosman, was so incensed at his countrymen's conduct, that he exacted a fine of 2,000 rupees, as the price of his blood. All these facts

were communicated to me by the Armenians in Cabool, but whether poor Shuhryar was a Bombay Parsee, or a Persian Gubr, I could not discover, though I am disposed to believe him the latter, as he carried along with him a "rukum" or document from the Shah of Persia. The death of this successful sojourner among the Kaffir tribes is a subject for deep regret, but it holds out a hope that some one may still follow the adventurous example of this disciple of Zoroaster, and yet visit the Kaffirs in their native glens. I know not what could have given rise to an identification of the Kaffir race, with that of ancient Persia, but the mode of disposing of their dead on hills, without interment; but there are certainly traditions all over Affghanistan regarding the Gubrs or Fireworshippers, and one of their principal cities, called Gurdez, in Zoormut, south of Cabool, yet exists, and which even, in Baber's time, was a place of considerable strength.

The country of the Kaffirs has also been entered by many wandering jewellers who pass through it, which brings me to make mention of its adjoining Districts, and their peculiarities. One of these individuals had visited Cashgar beyond Deer, and proceeded thence to the town of Shah-Kuttore, under Chitral, and on to Bodukhshan, habited as a Fakeer. He always received bread, when he asked for it but could not have, with safety, made himself known. The account of this man's journey is curious, as well as what he saw during it. Near a "Zyarut" or place of pilgrimage at Bajour, there is an inscription which, from the specimen shewn to me, I take to be old Sanscrit. About two miles beyond there is another inscription; between the village of Deer and Arab Khan, there is a third, towards Cashgar, where the road is cut through the hill for some yards, the fame of the artificer being commemorated. Koteegiram is an ancient place, a day's march from Deer. Two day's journey from Bajour, there is a small idol cut in black stone, and attached to the rock. It is in a sitting posture, about 2½ feet high, and is said to have a helmet on the head, similar to what is seen in the coins from Bajour. It may be a Hindoo figure, for that tribe holds it sacred; but idols are to be dug up throughout all this country, and a small one, 8 or 9 inches high, was brought to me from Swat, which represented a pot-bellied figure cut in stone, *half seated*, with crossed arms, and a hand placed on its head. Such idols are also found at the "tope" in the plain of Peshawur, and, whether they represent Bacchus or some less celebrated hero, antiquarians must determine. But to continue the jeweller's rambles. At Cashgar, he purchased rock crystal (beloor) from the shepherds, who, simple men that they are, believe it to be the frozen ice of an hundred years! In situ a maund of it costs 20 Rupees, and he doubled his outlay on returning, by making it into seals, and armlets. It is exported to China, as buttons for the caps of the Mandarins. From Cashgar the onward journey was made for lapis lazuli, and rubies, which he found in Budukhshan. Leaving Cashgar, he crossed the river that passes Chitral, and which is here called the water of Kooner: in three days he came to a hill called "Koh-i-nooqsan" or the hill of injury, down which he slid, upon the frozen snow, on a leathern shirt, and came to a bridge, but this is not on the high road. I was so much pleased with the novel account of his journey, that I prevailed on the man to repeat it, and attend to such instructions, as I should give him regarding copies of the inscriptions, &c. but he has not yet joined me.

ALEX. BURNES.

*Cabool, 14th February,* 1838.

# VOCABULARY OF THE KAFFIR LANGUAGE.

| *English.* | *Kaffir.* |
|---|---|
| God, | Yamrai, Doghun. |
| Sky, | Dillú. |
| Star, | Tárah. |
| Sun, | Soe. |
| Moon, | Más. |
| World, | Dúnyá—or dōōnya. |
| Earth, | Palál. |
| Water, | Aw. |
| Wind, | Dámú. |
| Fire, | Ai. |
| Lightning, | Pulak. |
| Thunder, | Trankyás. |
| Clouds, | Mayár. |
| Rain, | Wásh |
| Snow, | Zím. |
| Ice, | Achama. |
| Moist, | Ashai. |
| Hot, | Tapí. |
| Cold, | Yoz. |
| Spring, | Vastmík. |
| Summer, | Vasunt. |
| Autumn, | Shurí. |
| Winter, | Zuin. |
| Hill, | Dá. |
| Plain, | Gulúlá. |
| Pond, | Azá. |
| River, | Gulmulá. |
| Canal, | Shueláw. |
| Tree, | Ushtún. |
| Desert, | Ghatadá. |
| Fruits, | Deráz. |
| Green, | Yúz. |
| Horse, | Goá. |
| Ass, | Ghudá. |
| Bullock, | Gá. |
| Cow, | Istríkí gáo. |
| Sheep, | Vámí. |
| Goat, | Vasrú. |
| Dog, | Tún. |
| Shepherd, | Pashká. |
| Herd, | Icho. |
| Tiger, | Sí. |
| House, | Amá. |
| Door, | Do. |

| *English.* | *Kaffir.* |
|---|---|
| Window, | Darí. |
| Rope, | Utrek. |
| Pin, | Kakhche. |
| Wheat, | Gúm. |
| Barley, | Yú. |
| Grass, | Yús. |
| Flour, | Bre. |
| Bread, | Eu. |
| Milk, | Zor. |
| Cheese, | Kilá. |
| Jar, | Shá. |
| Pot, | Síri. |
| Salt, | Vok. |
| Man, | Nawistá. |
| Woman, | Mushí. |
| Son, | Dablá. |
| Daughter, | Dablí. |
| Father, | Tálá. |
| Mother, | Hai. |
| Brother, | Burá. |
| Sister, | Sosí. |
| Uncle, | Kench taulá. |
| Priest, | Deshtan. |
| Ink, | Káchá. |
| Tongue, | Jip. |
| Hair, | Kech. |
| Forehead, | Taluk. |
| Ear, | Kár. |
| Eye, | Achán. |
| Nose, | Nású. |
| Mouth, | Ash. |
| Teeth, | Dínt. |
| Chin, | Detí. |
| Heart, | Zudúwán. |
| Hand, | Chapál pain. |
| Finger, | Azun. |
| Nail, | Nunchá. |
| Foot, | Kur. |
| Cotton, | Poché. |
| Wool, | Varak. |
| Cloth, | Kamis. |
| Shoe, | Vachai. |
| Quilt, | Brastán. |
| Iron, | Chimá. |
| Silver, | Chitta. |
| Gold, | Soné. |
| Soldier, | Oatah. |

| *English.* | *Kaffir.* |
|---|---|
| Chief, | Salmanash. |
| Troop, | Katkí. |
| Fort, | Qilú. |
| Wall, | Barkan. |
| King, | Pachú. |
| Bow, | Shindrí. |
| Arrow, | Kain. |
| Sword, | Tarvalí. |
| Shield, | Karai. |
| Spear, | Shel. |
| Armour, | Jirah. |
| Axe, | Chaví. |
| Knife, | Katai. |
| Tobacco, | Tamákú. |
| One, | Ek. |
| Two, | Dú. |
| Three, | Tre. |
| Four, | Chatá. |
| Five, | Pích. |
| Six, | Shú. |
| Seven, | Sotí. |
| Eight, | Osht. |
| Nine, | Nú. |
| Ten, | Dosh. |
| Twenty, | Vashí. |
| Thirty | (not known, having only even tens.) |
| Forty, | Dovashí. |
| Sixty, | Trevashí. |
| Eighty, | Chal. |
| Hundred, | Chatavashi. |
| Thousand, | Hazúr. |

## QUESTIONS IN THE KAFFIR LANGUAGE.

| | |
|---|---|
| What is your name? | Too ba nam kussoora? |
| Where is your country? | Eema ba desh aki neora? |
| Where are you going? | Akeeny gayish? |
| In your country do they dance? | Eema ba deshukna natee chast? |
| Do you drink wine? | Chookrye piash? |
| I do not understand? | Yai na piam? |
| Give me water? | Een aw ao? |
| Is the road bad? | Poont awaiwa? |
| Are there bears in Kaffiristan? | Eema ba deshukna broo wa? |
| How many days' journey is it from Wygul to Cumdesh? | Wygul oshtee kittee wass ka dunooa Cumdesh? |
| Who lives in Shah Kuttore's country? | Shah Kuttore bu deshukna kinisheen-ust-mom? |

| | |
|---|---|
| Mahomedans reside there? | Moosulman nisheen-ust-mom? |
| Is there any King in Wygul? | Wygul pacha waist, a nu wair? |
| How many towns are there? | Kitee shuhr war? |

## SPECIMENS OF THE PUSHYE DIALECT,

| *English.* | *Pushye.* |
|---|---|
| Bread, | Aoo. |
| Water, | Oorgai. |
| Mother, | Ai. |
| Wife, | Ishterkoom. |
| Son, | Pootram. |
| Forehead, | Tili. |
| Eyebrows, | Kash. |
| Nose, | Nost. |
| Lip, | Ooshtam. |
| Mouth, | Gilanam. |
| Beard, | Darim. |
| Hard, | Hustam. |
| Foot, | Payam. |
| Waist, | Gainum. |
| Breast, | Simoom. |
| Belly, | Koochun. |
| Thigh, | Dawaram. |
| Knee, | Kareem. |
| Fingers, | Angorum. |
| Ear, | Kaiam. |
| Hair, | Loom. |
| Butter, | Ghoost. |
| Flour, | Aboee. |
| Meat, | Pe. |

## QUESTIONS.

| | |
|---|---|
| Are you hungry? | Awa tooma? |
| Are you thirsty? | Tanooma? |
| The sun is hot? | Soora gurma? |
| Have you fever? | Pare jech ke? |
| What is your name? | Name kera.? |
| Where are you going? | Kuro shart ke? |
| When will you return? | Kima le yai? |
| Is it snowing? | Lange taro? |

ALEX. BURNES,

*On a Mission to Cabool.*

# No. XI.

## ON THE LOCALITIES

OF

## COAL NEAR THE INDUS.

By Captain A. BURNES,
*On a Mission to Cabool.*

*Cabool, 4th February,* 1838.

To W. H. MACNAGHTEN, Esq.
*Secretary to the Governor General of India,*
*Governor General's Camp.*

Sir,

I have now the honor to report, for the information of the Right Honorable the Governor General of India, the result of my enquiries for coal on the borders of the Indus, and the neighbouring countries, as directed in the original instructions transmitted by you for my guidance. I have continued to prosecute the search for this important article with ardour, and I have now collected so many specimens of it, that I deem it advisable, in case of accidents, without delay, to transmit those already in my possession.

2. In my communication of the 3d ultimo, while replying to a letter from the Bombay Government regarding coal, I stated that the result of the journey of Messrs. Lord, and Wood to Cohat, had only gone so far as to verify, by personal observation, the localities of the coal discovered there in 1832, and of which Mr. James Prinsep published an analysis in the Journal of the Asiatic Society of Calcutta in the following year, shewing it to be bituminous slate. This was found by these gentlemen at Lachee, Kurpa, Jutta, and Ismaul Khail, about 25 miles S. W. of the village of Cohat, and I learn that it also exists at Teeree, in the same vicinity.

3. As the state of the country, from the differences between the Sikhs and Affghans, did not admit of Mr. Lord's prosecuting the search for coal in this quarter, as he wished, it was deferred in hopes of an opportunity presenting itself in the spring, but his journey to Koondooz interfering with this, I determined on the employment of native messengers, under my own directions, and in the quantity of coal discovered in all quarters, I have had the good fortune to be singularly successful, nine specimens being now enclosed. It will remain with competent judges to decide on the quality of these, and the examination of which, I respectfully believe, could not be committed to better hands, than the able Secretary of the Asiatic Society of Bengal.

4. I now proceed to note in regular order, the various specimens with their localities.

No. 1. Coal from Shukurdura, near Kala Bagh. It was found in abundance half way up a hill, two miles North of the village, and is about fifteen miles from the Indus.

No. 2. Coal from the same locality, but at the base of the hill among sandstone.

No. 3. Coal of Kala Bagh. Found 3 miles South of Shukurdura, and nearer Kala Bagh in a fissure of the rock, to be seen in three different places off the high road.

No. 4. Coal of Muckud. The locality of this specimen is not well authenticated. The three preceding ones were dug out, but this was brought, as it was said, from Muckud. It will be easily found, if valuable.

No. 5. Cohat coal. This is a specimen similar, I believe, to what was analyzed in 1833. Locality, Lachee, Kurpa, Jutta, and Ismaul Khail.

No. 6. Coal of Soorkhab, 15 miles S. S. E. of the city of Cabool, near Moosye. It is called "Keer" by the learned. There are two kinds of it, as may be seen on examination. There are copper mines near it.

No. 7. Coal from Nour, 10 miles North of the ancient city of Ghuzni. The specific gravity of this, is greater than of any of the other specimens.

No. 8. From Nujrow, to the North of Cabool. This is a combustible substance, but not coal, though it may be found to indicate it.

No. 9. Coal of Jamoo, in the Punjab. This was brought to me from Umritsir, and if it proves good, the locality of it, as being close to the Chenab, will be nearly as valuable, as if found on the Indus.

5. In forwarding these specimens, I refrain, for the present, from any general report regarding them, as several of my messengers have not yet returned, and I have further information of various localities, where coal is to be found. One of these, which promises to be the most important, and of which I have not received specimens, is at Kaneegoorum, N. W. of Dera Ismael Khan, in the Wuzeeree country, and not very remote from the Indus. I shall continue to transmit the information, and specimens which I gather on this subject, so interesting to the commercial world, and His Lordship may rely on my not failing to avail myself in it of the talents of Mr. Lord, when he returns from Koondooz.

6. I have transmitted duplicates of all the specimens to the Bombay Government, in compliance with Mr. Chief Secretary Wathen's request.

I have the honor to be,

Sir,

Your most obedient humble Servant,

ALEX. BURNES,

*On a Mission to Cabool.*

*Kala Bagh*, 13*th July*, 1838.

To Captain ALEX. BURNES,
*On a Mission to Cabool.*

Sir,

1. I have great pleasure in being able to announce for the information of His Lordship the Governor General and Council, the existence of coal, on the east bank of the Indus.

2. Between Pinde Dadun Khan, and Kala Bagh veins of this fossil occur in the neighbourhood of the following places—Joá, Mcealee, and Nummul. From the ferry at Kala Bagh, these villages are distant as under :

Specimens No. 1, 2 and 3 forwarded.

| | |
|---|---|
| Joá to River, ..... | 51 miles. |
| Mcealee ditto, ..... | 37 ditto. |
| Nummul ditto, ..... | 24 ditto. |

All of them are large thriving places, standing in a country where labor is cheap ; and where, strange though it be, the every-day necessaries of life are not higher priced, than on the banks of the rivers Indus, and Jálum.

3. In every instance the discovered localities are the banks of deep torrent courses. Specimens from each of them accompany this. It is however, but fair to remark, that these samples are but indifferent representatives of their respective deposits. Veins that crop the surface, exposed to atmospheric influence, cannot be supposed of equal quality, with those that underlie them.

4. From Joá, westward to the Indus, coal is well known to the inhabitants, and celebrated for its medicinal qualities. In cases of sprains and bruises its powder, taken internally, is a grand specific. But though aware of its combustible nature, they are ignorant of its use, as a substitute for wood-fuel.

5. Were the Salt range, east of the Indus, examined by a Geologist, there is ample reason to believe, that discoveries of value to Government would be the result. Coalbeds on the Indian bank of the river, may yet exercise a happy influence on the navigation of this stream, and by multiplying the resources, augment the strength of our Indian Empire.

I have the honor to be,
Sir,
Your most obedient Servant,
JOHN WOOD,
*Lieut. I. Navy.*

# No. XII.

## GRAMMARS

OF THE

## BRAHOREEKEE, BEELOOCHEE, & PUNJABEE LANGUAGES.

By Lieutenant R. LEECH,
*Bombay Engineers.*

This language is spoken throughout the Khânship of *Khâlut*, the boundary line of which may be drawn through *Harrand*, *Shall*, *Kokak* and *Kech*, and the district called *Garamsel;* the handwriting is Persian, as well as the letters of the alphabet, with the exception of a peculiar *l* something near the Devanágarí ळ, and a *t* pronounced with a strong emission of the breath from the roof of the mouth. The Brahuees say that their original country is *Halab (Aleppo,)* and that a great number emigrated to *Balochistán*, about 20 generations ago, under a chief of the name of *Kambar*, from whom there arose the tribe called *Kambrânees*, now the first in consequence, and in which the Khânship is made hereditary.

*Alphabet.*

The system of Romanizing adopted is that now generally followed, formed on the Italian pronunciation of the vowels. Besides the Nágari consonant the Brahuiky makes use of the Arabic خ and غ, and in using that character the *l* is sometimes pronounced like the last *n* in the French *non*, or the Sanskrit *anuswara*.

| | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| अ | आ | इ | ई | उ | ऊ | ऋ | ॠ | ऌ | ॡ | ए | ऐ | ओ | औ | ं | ः |
| a | à | i | ì | u | ù | rĭ | rī | lrĭ | lrī | e | ai | o | au | ăn | ah |
| क | k | च | | ch | ट | t | | त | t | प | p | य | y | श | s |
| ख | kh | छ | | chh | ठ | th | | थ | th | फ | ph | र | r | ष | sh |
| ग | g | ज | | j | ड | d | | द | d | ब | b | ल | l | स | s |
| घ | gh | झ | | jh | ढ | dh | | ध | dh | भ | bh | व | v | ह | h |
| ङ | n | ञ | | n | ण | n | | न | n | म | m | ळ | ll | | |

Exclusively Persian letters written in italics.

ث *th* خ *kh* ز *z* ذ *dh* ع *a* غ *gh* ف *f* ق *q*, &c.

*Gender.*

There is no termination to express the gender in this language; but a separate word *narrangà* is prefixed for the masculine and *màdaghà* for the feminine, as *narrangà chuk*, a male bird, *màdaghà chuk*, a female bird, and these are only used in order more particularly to define the object, which is never at first mentioned but in the common gender.

*Declension of Nouns.*

As I consider the word case to mean state, I can no more allow the words "of a horse" to be the case or state of the word "horse" than I would consider one and two pence to be the case or state of a shilling. There is I think accordingly only one case in English, which is the original; and only two in Hindustání, *ghorà* the original or nominative, and *ghore* the inflected state prepared for the addition of the post positions.

There is only one case for nouns in Brahuiky, which is the original or nominative as *hulì*, a horse.

A noun is joined to another to form one compound idea in the following ways.

To denote possession *nà* is introduced between the two words as *hulìnà kurra* a horse's colt.

To denote abstraction *àn* is introduced as *viatàn asit*, one from two, and *hulìàn ditar*, blood from the horse; *ustat dudà*, wishes from the heart.

To denote donation *ne* or *e* is added as *dàde yete*, give to him.

To make a noun the instrument of a circumstance *ene* is added, as *zagmene*, with a sword, from *zaghm*, a sword; *latene*, with a stick, from *lat* a stick.

To make a noun the cause of a circumstance *àn* is added, as *tapàn* from a wound, the original case being *tap*, a wound.

To denote inclusion *tì* is added to the noun, as *Shartì*, in the city, from *shar*, a city; *jangatì kaskunc*, died in battle, from *jang* battle.

Position is denoted by adding *at* to the noun, as *dà Kasarat duzare*, there is a thief on that road, from *kasar*, a road, speaking of a road as a whole, or by adding *ai* as *Kasarai pìrù araghase*, there is an old man on the road, in the limited sense.

To denote approach or direction *ài* is added to the noun, as *I' Haidràbaidai kawà*, I will go to Hydrabad.

Superposition is denoted by the addition of *à*, as *hulì à*, on the horse; *katà tikhakh*, put on the bed.

Companionship is denoted by the addition of *to*, to the inflected case of the pronouns, as *neto bafar*, I will not go with thee, from *nì*, thou.

*Number.*

There are some words that remain the same in both numbers, and either the verb must point out to which they belong, or an adjective of quantity; for instance *hulì* is the Brahuiky for a horse, and horses can only be expressed by the addition of such a word as the adjective many, as "*baz hulì*," many horses; or by such a verb as are neighing, *tawàr ker*, as, the horses are neighing, *hulì tawàr ker*; the horse is neighing, *hulì tawàr kek*.

But to conform to old established usage and as the word *hult* is said by some to have a plural, I subjoin the word, declined through all its cases.

| | *Singular.* | *Plural.* |
|---|---|---|
| *Nom.* | hulî | hulîk. |
| *Gen.* | hulînà | halîtà. |
| *Dat. & Acc.* | hulîne | hulîte. |
| *Abl.* | hulîàn | hulîtyàn. |

*Declension of a Compound Noun.*

Sharangà narina... a good man.

| | *Singular.* | | *Plural.* | |
|---|---|---|---|---|
| *Nom.* | sharangà | narîna | sharangà | narînaghàk. |
| *Gen.* | sharangà | narînana | sharangà | narînaghàta. |
| *Dat. & Acc.* | sharangà | narînaie | sharangà | narînaghàte. |
| *Abl.* | sharangà | narînghàn | sharangà | narînaghàtiyàn. |

*Comparison.*

There are no regular affixes for comparison, but the force of the degrees may be expressed in the following manner:

| | |
|---|---|
| Dà juwàn e | that is good. |
| Dà juwànosite | that is better. |
| Dà kulàn juwànosite | that is better than all. |
| Dà edàn juwàn e | this is better than that. |
| Dà kul meetyàn doulatmand e | he is richer than all the Moors. |

*Pronouns.*

Of the first Personal Pronoun.

| | *Singular.* | | *Plural.* | |
|---|---|---|---|---|
| *Nom.* | I | I | nan | we |
| *Gen.* | Kanà | my | nanà | ours |
| *Dat.* | Kane | me | nane | us |
| *Abl.* | Kànyn | from me | nanyàn | from us |

*Second Personal Pronoun.*

| | *Singular.* | | *Plural.* | |
|---|---|---|---|---|
| *Nom.* | Ní | thou | num | ye |
| *Gen.* | Nà | thy | numà | yours |
| *Dat.* | Ne | thee | nume | you |
| *Abl.* | Nyàn | from thee | numyan | from you |

*Third Personal Pronoun; proximate-demonstrative verbal,*

dàd this, Sans. *tat.*

| | *Singular.* | | *Plural.* | |
|---|---|---|---|---|
| *Nom.* | Dà | this | dàfk | these |
| *Gen.* | Dànà | of this | dàfta | of these |
| *Dat.* | Dàde | to this | dàfte | to these |
| *Abl.* | Dadàn | from this | dàftyàn | from these |

*Third Personal Pronoun, remote, remote,* od.

| | *Singular.* | | *Plural.* | |
|---|---|---|---|---|
| *Nom.* | Od or o | that | ofk | those |
| *Gen.* | Onà | of that | oftà | of those |
| *Dat.* | Ode | to that | ofte | to those. |
| *Abl.* | Odàn | from that | oftynà | from those |

*Third Personal Pronoun, remote,* ed.

| | *Singular.* | | *Plural.* | |
|---|---|---|---|---|
| *Nom.* | E or ed | that | efk | those |
| *Gen.* | Enà | of that | eftà | of those |
| *Acc. & Dat.* | Ede | to that | efte | to those |
| *Abl.* | Edàn | from that | eftyàn | from those |

*Reciprocal Pronoun.*

Tenat, self.

| | *Singular.* | | *Plural.* |
|---|---|---|---|
| *Nom.* | Tenat | self | |
| *Gen.* | Tenà | of self | The same. |
| *Dat.* | Tene | to self | |
| *Abl.* | Tenyàn | from self | |

Tenpaten, among themselves, (àpas men.)

*Interrogatives to animate beings.*

| | *Singular.* | | *Plural.* |
|---|---|---|---|
| *Nom.* | Der | who | |
| *Gen.* | Dinnà | whose | The same. |
| *Dat.* | Dere | whom | ni der us, who art thou? |
| *Abl.* | Deràn | from whom | num derrure, who are you? |

*To inanimate objects.*

*Singular.*

| | |
|---|---|
| Ant | what |
| Arà | of which |

*Relative Pronoun.*

| | |
|---|---|
| Arà | whichever |

*Correlative Pronoun.*

Hamo, that one or the same.

Àra ida ki juvàn, e kane hamo darkar e, which thing soever is good, that I require.

*Pronominal Adjectives.*

*Amro,* what sort, as, *o amro, bandagh ase,* what sort of man is that? *handunos ĩ ut handunos ode,* as I am so is he; *nek rupaiye okhadr are,* how many rupees are about you? *akhadr ki nĩ tes namo khadr, ĩ halcv,* I will take as many as you will give; *dokko zebou zaif as khanat bazarti,* such a beautiful woman I saw in the bazar; *ki wah wahna zaif us asak handunos asak ki làlunà phiulì,* oh! such a woman, the image of a rose.

*Days of the Week.*

| | | | |
|---|---|---|---|
| Jumà | Friday | Shi shambe | Tuesday |
| Awal i hafta | Saturday | Char shambe | Wednesday |
| Yek shambe | Sunday | Panj shambe | Thursday |
| Du shambe | Monday | | |

*Cardinal Numbers.*

| | | | |
|---|---|---|---|
| One | asit | Twenty | bist |
| Two | irat | Twenty-one | bist o yak |
| Three | musit | Twenty-two | bist o do |
| Four | chàr | Twenty-three | bist o sai |
| Five | panj | Twenty-four | bist o char |
| Six | shash | Twenty-five | bist o panj |
| Seven | haft | Twenty-six | bist o shash |
| Eight | hasht | Twenty-seven | bist o haft |
| Nine | nuh | Twenty-eight | bist o hasht |
| Ten | dah | Twenty-nine | bist o nuh |
| Eleven | yàzda | Thirty | see |
| Twelve | duàzdà | Forty | chil |
| Thirteen | senzda | Fifty | panjáh |
| Fourteen | chàndà | Sixty | shasht |
| Fifteen | pànzda | Seventy | haftád |
| Sixteen | shouzda | Eighty | ashtád |
| Seventeen | havda | Ninety | navad |
| Eighteen | hazda | Hundred | sad |
| Nineteen | nozda | | |

| *Ordinals.* | | *Fractions.* | |
|---|---|---|---|
| Awal | first | Miskhàlî | a quarter rupee |
| Elo | second | Nem | half |
| Mustimiko | third | Shashai | three quarters |
| Chármiko | fourth | Panjpà | one and a quarter (lit. five quarters) |
| Panjmiko | fifth | | |

CONJUGATION OF THE VERB SUBSTANTIVE.

*Present Tense.*

| | *Singular.* | | *Plural.* | |
|---|---|---|---|---|
| 1st person | I′ asitut | I am alone | Nan asituu | We are one |
| 2nd „ | Nî asitus | Thou art alone | Num asiture | We are one |
| 3rd „ | Od asite | He is alone | Dàfk asitur | They are one |

This is rather an example of the auxiliary verb asit, signifying one.

*Present Tense of the Verb Substantive.*

| | *Singular.* | | *Plural.* |
|---|---|---|---|
| I′ aret | I am | Nan aren | We are |
| Nî ares | Thou art | Num areri | You are |
| Od are | He is | Dàfk arer | They are |

*1st Imperfect.*

| | | | |
|---|---|---|---|
| I' asut | I was | Nan asun | We were |
| Nî asus | Thou wast | Num asure | You were |
| Od asak | He was | Dàfk asur | They were |

*2nd Imperfect.*

| | | | |
|---|---|---|---|
| I' masasut | I was being | Nan masasun | We were being |
| Nî masasus | Thou wast being | Num masasure | You were being |
| Od masas | He was being | Dàfk masasú | They were being |

*Perfect.*

| | | | |
|---|---|---|---|
| I' masunut | I had been | Nan masunun | We had been |
| Nî masunus | Thou hadst been | Num masunure | You had been |
| Od mas | He had been | Dàfk masunú | They had been |

*Future Tense Present.*

| | | | |
|---|---|---|---|
| I' marev | I will now be | Nan maren | We will now be |
| Nî mares | Thou wilt now be | Num mareri | You will now be |
| Od marek | He will now be | Dàfk marer | They will now be |

*Future Tense Literal.*

| | | | |
|---|---|---|---|
| I' marot | I will hereafter be | Nan maron | We will hereafter be |
| Nî maros | Thou wilst hereafter be | Num marode | You will hereafter be |
| Od maroi | He will hereafter be | Dàfk maror | They will hereafter be |

*Imperative.*

| | | | |
|---|---|---|---|
| Nî mares | Be thou | Num marere | Be you |
| Od mare | Let him be | Dàfk maror | Let them be |

*Subjunctive Mood.*

Preceded by *agar*, if.

| | | | |
|---|---|---|---|
| I' masut | If I might be | Nan masun | If we might be |
| Nî masus | If thou mightst be | Num masude | If you might be |
| Od masuk | If he might be | Dàfk masur | If they might be |

CONJUGATION OF THE VERB *To Ask.*

*Infinitive or Verbal Substantive,* harrafing.

| | | | |
|---|---|---|---|
| I' harraffiva | I ask | Nan harrafon | We ask |
| Nî harraffisa | Thou askest | Num harrafore | You ask |
| Od harraffik | He asks | Dàfk harrafor | They ask |

*1st Imperfect.*

| | | | |
|---|---|---|---|
| I' harraffenut | I asked | Nan harraffenun | We asked |
| Nî harraffenus | Thou askedst | Num harraffenure | You asked |
| Od harraffene | He asked | Dàfk harraffenur | They asked |

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*2nd Imperfect.*

| | | | |
|---|---|---|---|
| I' harraffeta | I was asking | Nan harraffena | We were asking |
| Nî harraffesa | Thou wast asking | Num harraffere | You were asking |
| Od harraffek | He was asking | Ofk harraffera | They were asking |

*Perfect.*

| | | | |
|---|---|---|---|
| I' harrafesasut | I had asked | Nan harrafesasun | We had asked |
| Nî harrafesasus | Thou hadst asked | Num harrafesasure | You had asked |
| Od harrafesas | He had asked | Dàfk harrafesasú | They will ask |

*Future Tense.*

| | | | |
|---|---|---|---|
| I' harrafot | I will ask | Nan harrafenun | We will ask |
| Nî harrafos | Thou wilt ask | Num harrafonure | You will ask |
| Od harrafo,i | He will ask | Dàfk harrafenú | They will ask |

*Imperative.*

| | | | |
|---|---|---|---|
| Harraf | Ask thou | Harrafbo | Ask you |

*Subjunctive.*

Preceded by *agar*, if.

| | | | |
|---|---|---|---|
| I' harrafut | If I might ask | Nan harrafuna | We might ask |
| Nî harrafus | If thou mightst ask | Num harrafude | You might ask |
| Od harrafuk | If he might ask | Dàfk harrafur | They might ask |

*Compound Future.*

| | | | |
|---|---|---|---|
| I' harrafiv | I shall have asked | Nan harafïna | We shall have asked |
| Nî harrafos | Thou shalt have asked | Num harrafere | You shall have asked |
| Od harrafoi | He shall have asked | Dàfk harrafenure | They shall have asked |

ADVERBS.

*Amú*, to-day; *pagi*, to-morrow; *pàlme*, day after to-morrow; *kúde*, day after that; *kúdramàs*, day after that; *daro*, yesterday; *mulkhudú*, day before yesterday; *kú.mulkhudú*, day before that; *kúdir mulkhudú*, day before that; *ewadaî*, formerly; *manjan*, midday; *digar (tire pare)* afternoon; *nem shaf*, midnight; *awal kopàs*, the first pahar; *iràt mî kopas*, the second pahar; *mustamî kopàs*, third pahar; *chàrme kopàs*, fourth pahar.

| | | | | | |
|---|---|---|---|---|---|
| Dàsà | now | Aráde | where | Chi wakt | when |
| Gudà | after | Khudk | on this side | Hand on | yes |
| Dàde | here | Aràkà | whence | A hà | no |
| Ede | there | Burzà | above | Mat | forsake |
| Peshan | out | Shef | below | Awal | at first |
| Fahtî | in | Jágai | instead | Zú | quickly |
| Mur | beyond | Harde | every day | Begá | in the evening |
| Harrànk | as far as | Iskà | as far as | Asi asi wakt | sometimes |
| Madàna | late | Padà | again | Madà | slowly |
| Mustî | near | Aràngî | wherever | Hamengî | there |

| | | | | | |
|---|---|---|---|---|---|
| Chàr màn kundî | on all sides | Monî | opposite | Rásta párán | on the right side |
| Chapá párán | on the left side | Bas | enough | Ha mon | even so |
| Ham | also | Páráe | instead | Baghair | besides |
| Gudà | but | Pahnúd Pahnádatî | successively | Handoan | even so |
| Mújibat | according to | Knear, as kanek, near me | | Baghar | without |
| Beera | merely | | | | |

*Conjunctions.*

Oo, and; lekin, but; ki, that; edo hi nak, go there; edo himp, do not go there; pàrak, speak; pàp, do not speak.

*Interjections.*

Ade, holla! *armán*, what a pity!

VOCABULARY.

| | | | |
|---|---|---|---|
| Kasar | road | Mon | black |
| Huch | camel | *Kh*îsun | red |
| Kuchak | a dog | Pìwn | white |
| *Kh*aràs | an ox | *Kh*arrun | blue |
| Beesh | an ass | Samo | bottle green |
| Pishî | a cat | Púshkun | yellow |
| Ira*gh* | bread | Hanen | sweet |
| Dìr | water | Kharen | sour |
| Túfak | musket | Be | salt |
| Za*gh*m | sword | Turund | salt, adj. |
| Ispar | shield | Nyàrî | breakfast |
| Kús | coat | Basun | heat |
| Shalwàr | breeches | Se*kh*à | shade |
| *Kh*erî | waistband | Daspák | handkerchief |
| Mochdî | shoes | Dey | sun |
| Top | hat | Istàr | star |
| Dú | hand | Nokh | new moon |
| Nath | foot | Túbî | full moon |
| *Kh*an | eye | Billa | bow |
| Bàmus | nose | Sum | arrow |
| Bà | lip | Math | billy goat |
| Duvî | tongue | Urá | house |
| Khaff | ear | Detik | east |
| Kàtumb | head | Sharo | good |
| Pìshkou | hair | Gando | bad |
| Rìsh | beard | Chuk | bird |
| Barot | mustachoes | *Khakh*o | crow |
| Baj | back | Gunjishk | sparrow |
| Mon | face | Dandàn | tooth |
| Kopa | shoulder | Or | finger |

| | | | |
|---|---|---|---|
| Suroch | elbow | Kat | a bedstead |
| Pun | knee | Da*gh*àr | ground |
| Zil | nail | Kont | carpet |
| Pid | belly | Moz | boot |
| *Kh*ad | bosom | Bedî | a boat |
| Pas | pudendum | Mash | mountain |
| Rotînk | entrails | Pàt | stick |
| Kalakh | cheek | *Khàkh*ar | fire |
| Màr | son | Tanáb | rope |
| Masid | daughter | Bai | grass |
| Arwat | wife | Dara*kh*t | a tree |
| Eelum | brother | Alú | a fruit |
| Bàv | father | Zardàlú | a fruit |
| I'd | sister | Shaftàlú | a fruit |
| Lummà | mother | Hinàr | a fruit |
| Tàt | paternal aunt | Súf | apple |
| Balla | father's mother | Tút | a mulberry |
| Illa | father's brother | Shahtút | ditto |
| Zàîf | woman | Sinjit | a fruit |
| *Kh*all | stone | Nar*gh*oonch | a fruit |
| Sandabe | table | Ispedar | a fruit |
| Kahar | angry | Kamàn chol | pellet |
| *Kh*wash | glad | A'hingar | ironsmith |
| *Kh*armá | wolf | Zargar | goldsmith |
| *Kh*ale*gh*a | chittà | Mollt | milk |
| Rastar | lion | A'vdast | excrement |
| *Kh*asî | butter | Qudh | clothes |
| *Kh*aresh | ghee | Nuth | flour |
| *Gh*ala | grain | Gwàzee | diversion |
| Pirísh | cheenà | Much | fist |
| Shàl | cloak | Daskalla | glove |
| Bungà | a ring | Men | mud |
| Gwand | long | Murú | hare |
| Murq*h*ún | broad | Da*gh*ar | kid |
| Hurr | deep | Sor | lamb |
| Darîch | door | *Kh*d | ram |
| Kapàs | cotton | Dra*gh* | false |
| Kùs | blanket | Junúb | south |
| Drasam | goat's hair | Bîngun | hunger |
| Sil | leather | Ràst | true |
| Taho | wind | Kutba | west |
| Kaskun | dead | | |

*Ornaments of Women.*

| | | | |
|---|---|---|---|
| Dávanî | forehead ornament | Chandan hàr | large necklace |
| Jumuk | large gold ring | Daswànà | bracelet |
| Durr | large silver ring | Bàhînk | bangles |

| | | | |
|---|---|---|---|
| Phdlo | nose ring | Pàdînk | anklets |
| Touk | necklace | Chalav | ring |
| Tawîz | charm | Khyál | mole or beauty spot |

*Metals and Implements.*

| | | | |
|---|---|---|---|
| Mis | copper | Tál | plate |
| Brinj | brass | Kudîna | hammer |
| Ahin | iron | Kadsán | wooden basin |
| Folàd | steel | Jo*gh*in | mortar |
| Surf | lead | *Kh*al | pestle |
| Shorah | saltpetre | | |
| Gokudt | sulphur | | |
| Pilpil | pepper | | |
| Pîl | elephant | | |
| *Kh*olîm | wheat | | |
| Sà | jav | | |
| Brinj | rice | | |
| Sú | flesh | | |
| Bedîr | stew | | |
| Zàd chobah | haldee | | |
| Khazm | a deer | | |
| Khachal | a mule | | |
| Koota*kh* | hindevána | | |
| Moochnak | tweezers | | |
| Lîtik | sail | | |
| Tás | small round pan | | |

*Trees on the Mountains.*

| | |
|---|---|
| *Kh*at | Birudî |
| Apuds | Ma*qh*umba |
| Qwan | Peepal |
| Shîshár | Kasood |

*Trees.*

| | |
|---|---|
| Kotor | Bundî |
| Shámpashtîr | Gidpit |
| Drishe | Maimouk |
| A'*d*chin | Mangulî |
| Bootav | |

*The grasses are*

| | |
|---|---|
| Katal | Káshum |
| Hawe | Gorkáv |
| Pootár | Gwasht |

VERBS.

| | | | |
|---|---|---|---|
| Hinak | go | Bathmarak | get up |
| Barak | come | *Kh*áchak | sleep |
| Toollak | sit | Bashkabota | awake |

*Verbs Transitive.*

| | | | |
|---|---|---|---|
| Kunakh | eat | Chattebo | lick |
| Dîr kunakh | drink | Gatalbo | bite |
| Jang karrak | quarrel | Gulam kar | suck |
| Ti*kh* | place | Chatetabo | sow |
| Tor karak | weigh | Langár kabo | plough |
| Harf hin | take away | *Kh*ulîbo | fear |
| *Kh*albo | beat | Samá kes | guess |
| Harf bot | bear away | Zindma | live |
| *Kh*alás karak | finish | Núsa | grind |
| Halltak | take | Kaba | die |
| Harribo | rip up | Halmak | run |
| Halbo hatbo | bring | Ha*gh* | weep |
| Tawár kabo | call | Harrabit | throw away |

| | | | |
|---|---|---|---|
| Shair *kh*alt | sing | Iletakai | let go |
| Ilatî kai | send | *Kh*alt | play (tune) |
| Hubbo | look | Ma*kh*ebo | play (games) |
| *Kh*afto | listen | Shukár kashe | whistle |
| Hîfy | learn | Jakha | cough |
| Phurka | fill | Hichán | sneeze |
| Mauzil mas | stay | Tufka | spit |
| Pira*kh* | break | Piltibo | shampoo |
| Harribo | tear | Thadbo | cut |
| Shola | pour out | Tolká halt | weigh |
| Ety | give | Hisáb kabo | count |
| Halmaka | flee | Ma*kh*ebo | laugh |
| Dîrte khalt | wet | Ilebo | leave |
| Lill | wash | *Kh*áribo | scratch |
| Swār mark | mount | Múshkbo | rub |
| Búz halbo | kiss | Redetabo | roll |
| Nathe murîf | kick | Rad kes | forget |
| Giri nety | tie | Shurú kar | begin |
| Gum kes | lose | Bash*kh* yety | distribute |
| Qáena mala | loosen | Padai yety | give back |
| Bareme hamp | load | Kwash mar | rejoice |
| Mú*gh* | sew | Wedhkar | besiege |
| Hef | lift up | Wrush kar | assault |
| Ti*kh*ta | put down | Arám kabo | stop |
| Shevma | stoop | Musun kar | upset |
| Dîr kar | melt | Tammá | fell down |
| *Kh*albo | kill | Bashmo | get up |
| Túgh bafak | recline | Burzá kar | open |
| Tálán kabo | spread | Tafbo | shut |
| Chatetabo | scatter | Refbo | deceive |
| Dîr chatetabo | sprinkle | Tondá kes | sell |
| Rasebo | arrive | Halbo | buy |
| Soqa kar | wrap | Chiring | wander |
| Kad *kh*albo | dig | Barám kar | marry |
| Kabr kabo | bury | Tholif | shave |
| Túr *kh*albo | swim | Rai kar, (rawána kar) | dispatch |
| Neshtár *kh*albo | float | Básibo | boil |
| Tubî *kh*albo | duck | Sajjî kar | roast |
| Dhadbo | land | Bis | fry |
| Berîai swér ma bo | embark | | |

*Phrases and Dialogues.*

Greetings made in quick succession and together by both parties meeting.

| | |
|---|---|
| *Kh*wai basus | You are welcome. |
| Dur *kh*us | Well and happy? |
| Màk nedurà*kh*o | Are your sons well? |
| Eelumk, nedurà *kh*o | Your brothers, are they? |
| Kabîl nedurà *kh*e | Your family are well? |
| Shahar nedurà *kh*e | Your city all well? |
| Yàr hamràh nedurà khe | Your friends and companions all well? |
| Shar durà khus | Are you well and happy? |
| Durà *kh*airatî hus | The same. |
| Durà khajoadus | Ditto. |
| Shukar kî basus | Thank (God) you have come. |
| Shukar kî nanú uràtî basus | Thanks that you come to my house. |
| Ne *Kh*udà hes | God has conducted you here. |
| Haidràwàdnà kasar arà kànî | Which is the road to Hydrabad? |
| Arà bare baràne | What is it 'barábar' to? |
| Kane nishàn etabo | Point it out to me? |
| E Haidràwàdàe kàwa | I will go to Hydrabad. |
| O Kàreme î hech kaparot | I will not do such a thing. |
| Agar num pàre numà khátaràn kareme kev | If you tell me for your sake I will do the thing. |
| Dà shahartî nane kudud dût amoi | Shall I get a fowl in that village? |
| Dà shaharnà pin der e | What is the name of that town? |
| Dà shahartî sarkarnà màlyàt akhadr, e | In that city how much is the government share? |
| Dà shaharnà màlyàt bîst panch hazàrî sàlnà nàno | The produce of that town is 2500 a year. |
| Hî aut *kh*om ase ús | What cast are you of? |
| Ee bàz panth karînút dan dangàer nút | I have made a long march and am tired. |
| Hulîyà swàr masut dam datwat | I was on horseback and am not tired. |
| Ne màrare | Have you a son? |
| Ne masadare | Have you a daughter? |
| Bàz sàlamarek paidà masunî | Has she been born many years? |
| Dauzda sàlnai paidà masunî | She was born twelve years ago. |
| Mîranà bâz lashkar are | Is the army of the Ameers great? |
| Dà hulînà bàhà a*kh*ase | What is the price of this horse? |
| Eelum panj sadat soudà karenut tenà hulî e | Brother, I have sold the horse for five hundred. |
| Jwàn karenus ki sonda karenus baz masunî | You have done well in selling it, it is a large sum. |
| Hulîà chist kar swàr marak | Mount quickly. |
| Sai mares kasarat duz bàz are phulor ne | Take care, there are many thieves in the road, they will rob you. |
| Dà kasarat dún are ee dîr kimîf | Are there wells in that road that I may drink water? |
| Barîsa ki kàn | Are you going or how? |

| | |
|---|---|
| Bafar neto | I will not go with you. |
| Barîva ee tune | I will go with you. |
| Kane ruskhat yeti kàv | Give me leave I will go. |
| Rupînà ber bàz tîsa | Many bers for a rupee. |
| *Khivàja tàbare* | It is enough. |
| Bàz tyesa da bertyànî | What's the price of these bers? |
| Panj sark tev | I will give five sarks. |
| Ilum aîdane mubàrak mare îmàn salamat mare or huje | Brother, a pleasant eed to you, may you be happy. |
| Nà, aîd mubàrak mare | And a happy eed to you. |
| Dàde dah rupe, î yete | Give him ten rupees. |
| Asi monu paisas ti farata | I will not give a monu. |
| Antaî tifes ata magar uà bàvnà màlàn idà as kaik | Why wont you give, will it be out of your father's property, that you refuse to give? |
| Obandagh narà hinà | That man ran away. |
| Obandagh jangtî kaskune | That man was killed in battle. |
| Dàde ainú mîr benifene khalat | To-day the meer presented him with a dress of honor. |
| I' Hydrabàde Khanànut | I have seen Hyderabad. |
| I' Hydrabàde khautanut | I have not seen Hyderabad. |
| Khalt halkuni pidatî kanà | I have a stomach ache. |
| Ainú basunî | To-day is hot. |
| Ainú yakhî | To-day is cold. |
| Ghalagh kà púskunú | This food is fresh. |
| Ahà púskun afas | No it is not fresh. |
| Dà ghalayhàk wadern à o | This food is of many days. |
| Ahà bakhtàwar irà túe dà ghalaghàk harfenut bakhtàwar | No I reaped it two months ago, you bakhtàwar. |
| Dà id à ase khîsunú | This article is of gold. |
| I'lum arà jàganà khîsun ase | Brother of what country is the gold? |
| Mekuràmà khîsun ase, yà Candàrnà ite | Is it Mekran gold, or is it of Candahar? |
| I'lum eta Khudà chou oe arete jwàn osit | Brother, God knows that, but it is good. |
| Dà rupainà gidà ase | This is a silver article. |
| Kàtume pàlif bo sholbo | Wash and shave my head. |
| Kanà bûte jod karene sàhel | The gentleman has drawn my picture. |
| Nabisht kabo dà kàghazàto | Write on this paper. |
| Gudàto sil | Wash the clothes. |
| Piun katà | Bleach them. |
| Shahartî rasengà khairat | I arrived safe at the village. |
| Peshan hina guu marak | Get out, do away with yourself, fellow. |
| Bràhuînà hîte hich tiprà | I don't understand a word of Brahuiky. |
| Rupeiye halltak | Take the money. |
| Sogou karak | Hold fast. |
| Tchanto (pàn sàn) sikhakh | Keep them to yourself. |
| Hulîàn shet mar | Get down from the horse. |
| Bîshhai swàr marak hulî reshe | Get on a donkey, the horse has a raw. |

| | |
|---|---|
| *Kh*ulìsa kaneyàn churokne kùr | You fear me so, that you have wet yourself. |
| Daryàv *kh*arjìb masune, dir ta kutàne machit masune | The river is spoilt, the water has gone out, it has become shallow. |
| Dà nà saile karak | Look at the fun. |
| Kane kàrem ure man sail kapana | I am busy, I can't look. |
| I' *kh*wàrî bàz *kh*anànut | I have seen great trouble. |
| Chirà*gh*e lagaf | Light the candle. |
| Çhirà*gh*e kasif | Put the candle out. |
| Daryàv wahesa hinak mulkàte abàd karak gharîbàtà ofk khush marer | River! flow on and make the country fertile that the poor may be happy. |
| Bàz sàl zind mares | May you live many years. |
| Mathusalam hasht sad sàl zindmas qudà kask | Mathusalem lived for 800 years, then died. |
| Pir dase î pàlasut | The rain has fallen, I have got wet. |
| Gudàti kanà helbo de, ai | Put my clothes in the sun. |
| I' Hydrabàdte iràtù masunut | I was two months in Hyderabàd. |
| Iràtù Hydrabàd tî aut karînus | What did you do for two months at Hyderabad? |
| Brahuinà bolî harfet dàsà Brahui masut | I have learnt the Brahuiky language and now I am a Brahui. |
| Dà shaharte jwàno gudh paidà maroi | Is there any good cloth produced in that village? |
| I' kodî as viat halev | I will take a score. |
| Dev *kh*oràsanài kharîd kanin kî | I take them to Khoràsàn to sell. |
| Tù asikà hukmat Khudànà nà nak dùk jod maror | In a month, by the blessing of God, your hands and feet will be well. |
| Ainù khed karenene | To-day you are perspiring. |
| Dà tùtak iratù àngud bisir | That mulberry will ripen in two months. |
| I' Sehwàniskà kàv pîranà zyàratàe bedînà mehnat a*kh*adr, e | I will go to Sehwan to pay my devotions to Peer, what is the hire of a boat? |
| O,hîte î bingasut | I have heard that circumstance. |
| Dà pulle gand kashe | Smell that flower. |
| Od ichànà | He sneezed. |
| Sàheb kane kula kalkune | Sir, I have a cold. |
| Pùshad karene | My nose is running. |
| Kukudàtîne jhale nanà *gh*ala*gh*àte kungo | Catch that bird, it has eaten all my grain |
| Irà rupei kaneàn *kh*wàyà | He asked me for two rupees. |
| *R*oma *gh*àtine shola balun basunù | Cut your hair, it has grown long. |

| *A Brahuiky Song.* | *Translation.* |
|---|---|
| | *He.* |
| Gorî marev o màrù o làl | I will move as a censer round thee, my precious little ruby! |
| | *She.* |
| Netù barev o chunakà jawàn | I will come with thee, oh fair and loved youth! |

| | |
|---|---|
| | *He.* |
| Pàs bafes o marù o làl | You say yes, but perhaps you won't come, my precious little ruby; |
| Tes tifes o chunakà warnà | Now you will give, now you won't give, oh beautiful young maid. |
| Bàmbà,e salîp o gul i làlah | Don't stand on the terrace, my bright tulip, |
| Ràndî *kh*ano i,ne o chunakà warnà | The old bawd will see you, oh beautiful young maid! |
| Tenà karo i,ne o gul i sùsan. | She will make you hers, O lovely lily! |
| 2nd. | 2nd. |
| Oh zabà nane dîr yety | Oh zabu! give me a little water, |
| Nà dik hanenù nane dîr yety | Water from those hands must be sweet; |
| Godî gidàna nane dîr yety | Give me a little water, O mistress of (thy slave's) house, give me a little water, |
| Nàdîk phudenù nane dîr yety | Water from those hands must be cool, Give me a *little water.* |

## STORY IN BRAHUIKY.

Chàr banda*gh* hinàr hamrà masu; asisargar, asitràkàn, asi darzî, asi fakîr: dà ka gidà darer hinàr hukmat *Kh*udà-nà hinàr sahrà setî hinàrmuhîbo *kh*ofa-nà jàga setî, shàm tamàtà. Hesur pàt dîr *Khàkh*are lagafer ira*gh* biser kungor tùsùr maslat karer tenpaten salà kaning juwàne dà*de* pàspànî *kh*abardàrî kaning juwàne kul pàrer juwàn toukal *Kh*udà-nà awal ko wàr dinài tràkan pàre kanai pàrer juwàn îlunk awal ko wàr nà,e tùlltak nan harmusit *kh*àchina zangar pàre nà wàr pùrav mas kane bashkes pàre juwàn nimkhàchbo, tràkàn damas-tùs tu*gh* hallt Dànge henge hurà ha-mode bundas tamàsas dùshà*gh*à teshei hawàlamas zàif as jod kare handà pàtàn onà wàr purav mas o *kh*àchà baskare zargare zargar bashmas tùs madànai mone hadsà a*de* zaif ase dàdo ti*kh*oke durust kare dàkanà hamrànà kàreme kashà tenà tùre kashà zaranà tukaras tamà kàrem kaning te saat jod kare touk phulo daswàna bànhî pàdink

Four men set out in company, one a carpenter, one a goldsmith, one a tailor, and one a fakeer; they took with them some things and started. By the order of God they arrived at a desert place, a place of great fear. Evening set in, they brought firewood, they put water on the fire, they cooked food, eat it, and as they were sitting had a consultation among themselves and agreed, that it was a good thing to adopt some plan, and that it was a good thing there to set a watch and be on their guard. They all said well, by God's permission, whose shall be the first watch? The carpenter said mine. They all replied, Well, brother, your's is the first watch, be seated, we three will go to sleep; the goldsmith said, when your watch is finished, awake me; he said well, do you go to sleep. The carpenter is awake and seated, reclines his head, looks here and there, a log is lying by, he takes it into hand and begins to carve it. In fact he made a woman out of it, his watch was finished, and he went to sleep, having awoke the goldsmith. The goldsmith awoke and seated himself, and slowly turning round his head, exclaims holla, here is a woman placed here, I conjecture this is the work of my companion; he took out his work-

shàghù zaife wasat juwàn mas o khàchà bashkare darzi,e darzî damas tùs mone hadsà zàife khanà pàtuà butas khanà saat zewar tù kashà teaà tùre tamà gudh moghangatî kùs gudh paijàmà kul gida e ta bar hàl kare odkhachà bashkare fakhire. Fakhîr bashmastùs mone hadsà zaife khanà pàre yà khudàwandà dà amro jùwàno zaif ase walî armàn ki pàtase du,à kare khudà yà tenù khudà inà barkatat dà zaife sà yetî ouàdàwà àmî mas zaife sah tamà roshan mas hamràkt bashmasù harkas pàre zaif kanai tràkàn pàre zaif ka nà,e î, tràshànut zargar pàre zàif kanai sahtàk kanou darzî pàre nî pîkungonus zaif kanai gudà kanou jà nà,ita fakhîr pare zàif kanai'î duà karenut kanà duwàe khudà kabùl karene gudà zaife sahtamàne harchàr khalko kutàr jang karer harchàr duye sakht karer zaif watî asit tàpàre kharwokàn kasar seai tùlin Musalmàn as bare nanà sharâ eke pàrer juwàn Kharwokàn Rai masur basù kasarai warnàs barek warnai khanàr tawàr karer khudànà pinat salî nanà sharài kar warnà salîs pàre babo kul hinàr gap karer warnà pàre zaif aràde zaifnà dùty halko warnai nishàn tàù warnà zaife khanà tawàr kare shukar ke nume khudà hes da kanà arwate dà khadar sàle hinàne kanà màras zaifto masune zaif rasengà màre kanà etbo dà hairàn masù jang karer pàrer kharwokàn kotwàlai sharnà nanà sharai ke pàrer juwan rai mabokàn kotwàlai pad shànà nanà sharai ke hinàr kotwàle khanàr pàrer kotwàl nanà dàharx panjnà sharài karak para pàbo kul gap karer pàre zaif aràdo pàrer dade kotwàl zaife khanà, pàre nùmà awate hanangira kuchakàk kuste yank da kanà îlumnà arwate hinàk filàn pîranà ziyàrat kanà îlume kasifenure zaif rasengà îlumnà khoue yetbo dàkul hairàn masù kotwàl dàît khalk pàre mohtamibo kustizauk devanume pàdshàghàe numà pidà bag and a piece of gold, and began to work; he made such ornaments, as necklace, earrings, bracelets, bangles, anklets and put them on the figure which looked very well, he then went to sleep having awoke the tailor. The tailor awakes, is seated and turning his head, saw the woman, saw that it was a wooden statue covered with jewels, he took out his working bag and stitched the following articles of dress: a peticoat, a veil, a pair of drawers, all which being completed he went to sleep having awoke the fakeer. The fakeer awakes, seats himself, turns his head, and sees the woman, and says Oh! God; what a beautiful woman this is, what a pity she is of wood; I pray thee, Oh God, in the power of thy Godhead that you will put life into this woman. His prayer was accepted, and life was given to the woman. It became light and the fellow travellers awoke. Every one said the woman is mine. The carpenter said the woman is mine, I carved her. The goldsmith said the woman is mine, those are my jewels. The tailor said, you dirty-mouthed rascal the woman is mine, the clothes belong absolutely to me. The fakeer said the woman is mine, I prayed to God, and God heard my prayers and gave life to the woman. They all four began to fight and to lay hands on the woman. One of them said, let us go, and sit on the highway, some Mussalman may come, he will decide our quarrel; they said well, let us go. They started and seated themselves on the road, a young man was coming along, they saw him, and called out for God's sake, stop and settle our dispute. The young man stopped and told them to say on; they all went and made nothing but noise. He said, where is the woman. They touched the woman with their hands and pointed her out to the young man who saw the woman, and exclaimed, thank God that he has brought you; this is my wife, many years ago, she went away and my son was with my wife, she has arrived now, where is my son. They all were astounded, and began to quarrel. Then said they, let us go to the Kotwàl of the city, he will do us justice. They said well, let us go, the Kotwàl of the city will do us justice. They went and saw the Kotwàl, and said, pray Kotwàl do us five men justice. He said say on, they did nothing but make a noise, he said, where is the woman,—they said here. The Kotwàl saw the woman, and said, you dog cuckolds, this

te harre dàft mohshà*gh*àdare pàdshà is kotwàl arz kare sàheb kurban marev kanà îlum hinàk pirna ziyàrat-àc dà sha*kh*sàk kanà îlume kasafenù zaife darenù ainù tusasut bàzàratî dà lashkare *kh*anàt basu kane,ai nanà sharai Kazak zaife *kh*anà durust karet da kànai îlumnà arwate he sunut tà sharàghai sà*h*eb dàftà pide harre pàdshà pàre zaif aràde zaife nishàntisù pàdshà zaife *kh*anà pàre kuste zank *kh*uram, sà*kh*àk date kanà chokarî,e kilît zùre dà *kh*adr jàwà hir darene kanà niàle etabo dakul hairàn masù pàre dabo kulanà pide harrabo eftà pidàte haràr zaife baràm kare pàdshà.

is my brother's wife. They went to the shrine of a certain saint; you have killed my brother, the woman has arrived, now bring my brother's corpse. They were all confounded, the Kotwál beat them all, and said, go on you rascals, I will take you before the king, and rip up your bellies. They all went on before: the Kotwàl thus supplicated the king: Sire, I will now sacrifice myself; my brother went to make offerings at the shrine of a certain saint; these people have killed my brother and taken his wife. To-day I was sitting in the bazar and saw this mob, who came before me to decide their dispute. I saw the woman and recognized her as my brother's wife; I have brought them before your majesty, now rip up all their bellies. The king asked where is the woman. They pointed her out, and when the king saw her, he said, you impudent scoundrels, this is my slave girl, the keeper of my keys. She has taken away an immense quantity of jewels, now deliver up my property. They were all confounded. He said, take them away, and rip up all their bellies. They were ripped up; the king took the woman to wife.

2nd.

Asas ara*gh*as pàdshà î, u shar setî hukmat *kh*udànà ode màras masmàrnàtenâ pinekare Mullà Mansur, màrta haft sàl mas bàwalumata kasko o hinà kazînà muzùr mas hulînà baidîranà hukmat khudànà aside. Kàzî odai *gh*u samas ode *kh*alk màr odàn peshanmas Kazî pàre peshan mafa bînàn kàos màr pàre e be akul *kh*udà razàke meharbànî aute onapàs î nàmuzùr hich mafara màr peshan mas shaharàn dare hinà kasarase, at toukal, e *kh*udànà kare hinà gidà dare hinà kasarai pîrù arag hase K*h*anà pàre I'nà hamrot pîrangà pàre bar îlum kanà *kh*ante, ai bakikàn hinàr pîrangànà shahartî pîrangà od tenà mehmmàn kare pîrangà ara*gh*e masidas asak masidas zebou ast nanke gidarengà detamà, masidnà rùh màrto, lagà bàwai tenà pàre kaue handàdto baràm yete agar tifesa î tene kasifeva bàwat hairan mas bàbà nî

There was a man in the city of the royal residence, who by the decree of God had a son whom he named Mullà Mansur. The boy was seven years of age when his father and mother died; he went and engaged himself to serve the Kàzî as horsekeeper. By the decree of God one day the Kàzî got angry and beat him, the boy left the house; the Kàzî said, my boy don't go out, you will die of hunger. The boy said, oh fool, God is kind and merciful, don't say so, I will not do you a single service. The boy went out of the city and took what he had with him to the road. By the permission of God he went along with what he had. He saw an old man on the road, and asked may I come with you, the old man said, come my dear by my eyes, let us go. They went to the city of the old man who himself entertained the boy. The old man had a daughter who was very beautiful, the night passed away and it became day. The girl's heart became fixed on the boy, she said to her father, give me in marriage to him, if you will not, I will kill myself. Her father was astounded, and said, my dear,

hosh karak *kh*àna wàda marak pàre toube nouzbillà kanà are*gh* archam handàd afak ham haudàd bàwat bewasmas pena farzand alavta tenà ustatî pàre toukal *kh*udànà da*sh*aràna hîtase hak nikànà daftà baràme kare dàde man wa*kh*t gidarengà aside warnà pàre tenà arwate dà sà kàn tenà mulkai pàre rai makàn rai masù basu tenà shartî àlumat kul sha,arat bingasú Mullà Mansùrnà zabro arwatase kazî banda*gh*e rai kare Mullà Mansùrnà arwatàe kanto yàrî karak Kazînà hîte Mullà Mansùr tenà arwato karesas don kane *kh*alkune kazî zaifa pàre *kh*antiyat kazî,e salam kes pàbegai barak kanà *kh*antiyai kazî nà banda*gh* hinà pàdshà sifate bingas zaifnà banda*gh*e tenà rai kare pàdshà zaifa*gh*àe kanto yarî karak banda*gh* hinà zaife pàdshànà salàmî this zaif pàre mubàrak mare pàdshàe salàm kîs adz bandagî pàt nànak kanà *kh*ank begai bares zaif rus*kh*at kare hinà pàdshàe pàre sàheb begai kàreme nà karemut bilkul kàs pàdshà *kh*ush mas wazîr sifate binga sas zaifnà tenà chokarî,e rai kare zaif *gh*àe kanto yàrî karak chokarî hinà pàre zaife zaif pàre mubàrak mare wazîr nà nak kanà *kh*auk begai bares zaif rus*kh*at kare rai mas hinà wazîre pàre sàhebne mubaràk mare kàreme nà karenut bilkul kàs begae wazîr *kh*ush mas wakîl bingasas sifate zaifnà wakîl tena chokarî,e rai kare, zaif *gh*àe kanto yàre karak chokarî hinà pàre zaif pàre mubàrak mare kanà *kh*antiai pà begai bares chokarî hinà wakîle mubàrak bàdî this sàheb karème nà karenut begai kàs wakîl *kh*ush mas zaifa tenà ara*gh*e pàre dà hîtàte kule pàre arit pàre nà a*kh*tyàre amake sujyegne hamon karak pàre hurkanà tamàshe begai nî bànà,e *kh*àch sail karak hukmat *kh*udànà shàm tamà arit hinà bànà,e *kh*àchà zaifa hes loias bet kare dîr shà*gh*à tahtîta bàet halk Kazî fàsh kare

consider yourself, behave as a modest girl, she said, Toube Nouzbilla, this shall be my husband, he or no one. The father was at his wits' end for she was his only child. He said in his own mind, by the permission of God, it is written in the book of law make proper marriage. He then married the two. Some time had past away; one day the man said to his wife, let us go to my country. She answered, well let us set out, they set out and came to his city. The whole people of the village heard that Mullà Mansur has got a pretty wife, the Kàzî started his slave off to Mullà Mansur's wife (saying) "make my acquaintance" (the whole story of the Kazî Mullà Mansur had before told to his wife how the Kazî beat him:) she said by my eyes give the Kàzî my salam and tell him to come this evening: the Kàzî's slave went away. The king had heard the woman's praises, and dispatched his slave to her, to ask "make my acquaintance:" the slave went and gave the king's salam; the woman said long may he live, give the king my salam and obedience; tell him I have his feet on my eyes and tell him to come in the evening. She dispatched the man who went to the king and said, Sire, this evening I have done the thing, you shall positively go. The king was delighted. The Wazîr had heard the praises of the woman and dispatched his slave girl to her to ask "make my friendship;" the girl went and gave the message: she replied, may he live long; his feet are on my eyes; come this evening. The woman dispatched the girl, who went to the Wazîr and said exaltation to you Sir, I have performed the business, you may certainly go this evening. The Wazîr was delighted. The Wakîl had heard the woman's praises and sent his slave girl to say "make friendship with me;" the girl went and delivered the message. The woman said may he be exalted, by my eyes tell him to come this evening. The girl went away and said, may you be exalted, Sir, I have done your business; you may go in the evening. The Wakîl was delighted. The wife told the whole of this to her husband, who said you are your own mistress in the affair, do what you think proper. She said, look at my sport, in the evening do you go, and lie down on the terrace and look on, by the order of God, evening set in, the husband went and lied down on the terrace. The woman brought in a pitcher, filled it with

salàm this zaifa wàlaik kare pàre ba *kh*airat kàzi sàheb ne Khudà hatare ba tùlltak kàzî tùs sad rupaie kashà tenà daspàkàn tis zaife, zaif rupai,te dakà tawàr mas pàdshànà kàzî hairan mas zaif pàre kàzî *kh*airat kàzî pàre pàdshà bas pàre *kh*àtar jamà kar dà gude ben enas *kh*alai tùllt mach *gh*al nusa*kh* pàdshà bare kai gudà nàwàre kàzî hinà nus*kh*alai tùs pàdshà fùsh kare salàm alaik zaif pàre walaikum salàm, bakave Khudà hatre kane bashkes pàdshà pàre parwà afak das pàkàn tenà irà hazàr rupai malàr zaifna mona*gh*àn tikhà zaif rupaiìte dakà pàdshà pàre kàn *kh*àchin aish ashrat ken zaif pàre sàheb dà *kh*adr brinj bet karenut saheb bà *kh*oas noshjàn ke nana se balo pàdshà pàre juwàn tawàr mas wazîrnà pàdshà pàre wazîr bas pàre sàheb l' kàv peshan hurev odere zaif peshan mas wazîre *kh*anà pare ba*kh*airat wazîr sàheb wazîr pàre yàr kharkàn urà*gh*àe pare pàdshà tùsne uràtî pàre ant-salà,e pàre *kh*àtir jamà kar ne deva uratî wazîr pàre amarîdaros zaif pàre sabr karak î uràte kàv barev zaif hinà gwàlas harafî peshan hes wazîre pàre dàtî peha wazîr hinà pehà onà bàc chikà tafe gwàlai gires dare uratî pàdshà pàre o antase zaif pàre dà *gh*alou machy mas tawàr mas wakîlnà pàdshà pàre wakîl bas zaif pàre sabr karak kàv huriwata dere. Zaif peshan mas wakîle *kh*anà salàm this ba*kh*airat yàr jànî wakîl pàre *kh*ar kàn uràtî pàre ba*kh*tàwar pàdshà basune uràtî tùsane pàre ant sala,e, zaif pàre *kh*àtar jamà kan nà kàrame kev dàdoe halltak tenà pundùtîne karah e dagînà ker*gh*àn chàr pàdah marak pùron dagînà gosùlai zaif darwàze tafe kulf kare hinà bànai *kh*àchà tenà ari*gh* to pàdshà malàs mas tawàr kare chokr kane dîr yetî kazî batir jald kare *kh*alk *kh*alas chokariyàn kàzî mone hadsà pàre kàzî sàheb us pàre, ho,o pàre bashmarak water, and covered it. The Kàzî approaches and says salam, the woman replies walaik, are you well, Kàzî Sàheb. God has brought you here, be seated. The Kàzî sits down, and takes out a hundred rupees from his handkerchief, and gives to the woman. The woman ties them up. Noise was heard of the king approaching. The Kàzî was astounded: she said, well Kàzî, are you well. The Kàzî said, the king has come; she said never mind, cover yourself with this veil, sit down at this handmill, and grind a little grain; when the king goes the next will be your turn. The Kàzî goes and seats himself at the handmill. The king approaches and says salam alaik, the woman replies walaikum salàm. God has brought you, and given you to me; the king says, never mind. He takes out two thousand rupees from his handkerchief and put them before the woman, she secures the money. The king said now let us go and recline and amuse ourselves; she said, Sir, I have prepared a little rice, be pleased to eat, it will refresh you, the night is not far advanced. The king said very well. There was a noise of the Wazîr's approach, the king said the Wazîr is come; she said, Sir, I will go out and see him, the woman went out and saw the Wazîr and said, are you well Wazîr Saheb. The Wazîr said, my love let us go into the house; she said, the king is sitting in the house: he asks, what is our plan, she said, let your mind be at rest, I will take you in doors. The Wazîr said take me quickly. The woman said, wait, I will go into the house, and come again: she went and brought out a basket, she says to the Wazîr, get into this, the Wazîr gets in, she closes the mouth and drags him into the house. The king says, what is that, she says, it is some grain: a noise took place of the Wakîl's approach. The king said the Wakîl is come, the woman said stop, I will go out and see who it is: the woman went out and saw the Wakîl and made him a salam, are you quite well my love? The Wakîl said, let us go into the house; she said, you wretch, the king is there seated in the house: he said, what is our plan; the woman said, let your mind be at rest, I will do your business, make yourself a tail with this spoon and go on all fours, in the cowhouse, they will take you for a calf. The woman shut the door and locked it, she went upon the terrace and lied down with her husband. The king became thirsty and called out, here girl, give me some water,

kàzî bashmas bas *khà khara*i tùs pàre pàdshà sàheb aut khabar e pare khabar handàde *kh*anisa nà chaj *gh*alo*gh*à kne amaro, zaife bànàn shef mas ara*gh*e tenà hes uràte pehàr pàdshà,e salàm thisù dànà afale o kazînà ne afàle,e wazîr nà ne afàle,e wakîlnàne afàl e pàdshà pàre wazîr aràde, wakîl aràde, zaif pàre, bashmarak nishàn tevne pàdshà bashmas zaif pàre givàlanà bàe malabo wazîre kashàr pàdshà pàre wazîr haifene wazîr pare nà afàl jùwàn,e kanà gand,e zaif pàre *kh*ar wokàn peshan, kul peshan masù hinàr dagînà rahàe pàdshà pàre wakîl aràde zaif pàre sàheb dàde do pundùtî eta pàdshà pàre kanà luma,os îdús kane salàme kul tenà îd karera ta harkas tenà uràgh,àe hinàr. Dà basu tenà uràtî *kh*àchàr hukmat khudànà chand wa*kh*t ginarengà Mullà Mansúre màras mas màrta haft sal mas darer túlli ferta *kh*wanangà,e kàzî his aside mas zaif màre tenà pàre àkh undene salàm kes màr hinà ede pàre à*kh*un sàheb lumkanà ne salàm karek kài pàre lumnà ne nutàk kutànù màr pàre sàheb tîpara kàzî tenà ustàtî thakà *kh*wash mas kàzî tenà chokarî,e rai kare zaifa*gh*à,e chokarî hinà salàme this zaif pàre begai bares bilkul chokarî hadsengà bas kàzî,e pare kàzî *kh*wash mas zaif tenà ara*gh*e pàre begai safîlatî *kh*àchak chidingas dùty tenà karak arà wa*kh*tai Kàzi bas chidinge chandefis ara*kh*t pàre jwàn shàm tamà kàzî bas sad rupai this pàre bashkàn *kh*àchin chidingnà tawàr mas kàzî hàiràn mas zaif pàre kanà are*gh* bas kanà mon mohn mas kàzî pàre kash e gudàtine sundu*kh*tî *kh*àch kàzî *kh*àchà ari*kh*t bas uràtî tùs sundu*kh*e kulf karer *kh*àchàr mullànà bàngai zaif bashmas tamà pitingàtî hamsà,e *gh*àk kul muchmasù aut ho*gh*ang ase zaif pàre kanà ara*gh* hinàne kanà lum *gh*astà shàhrai lum kanà kaskune làshet hesunî kul tamà ho*gh*angtî àlam hinàr the Kàzî grinds faster than ever. "Here, you girl, I'll throw a stone at you." The Kàzî turned round his head. The king said, are you the Kàzî. He said, yes: he said, sit up. The Kàzî gets up and comes and sits near the fire, and then asks, pray sire, what is the news: he said this is the news that you see, let me see what grain you were grinding: the woman comes down from the terrace with her husband, they both saluted the king, and said, this is your plight, your majesty, this is the Kàzî's plight, this is the Wakîl's, this the Wazîr's. The king said, where is the Wazîr, and where is the Wakîl: the woman said, be seated, I will shew you: the king sits down, the woman said, open the mouth of the basket: they took out the Wazîr. The king said, Wazîr, how are you; the Wazîr said your majesty's condition is pleasant, mine is unpleasant, the woman said, lêt us go outside, they all went out to the cow-house; the king said where is the Wakîl, the woman said, here he is, Sir, with a spoon for his tail. The king said, I respect you as my mother or my sister, and I take my leave. They all called her their sister and every one went to his own house, they went into their own house and slept. By the order of God sometime had elapsed and Mullà Mansur had a son, the son was seven years old, they sent and seated him in a reading school under the Kàzî. One day the woman told her son to give her salam to the Kàzî; the boy went and said my mother has sent you her salam. The Kàzî said is your mother's flour finished, the boy said I don't understand, the Kàzî reflected in his own mind and was delighted: he dispatched his slave girl to the woman, she went and gave the salam: the woman said, by all means come this evening. The girl went back to the Kàzî and told him, he was delighted. The wife said to her husband, this evening lie down on the balcony and have some bells in your hand, when the Kàzî comes shake the bells, the husband said very well. Evening set in, the Kàzî came, took out a hundred rupees, and said come now let us sleep, the bells began to sound, the Kàzî was confounded, the woman said my husband has come, he will make my face black, the Kàzî said I will take off my clothes and lie down in this box; the Kàzî lies down, the husband comes into the house, sits down and locks the box, they go to sleep. At the call to prayers the woman awakes and begins to wail; all the neighbours assemble to ask the cause

kabr sthànai hinàr kabre taiyàr karer basur làsh à,e harfer darer kilîte *kh*wàyàr mudde kashen zaif pàre kilît afak î tenà lumai kashe pàra pàdshà kilît e *kh*wàyà hallk kulfe malàr kazî,e *kh*anàr kazî,e mochide man *kh*alk kuste zan behayà dà aut afâl as kuramsàk arwat gà,ida peshama sundu*kh*àn arwat gà,ida hina gumarak àlam hurkas hinàr tenà uratiyai.

of the weeping, the woman said my husband went into a neighbouring village where my mother had died, and has brought her corpse, in a box; they all began to mourn and cry. Some went to the burying place and prepared a grave, and some to bring the coffin, they carry it away and asked for the key, that they might take out the corpse: the woman said there is no key, I will not have my mother taken out, the king demanded the key, they took it and opened the box, they saw the Kàzî, you rascally lewd knave, see the plight you are in, you donkey cuckold come out of the box, said the king: every one went to his own house

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# GRAMMAR

OF

# THE BALOCHKY LANGUAGE.

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THIS language is spoken throughout all those parts of the country called *Balochisthân*, that are either independent or owe such fealty only to the rulers of the plain, as does not bring them down from their hills for a long enough time to have their language corrupted into *Jathki*, by which name they designate the *Sindhî*.

### *Alphabet.*

The peculiarity consists in the frequent recurrence of the Arabic *th*àl ذ the English *th* in the word those, and the Arabic ث *th*ai the English *th* in the word think. The scheme of alphabet adopted is the same as that employed for the Brahuiky in the last number.

### *Gender.*

There is no gender in Balochky; for they say,

| | |
|---|---|
| Tharà chiai bachhai astain? | Have you a son? |
| Tharà jinkai chiai astain? | Have you a daughter? |
| A' mard à*kh*ta. | That man has come. |
| Ai Barochànî à*kh*ta. | This Baroch woman has come. |

*Number.*

Neither is there any number in the substantives even in those that end in a vowel, which are few in comparison with the whole, for they say, *yak hardyà*, one hilt, do *hardyà*, two hilts.

*Case.*

Declension of a compound noun.

| | *Singular.* | | *Plural.* |
|---|---|---|---|
| *Nom.* | Juwîn mard | a good man | |
| *Gen.* | Juwîn mardî | of a good man | The same. |
| *Dat. & Acc.* | Juwîn mardàrà | to a good man | |
| *Abl.* | Juwîn mardà *th*ai | from a good man | |

*Comparison*

is made in the following manner;

| | |
|---|---|
| Ai sharrind | This is good |
| Ai gu î sharrind | This is better than that |
| Ai aj durustàn sharrind | This is better than all |

1*st Personal Pronoun.*

| | *Singular.* | | *Plural.* | |
|---|---|---|---|---|
| *Nom.* | Ma | I | mà | we |
| *Gen.* | Mî | my | mî | ours |
| *Dat. & Acc.* | Manà | me | màrà | us |
| *Abl.* | Aj man, îman or man*th*ai | from me | aj or ach mà or marà*th*ai | from us |

2*nd Personal Pronoun.*

| | *Singular.* | | *Plural.* | |
|---|---|---|---|---|
| *Nom.* | Thau | thou | shumà | you |
| *Gen.* | Thî | thy | shumî | yours |
| *Dat. & Acc.* | Tharà | thee | shumàrà | you |
| *Abl.* | Aj thau or tharà*th*ai | from thee | aj shumà or shumà *th*ai | from you. |

3*rd Personal Pronoun.*

*Remote.*

| | *Singular.* | | *Plural.* |
|---|---|---|---|
| *Nom.* | A′ | that | |
| *Gen.* | A′hin | of that | The same. |
| *Dat. & Acc.* | A′hinyár | that | |
| *Abl.* | A′hinyà *th*ai | from that | |

*Proximate.*

| | *Singular.* | | *Plural.* |
|---|---|---|---|
| *Nom.* | Ai | this | |
| *Gen.* | Aishî | of this | The same. |
| *Dat. & Acc.* | Aishiyàr | this | |
| *Abl.* | Aishiyà *th*ai | from this. | |

### *Reciprocal Pronoun.*

| | *Singular.* | | *Plural.* |
|---|---|---|---|
| *Nom.* | Wa*th* | self | |
| *Gen.* | Wa*th*î | of self | The same. |
| *Dat. & Acc.* | Wa*th*àrà | to self | |
| *Abl.* | Ach wa*th*ìy | from self | |

### *Cardinal Numbers.*

| | | | |
|---|---|---|---|
| One | yak | Fifteen | phànzdah |
| Two | do | Sixteen | shànzdah |
| Three | shai | Seventeen | habdah |
| Four | chyàr | Eighteen | ha*zh*dah |
| Five | panch | Nineteen | nozd |
| Six | shash | Twenty | gîst |
| Seven | hapt | Thirty | sî |
| Eight | hasht | Forty | chhil |
| Nine | nuh | Fifty | panjàh |
| Ten | dah | Sixty | sî gîst |
| Eleven | yazdah | Seventy | sattar |
| Twelve | duàzdah | Eighty | chyàr gîst |
| Thirteen | sainzdah | Ninety | navai |
| Fourteen | chàrdah | Hundred | sa*th* |

### *Ordinal Numbers.*

| | | | |
|---|---|---|---|
| Walîn | first | Sainwîn | third |
| Donwîn | second | Chyàrwîn | fourth |

### *Points of the Compass.*

| | | | |
|---|---|---|---|
| Uttar | north | Roshasàn | east |
| Dakhan | south | Roshaisht | west |

### *Interrogatives.*

| | *Singular.* | | *Plural.* |
|---|---|---|---|
| *Nom.* | Kî | who | |
| *Gen.* | Kî | whose | The same. |
| *Dat. & Acc.* | Kîyàrà | whom | |
| *Abl.* | Aj kî or kîyà *th*ai | from whom | |
| | Chi,ai | what? | |

### *Verbs.*

The verbs will be found dispersed through the early part of the dialogues, or in a future Appendix, as it will require considerable time and labor to collect tenses from men who have never heard of words spoken except in sentences, and who would be confused if asked how to express "thou understandest" in their language. This tense can only be elicited by asking the expression answering to a whole sentence in which that tense is contained, as "thou understandest not what I say"

—and as it would be time lost, after having ascertained the verb to reject the rest of the sentence, I have left them to be extracted from the dialogues.

*Vocabulary of Nouns.*

| | | | | | |
|---|---|---|---|---|---|
| Naryàn | horse | Shakhal | sugar | Barochànî | a woman |
| Màthin | mare | Bhyàn | a colt | Ambrà | companion |
| Naghan | bread | Kurtî | a gown | Ambal | companion |
| Aph | water | Galaim | a carpet | Anîshagh | eyebrow |
| Rosh | day | Khard | rug | Làph | belly |
| Shaf | night | Darmàn | powder | Khond | knee |
| Laidou | a camel | Darmàn | wine | Sharosh | elbow |
| Hushtar | a camel | Kàriga | a bullock | Cham | eye |
| Dàchî | a female camel | Gokh | a cow | Nazîk | near |
| | | Raim | grass | Dîr | far |
| Phàshin | a he-goat | Loghwàra | wife | Khiswà | language |
| Buz | a she-goat | Ikhwà | a maid | Safaith | white |
| Juwîn | good | Molid | a slave girl | Siyàn | black |
| Gandag | bad | Pith | father | Sohar | red |
| Zà | abuse | Màth | mother | Zard | yellow |
| Gwàth | wind | Bachh | son | Khatolà | bedstead |
| A's | fire | Jannik | daughter | Phut | hair |
| Dàr | wood | Gwàr | sister | Ksàn | small |
| Dard | pain | Bràth | brother | Dràj | large |
| Zaham | sword | Khàrch | knife | Dàl | stout |
| Dhàl | shield | Gul | an ornament on the shield | Jo do | thunder |
| Thîr | bullet | | | Girokh | lightning |
| Vhàv | sleep | A'sin | iron | Srumbai | hoof |
| Shîr | milk | Pital | brass | Maizagh | urine |
| Naiwagh | butter | Post | leather | Riyagh | excrement |
| Moshin | ghee | Nukhrá | silver | Washî | molasses |
| Grandîm | wheat | Thangon | gold | Pat | silk |
| Jav | barley | Hît | thin | Kardyà | hill |
| Phindokhy | beggar | Gwand | short | Zhukht | scabbard |
| Làghar | poor | Gudh | cloth | Kupàs | cotton |
| Shuthà | gone | Phàll | turban | Phîm | wool |
| A'khtà | come | Bîng | dog | Mîd | goat's hair |
| Whàd | salt | Bàz | much | Zahar | angry |
| Nàhîgh | fish | Khophagh | shoulder | Shànain mirch | black pepper |
| Làgh | donkey | Gardan | neck | | |
| Daiuv | face | Gosh | ear | Thúm | leek |
| Daf | mouth | Pàhnàd | side | Wasal | onion |
| Jod | lip | Khash | armpit | Haldra | saffron |
| Dathàn | tooth | Khunnai | hip | Dhanyá | coriander seed |
| Zawàn | tongue | Ràn | thigh | | |
| Shalwàr | trousers | Phàd | leg | Sohraimirch | red pepper |
| Baroth | mustaches | Piny | calf | Bandikh | thread |
| Rish | beard | Randh | footstep | Shîshin | needle |

| | | | | | |
|---|---|---|---|---|---|
| Phonz | nose | Darashk | tree | Kìnchî | scissors |
| Gránz | nostril | Gaz | tamarisk | Istara*gh* | razor |
| Goîd | flesh | Khan gaz | the male do. | Chî | article |
| Pà*th* | foot | Mà*th*in gaz | female do. | Photà | cardamum |
| Nà*kh*un | nail | Digàr | earth | Lawang | cloves |
| Murdà na*gh* | finger | Gap | mud | Wash | sweet |
| Ràstai | right | Phoph | dust | Hànwagai | raw |
| Chappai | left | No*kh* | moon | A'sk | a deer |
| Kammai | little | Haur | rain | Mushk | a mouse |
| Zahar | salt | Nodh | cloud | Chhà*th* | well |
| Zaptai | sour | Musht | fist | Chàhàn | water-melon |
| Súnd | ginger | Chuma*gh* | kiss | | |
| Garam | hot | Anas | tear | Koh | mountain |
| Khargushk | hare | Jàthar | grindstone | Whàn | plate |
| Tola*gh* | jackal | Lagath | kick | Khada | saucer |
| Gurk | wolf | Sina*gh* | breast | Ro*th* | entrails |
| Gúrpat | gurnàl | Rást | true | Lhîph | a cloth |
| Rich | bear | Dro*gh* | false | Granch | knot |
| Hî*kh* | hog | Gurá*gh* | crow | Tubî | a dive |
| Mazàr | tiger | Murg | bird | Gawaish | buffalo |
| Bholà | monkey | Raiz | rope | Hunhàn | male do. |
| Gwar | nipple | Sing | stone | Gîndhar | naked |
| Sirîn | waist | Shànhà | horn | Khor | blind |
| Gut | throat | Dumb | tail | Khar | deaf |
| A'dth | flour | Littar | shoes | Gungà | dumb |
| Dàn | grain | Shudh | hunger | Lang | lame |
| Hásh | jaw tooth | Lo*gh* | house | Trizàtk | father's sister's son |
| Dràz*h* | long | Bhúl | a ring in the nose septum | | |
| Gwand | broad | | | | |
| Jahal | deep | | | Nàno | mother's father |
| Mazai àph | deep water | Nath | do. in nostril | | |
| Thîr | arrow | Mudh whà | | Jànwà*th* | son-in-law |
| Zaiha | bow-string | da | pearl | Màsî | mother's sister |
| Jo*gh* | bow | Náwarsh | stew | | |
| Laihaiph | blanket | Kaváv | roast meat | Wàd | sheep-fold |
| Phat | wound | Phakkî | roasted | Rodh | a calf |
| Maish | ewe | Gurà*gh* | a crow | Gurand | ram |
| Toto | parrot | Pupp | father's sister | Khimjir | partridge |
| Nà*kh*o | father's brother | trih | | Dadî | father's mother |
| | | Nà*kh*o zà*kh*t | father's brother's son | | |
| Na*kh*o | mother's brother | Wasî | husband's mother-in-law | Thàn | stable |
| | | | | Amal | any intoxicating drug |
| Bhàn | cow-house | Wà*zh*ah | sir | | |

*Vocabulary of Verbs.*

| | | | | | |
|---|---|---|---|---|---|
| Byà | come | Nindbî | sit down | Pat | dig |
| Gwaúk kanî | call | Pàda*kh*do | stand | Byàr | bring |
| Bil da,i | let go | War | eat | Birau | go |
| Girî or dàr | seize | Thingdai | drink | Phà*th*à bî | stand |
| Akhistî | asleep | Whàph shu*th*a | he is asleep | Whaphs | recline |
| Airkî | place | | | Girî | take |
| Gir biyà | bring | Gir birúy | take away | Gindh | look |
| Shîr gwash | sing | Jhan | beat | Drush | grind |
| Phirnî | fill | Rumbà gin | run | Phirai | sprinkle |
| Zinda*gh* | live | Shodh | wash | Kajî | cover |
| Murtosh shu*th*a | he's dead | Phivnî | pour out | Púr | bury |
| | | Bo*zh* | unloose | Phash | boil |
| Grai | weep | Dosh | sew | Sîrbî | marry |
| Cha*gh*al dài | throw away | Shafshk | sell | Thudo | fear |
| Khula*gh* | cough | Zîr gir | buy | Nangàra ba | plough |
| Chisha*gh* | sneeze | Charr | walk about | Phaja byà | examine |
| Li*kh*wà*kh* | write | Thàsh | gallop | Kalàthà mîl | assault the fort |
| Khand | laugh | Juz | amble | | |
| Khar | scratch | Jîr gir | lift up | Bhoraith | flee |
| Mala*gh* | rub | Naiwad | stoop | Dàr | stop |
| Chad | mount | Gwànth | fall | Mill | embrace |
| Irkav | dismount | Chakà phirnî | cover | Laitai | open |
| Bast | tie | | | Dhak | shut |

*Vocabulary of Adverbs, Conjunctions, &c. &c.*

| | | | | | |
|---|---|---|---|---|---|
| Maroshî | to-day | Zî | yesterday | Pàngwà | to-morrow |
| Nazîk | near | Dîr | far | Aidà | here |
| Burzà | there | Nî | now | Gudà | after |
| Darà | out | Yàma | in | Innà nadai, or nah | no |
| Baigà | in the evening | Nishty ai | in front | Ai | and |
| Di | also | Demàshta | formerly | Nîr mash | midday |
| A' pàhnàdà | on that side | Ai pahnàdà | on this side | Jhàlà | bellow |
| Burzà | above | Navaidà | always | Bukú | where |

*Phrases and Dialogues.*

*Greetings.*

| | |
|---|---|
| Khush durà jod hîr kul hîr | Are you well and happy? |
| Maihar bachha bia*th* chuk | Quite well! sons and brothers |
| Chúdarî dairo daimà thimidai | Children, house, and all |
| Hîram sangtà sajohinà shal hîr bà | Well; friends and acquaintance all well |

*Greeting in Return.*

| | |
|---|---|
| Hîr lothî tharà dî*th*o khush bî*th*o | Quite well thank you, I am delighted to see you |
| Thî balk bukú | Where is your village? |

| | |
|---|---|
| A′ istiyà biyà | Come slowly |
| Airkab biyà | Dismount |
| Bàzai gwàkh | Is your city far (literally, a long call) |
| Halka rawàn | Go to the town |
| Thî nàm chain | What is your name? |
| Thî sardàr kidàm ai | Who is your sirdar |
| I*kh*tar sàlà chi*kh*tar dàn pîdà bî*th*a | How much grain has been produced this year? |
| Walà juwàn a*th*àn | I was well formerly |
| Walà thau juwàn a*th*ai | Thou wert well before |
| Walà à juwàn a*th*a | He was well before |
| Nà salîm bî*th* | He has become unwell |
| Mà walà juwàn athún | We were well before |
| Nî hîno bî*th*a | He has now become a coward |
| Walà shumà Hydaràwàdh a*th*àn | We were formerly in Hyderabad |
| Walà Pathàn Baloch yàr a*th*an | Formerly the Pathans and Balochîs were friends |
| Man Sipàîthan | I will become a soldier |
| Thau Sepàîthai | Will you become a soldier? |
| Màrà dafja*th*osht wàrthî | I am afraid the dog will bite me |
| A′ naukar a*th* | He will become a servant |
| Mà tevgà naukar a*th*ún | We will all become servants |
| Shumà durust naukar a*th*ún | Will you all be servants? |
| Hame durust naukar a*th*àn | They will all be servants |
| Thou manî sipàhî bî | Be my sipàhy |
| Shumà durust mî naukar biyai | Be all my sipàhîs |
| Ai halkà juwîn gu*th*ai bîgain | Good cloth is produced in this village |
| Mî pi*th*a bàryà hamai*th*à jangai bî *th*aga | In my father's time there was a battle here |
| Ais hî ghwàra gàn | I will visit his sister |
| Khîwara bachha | Thou son of a slave |
| Mà shāîd bîyà | I shall become a martyr |
| Hydrabàd ma ranvgàn hî wa*kh*tî | I will go to Hyderabad this moment |
| Thau bukú marawgai | Where art thou going? |
| A′ bukú maravgai | Where is he going? |
| Mà durust Hîdrawàd rarvún | We are all going to Hyderabad |
| Shumà go mà juzzai | Will you go with me? |
| A′ gulkhantharau | He will run away |
| A′ gulk *th*osht | He has run away |
| Dràth koshu*th*a | He has gone out |
| Naphthà hakalaksa | He has fired a musket |
| Thau kadhîn tharî khà | When will you come back? |
| Mî bià*th* jangà khushtha | My brother died in battle |
| Sakhai duz ai | He is a great thief |
| Khalàthà bhornî | He destroys forts |
| Thî bachhàr chi*kh*ta sàl bî*th*aga | How old is your son? |
| Maroshî sakhai haur gwadth | To-day much rain has fallen |
| Mî jarr mîthaga | My clothes have got wet |

| | |
|---|---|
| Ai shiyàr samà naih*ath* | He is not conscious |
| Sî mirosh pa*th*à sînvkhî | In three days the boundary will reach (literal) us |
| Hamai khiswà maka aishyàr jwàn na khanath | Don't mention such a thing, he will not be pleased with it |
| Samà khanî nawàn mànî baidî ma digàrà | Take care in front the boat will strike |
| Jalbànî jangokhi | Who are the Jalbanî's enemies? |
| Jalbànî phirai mand ki*th*àm ai | Who is the head man of the Jalbanîs? |
| Daryà *kh*ànà chi*kh*tarai inàm | What jagire has Daryà *kh*àn? |
| Mulk inàm daihgo dîgàrà | The whole of this city and land is in fief |
| Akhisma | Don't delay |
| Maroshî rosh khamin sàdthai | The heat is less to-day, it is cool |
| Zî rosh bàza | Yesterday there was much |
| Marosha chi*kh*tar mahàl wàrth | How many times do you eat a day? |
| Marosha makoha mî*th* bàz pîdà bîyagai | How much wool is produced in the mountains in a day? |
| Matharà inàmàdhyàn thaumanà chi*kh*tar ghodou diyî majangà | If I give you a fief, what force will you give me in time of war? |
| Mî pà*th* khisga*th*a ma kapthawa | My foot slipped and I fell |
| Ai mardon makohà mirî aishi yà chaitarà púrún | How can we bury those who die in the mountains? |
| A halk nazî*kh*ai | That village is near |
| Maroshî sakhai pandai*khth*on mathaga | I have travelled far to-day, I am tired |
| Whàvà kiptha | I feel sleepy |
| Rumbàzîr juz | Make haste and run |
| Darmàn sakhyai tikhîn | The spirits are very strong |
| Nashà wàdthî nî khapthiyain | He is intoxicated with drink and is lying down |
| Ai naryànànî bahà bàz ai | Is the price of this horse high? |
| Mî dast masarrà dàshtîsh | My hand is burnt by the fire |
| Katolà sarrà mî siràndhi î airkain | Put the Pillow of the bed under my head |
| Baloch go zahamà koni*kh*à midî | The Balochîs fight with swords |
| Gandîm bahà chi*kh*tar chotadwà rupiyà | How many chotadas of wheat for a rupee? |
| Mànja chotadwà bàz sîr àn àdthî | How many seers in a chotada of flour? |
| Havaidà marda mîth khaptiyain | There is a man's corpse lying here |
| Tanî bu*kh*to khapt | The surtout string is loose |
| Gudhàr wala*th* bu*kh*to khapt | The plaits of the clothes have come undone |
| Pagar à*kh*t | The perspiration has come |
| Zaham manà mà*kh*to bura*th*a | I have got a sword-wound |
| Ai madî rangà gindh | Look what the man is doing |
| A ràh ànjo ain | That road is difficult |
| Ai mulakà hàkamànî sakhai zúra*th* | The oppression of the rulers is great in this country |
| Brà*th*ànî midag juwàn nîn | It is not right for brothers to quarrel |
| Hanwà mardà khiswà àph na dà*th*a hawà mard baikàr ai | A man is not worth any thing that does not (water his words) keep his promise |

| | |
|---|---|
| A mard gwasto shu*th*a hawà mardà kîkàr | The man has started, overtake him |
| Rindhàn Chàndyàn moun *th*àn sang na dà*th*a*th*a | The Rindhs and Chandyàs don't intermarry |
| Hamai ki*th*à rastar aîn | What animal is that? |
| Hamai ki*th*à chî ain | What insect is that? |
| Ka*th*î hawe mulkà man à*kh*ta hawai mardunà manà phajaha nyàd*th* | When I came into this country the people did not know me |
| Tufakî *th*îr mana mànà*kh*ta | I have been wounded by a musket-ball |
| Mî mard soudàgàrîà shu*th*a | My husband has gone on a mercantile trip |
| Thau manà sa*th* rupiyai dai î magothau niyàn | I would not accompany you were you to give me a hundred rupees |
| Manà sikh mà*kh*ta phalogà | I have become home-sick |
| Mathî daihàr domb bàzan | Are there many minstrels in your country? |
| Mà Balochiyà màniyàr chai asha | What is "màny" (bread) called in Balochky? |
| Walî zàl zîndagai dohamî khanag hukam astai | Is it lawful to marry a second wife when the first is alive? |
| Phad chai, nai | Why not? |
| Balochànî chitarai gu*th*àn khanath | How do the Baloch women dress? |
| Sarà sarî *gath* gardanà phashkma pà*th*a shalwàr | A sarî on the head, a phashk on the neck, and shalwàrs on the legs |
| Ai handa zîfànrà sono hinnai | There is no beauty in the women of this country |
| Adai chho biyà | Holla! come here |
| Thau go washai àph warai kî nahorgai àph warai | Do you drink water with sugar or water alone? |
| Manya pà rupiyà chi*kh*tar phanjî kaphantha | How many phanjîs are there in one rupee? |
| Maun*th*anà mid*th*aga | They quarrel among themselves |
| Nimàz màlî rawàn | I will go in the morning—lit. time of prayers |
| Thau wa*th*î daihmà àhriyà gindh | Look at your face in the glass |
| Thau chih mandai î | What man are you? |
| Gu*th*à wa*th*î jàn sarà phirai | Put the clothes on |
| A chhai,rà à sarbarrà | He is below, he is above |
| Sàhaib baidî àn phalawà maravya | The gentleman's boat is going to the other shore |
| Sàhù zorà mad î khokho dor bî | Sàhú don't be rough, my ribs ache |
| Havai jwain mandai ki wah wah | Oh, oh, he is such a fine fellow! |
| Hawàn*kh*tar ki sahaib dà hawàn*kh*tar ma giràn | I will take as much as the gentleman will give |
| Hamai sandùk giràn ai | The box is heavy |
| Giràn ai ta zarra thî | It is heavy, and must have money in it |
| Hawen*kh*tar manà gàlimiyà | I don't require so much |
| Ai bàr sawakk ai | This load is light |

| | |
|---|---|
| Ha*th*în mà tharà dî*th*a manà samà khapht kithau jurwain Baloch, aî | When I saw you I conjectured that you were a good Baloch |
| Go ma chathara ma kan | Don't joke with me |
| Mî brà*th*à go ma radî kî*th*a | My brother practised deception towards me |
| Ai mard rav khohà sardàr salàmà ai madàra ràh bî*th* | If a man were to go into the mountain to visit a chief, would a passage granted him |
| Zî manà whàvà gipthaga maroshî nah | Yesterday I felt sleepy, but not to-day |
| Hamai digàrà drashk zî*th*ai ru*th*î | Trees grow quickly in this soil |
| Nî Shàh wàhî mà mokalànuún | God be with you, you have your leave |
| Ma hamai hitàb durustà laitain*t* | I have looked over the whole book |
| Gwà*th* bàz mà*khth*a | The wind has become strong |
| Ai halk sunya bî*th*a | This town is desolate |
| Rosh airkaphto navàshàn ai | The sun has set, it is dark |
| Ad*th*à drush na*gh*anà zîthai pash dî | Grind some flour and make some bread quickly |
| Mî*th*a chi*hh*tar zàt bîtha ma khohà hàlà dî | Are there many kinds of wool produced in the mountains, tell me? |
| Yakai savai*th*, dohmî sohar, sîmî shànk, chàrmî, savz | The first kind is white, the 2nd is red, the 3rd is black, and the fourth green |
| Chhîd khayà bastaga | Who has tied those cories (shells) on? |
| Ambalà bastodà*th*agapa zahîrà*th*î khî bandî | My lover has tied them on in fondness, who else would do so? |
| Thau phadchai girai î thau gandagai kàrai ku*th*a tharà kushàn | Why are you weeping, you have done something wrong, I will beat you |
| A madà wa*th*î butàr jatha | That man committed suicide |
| Thau haivai tharai Applàtún | Are you a kind of Plato? |
| Ai *th*î go ma goza na dî | Don't be so arrogant |
| Zî thau manà kisso gwashthaga tharà hawàn kisso gîr ain | Do you remember the story you told me yesterday? |
| Hawai mung Ki*th*àn bolî akha nag ain | What birds are those making that noise? |
| Khu*th*à zàth hawai Kisawa | God knows such a thing |
| Gùda bî*th*a | A boil has appeared |
| A'ph garam bî*th*a nî gara*th*agî | The water is warm and effervesces |
| Mard giraigh jwàn nai zal giraigh kàr ain | It is not proper for a man to weep, it is the practice of a woman |
| Zur*th*ànî jwîn avo anth | Juwarî is very good roasted |
| Balochànî hîdthî hîdthî doshan | The Baloch women do fine needle work |
| Panjhî ai hawai Khunar bàz anth | How many "ber" berries for a panjhî (pais)? |
| Raiz maludaga | The rope is shaking |
| Balochàn àph tara*gh* samà nai | The Balochîs don't know how to swim |
| Balochàn ma wa*th*î mulakà mahî na waran | The Balochîs don't eat fish in their own country |
| Maroshî mà tamàshai dî*th*a Kacho ain gandagai gojd hadsainà wad*th*a daryà bharra mudtho khapthaga | I saw a sight to-day, three Kachos lying dead on the river bank who had eaten rotten flesh. |

*Lays in Balochky.*

| 1st. | *Translation.* |
|---|---|
| Kîdd Gabol Gàdhì Pàchàlo | Kìdds, Gabols, Gàdhais, Pàchàlos Tàlpoors |
| Talbur Baiwàkai marî | and lawless marîs |
| Durust ghulàm i chàkarî | all were slaves of Chàkar, (Rindh), |
| Bànadî bashkà *th*aga | And he gave them with (his sister,) Bànadî |
| Da*th* nazurth Hadhaiyà | as a dowry to Hadheyo, (Rindh his son-in-law) who refused to take them. |

*2nd.*

| | |
|---|---|
| No*th*à ki guzi*th* savzainà | Ye clouds that make green, |
| Bilaizàryàn bàzainà | don't rain too much; |
| Chammà nî sarî gwàzainà | or mine eyes won't close all night; |
| Man phathau tàjsar | I am thine oh crowned head; |
| Baid cham chiràgh pàraiwar | the eye light and preserver of the world, |
| Syàmà chotho drashkabar | with snake locks like a branching tree. |
| Kison chhobî*th*a | The story of the tree is this: |
| Drashka I' sai à*kh*taga chhar ànà | I'sà came as he was travelling |
| Mulko Kîchahàn golànà | in the quarters of the surrounding country. |
| Barî di*th*ai mabîwànà | He saw Barî in the desert— |
| Chuchú zîndagai baidànà | tell how do live without grain, |
| Askko warî î mànà | whence do you eat truly? |
| Barîa jawàv thərainthà | Barî answered him: |
| Isai dandamànai nisht | I'sà sat there for a moment; |
| Rab Kuristhàn dî*th*a | He saw the power of God. |
| Drashk shair digàrà rusta | A tree grew out of the ground: |
| Gafshai bàngwai sarzur*th*a | At morning prayers it grew up; |
| Nair moshai baraibur bî*th*à | At midday berries grew on it; |
| Drashk dabai*gh*à làl bî*th*a | In the afternoon they became red ripe. |
| Drashk barkuno dubî*th*à | On one branch two were produced |
| Juwàn ai mardamaiw had*th*bîtha | fit for men of rank to eat. |
| Chhoka gonawàyàn bi*th*a | As it happened to him, |
| Hîst chhotwà hamchobà | by my head and locks may it be so with me. |
| Barkat Alî juwàn marda | Alî, you are a hero, |
| Singo koh àphbî*th*a | in rocks you get water: |
| Railai zàhir darbaishà | The wanderings of the Darvish are these. |
| Divànbyàrî Kalamowà | Gentles my story is finished. |

*3rd.*

| | |
|---|---|
| Yàd kanà pîr nou bahàrà | Let me call to mind the Pîr of the new spring |
| Hardamai malak sachàra | always the true master |
| Shàha mardàn kiddagàrà | the king of men; the producer |
| Panchtan pàk chàr yàrà | Ye five pure-hearted and ye four friends, |
| Pàkhar sher potra wàrà | Be behind the lion's son |
| Bai Masîd Rostamàrà | Be both ye Marîds and Rostamarîs |

| | |
|---|---|
| Saringì dàwà garàrà | Ye Sàringîs takers of revenge |
| Jumlai shair potrawàrà | Be all behind the lion's son |
| Sà Bahràm nar mazàrà | The noble Bahràm the male lion |
| Kàj nishta ba karàrà | In his kingdom sitting at ease |
| Ghodai vai zudta Mazàrà | The Muzàrîs mounted their mares |
| Kadú gulà*th*ai zwàrà | Kadú with a few horsemen |
| Sinjku *th*ant tàzî bishàrà | They all saddled their mares |
| Rahzanî nàm thawàrà | His fame for theft was great |
| Rau*th* Kachî digàrà | He went to the Kachî country |
| Ruthai baggai bai shumàrà | And brought away the camels without number |
| A'dthà shaharàn ba karàrà | And came harmless to his city |
| Bàrkutha thîr dàrà | They divided lots by arrows and straws |
| Gul Mammad Bràhui sunwàrà | The noble Gul Mammad Brahui |
| A'*kh*t sathî gwar Mazàrà | Came with many to the Muzàrà |
| Dî manai bagg katàrà | Saying give me back my strings of camels |
| Gwasht daraihàn dàwaidàrà | Daraihàn the revenger said |
| Phok dî sàri jamàrà | I will not give them while I live |
| Gosh Gul Mammad pai*th*awàrà | In your ears I tell you Gul Mammad plainly |
| Chandyàn honî bishàrà | Many enemies many |
| Bhorai towàrtha Mazàrà | We Muzàrîs have bound and ate |
| Gwasht Gul Mammadà sachàrî | Gul Mammad the true said |
| Gashda Bahràm Mazàrî | Bahram Muzàrî shall hear |
| Hînbarà baggai Guzàrî | I will either take camels in return |
| Haisarai burr Mazàrî | Or the Muzàrîs shall have my head |
| Jath baggàdà salàmà | By the Jáths he sent a challenge |
| Dàha ga*th*a shair kasàyà | Who petitioned to the assembled lions |
| Dairvî *kh*àn navàvà | The Khàns and Navavs of cities |
| Mànawa palk *gh*adiyà | Quickly in a moment of an hour |
| Tabal waj shà*th*îyà | The drums beat joyfully |
| Mîr chad*th*à watharîyà | The Mîr mounts himself |
| Gothuman brà*th*arîyà | With all his brothers |
| Zor Sultàn Arafiyà | By the power of Sultan Arefiga |
| Bagg nîlà gonba*th*îyà | I will not give the camels to mine enemies |
| Darshanai shîr pharagànai | Start ye citizens and villagers |
| Masarà bat hamalànî | In front with Hamal |
| Sa ha vai Mîr mansawànai | That great man Mîr and hero |
| Basth hatyàr kîmatànai | Bind on your valuable swords |
| Zîn git shîhanànî | Take hold of your saddle bows |
| Nàzaha bor nàrahanai | The bays dance and neigh |
| Sanj thàsa dorawanî | Saddles, stirrups and worked stirrups |
| Bîthai nàl gwànk ukahànai | The noise of the shoes of the feet was great |
| Wanjàn dîl pijànî | Our lord with a glad heart |
| Zîu git pàhalwànî | On the saddle of his mare |

| | |
|---|---|
| Laikhai sî giz Mazàrai | Sixty Màzàrîs were counted |
| Zudtwai tájai tàrà | They pushed their mares to speed |
| Mîr Masaraiba subkàrà | The Mîr is in front, victory will be theirs |
| Jathro kau ra diwàrà | At the stream of the Jathro mountain |
| Adt gondà*th* mazàrà | The Muzarîs arrive |
| Nashk bishair patrawàn | The fame of the lion's son is great |
| Bîjalo khàn wàdhwànî | Go on ye great Khans |
| Shair shîhî bahàzuràni | Braver than lions |
| Hàjiyàn sùn sa*th*ànî | Hajî the pilot of a hundred |
| Mohàrî bî*th* suriyànî | Get in front thou hero |
| Jang mashkul durghyànî | Fight Mashkul thou supremely brave |
| Jîwan bor dàdhwànî | Jîwan on his fine mare |
| Kàdhú wadà nai badànai | Kàdú hammer of thy enemies |
| Zaham al mas tai durànî | Thou sword of the fierce durànîs |
| Bingwà gwasht zawànî | Bingwa uttered this speech |
| Ghodo paishimidànai | I will take my mare before all |
| Gon zàfar khàn Jabànî | In company was Jaffer Khàn Jalbànî |
| Hàkim kinn daihànî | Governor of the Kinn district |
| Sangtî Shair potrawànî | Were with the lion's son |
| Sujalú Path Maghsî | Sujalo and Path Maghsî |
| Gonath zahma himatî | Were in company brave swordsmen |
| Chàndyà Gubzar Ràzî | Gulzar and Razî Chàndyàs |
| Zaham waktì lì khubàzî | The players at the battle of swords |
| Sî gist jang i Mazàrî | The Muzàrîs force was sixty |
| Do sa*th* Brahui Jamàlî | Two hundred Brahuis and Jamàlîs |
| Wàttî zahma bawàlî | They turned and fled from the swords |
| Trada naptà bu*kh*talàrî | The guns and swords were used |
| Dhal dashta bút jàdî | On the faces and jaws of those with shields |
| Hazhda Pandrànî | Eighteen Pandrànîs |
| Mir Bràhui ulkukànî | The Mîr of the Brahui country |
| Nam nazànà ganànî | His name is unknown that it could be mentioned |
| Gadtai shair i turànà | Those of the lion's locks return |
| Hakul hà gàndayànà | He came calling aloud |
| Nam Durhyànà giràna | He takes the name of Darjàn |
| Ishty nashkai majhyànai | He quitted this world and kept his vow |
| Bîth samho gothumànà | They advanced all together |
| Math bîthgo Fauj liyà | He had closed with Fauj liya |
| Drokuthà tai*gh*à thîyà | His sword was false for it broke |
| Lutbi yaikghadiya | They were killed in an hour |
| Hajaiyàn dàwà giriyà | Hajî entered into a dispute |
| Go midoka bashkalîyà | And quarrelled with Bashkalîyà |
| Husàin *kh*àn mardî ralîyà | Husain Khan was among men |
| Jang mànjo bith sardàr | In the battle were these sardars |
| Suraiha Gul shair Dildàr | The brave Gul shair Dildàr |
| Jan Mahammad Jîwan Khànà | Jàn Mammad Jewan Khàn |
| Gul Makh Tàjú Jamàlî | Gul Makh and Tàjú Jamalî |

| | |
|---|---|
| Aj pha*th*à gwànk siyalî | Called them retreating enemies |
| Daimai khandati jamàlî | Hereafter the Jamalîs will laugh |
| Kushta Gul Mammad Gîst chàrà | Gul Mammad and 24 were killed |
| Dà fatteha kidd gàrà | God gave the victory |
| Mishkadà sàrî jamàrà | He became musk in the world |
| Diwàn byàrî kalamovà | Gentles my lay is finished |

*A Balochky Love Song.*

*4th.*

| | |
|---|---|
| Sohwàn yàdkanà Sehwànà | In the morning Sehwan comes before me |
| Bashk làl manà îmànà | Endue me O Làl with truth |
| Kàhnî kahev murgànî | She's a pigeon a peahen in walk |
| Hàl màhram dostàni | The state of my love is a secret |
| Gaishtar bîrsarî hothànî | That very modest and beautiful creature |
| Lodî zaihmaràn à*kh*tà | The minstrel has come with his lyre |
| Dast dast nishànî àdthà | And brought a token on his hand from my love |
| Monj darin dil bo*th*a*kh*tà | My heart that was dry as wood became glad |
| Kàdzî baraigain singàr*th*à | My bay mare was got ready |
| Paishî mullawào bàngà | Before the evening call to prayers |
| Phulai sarmahàraî shipthà | I put ornaments on the head stall |
| Yakpatî shalànà kànyun | Without halting at speed I will come |
| Ganja bailo núrwahà | To the flourishing Beilo on the Núrwahà |
| Jathànai binindai jàhain | Where my Jathanî is residing |
| Kulàn gorginà gàth | The huts of reeds are crowded |
| Dost amsaro phalchbàt | My love is fairest of all |
| Jaidî amsaro lhîwî | Among her companions and playmates the fairest |
| Shasht mardamai pàpudsai | I sent a man secretly |
| Rindhî baidagai sa*gh*bandàn | My Rindh dress arranged |
| Kul bànzarà laitainà | I opened the curtain of the house |
| Bhounrî wàzgir làlînyà | As the tree smells the flower |
| Shî mahî zaihîr thàlàmbî | The pain of six months is removed |
| Rúzi bahmanî bàlà*th*à | May you be pleased with no one but me |
| Barkat Aly juwàn marda | Aly is a great hero |
| Railai zàharai darbaisha | Such are the wanderings of the bard |
| Dîwan biyàrî kalamovà | Gentles my lay is finished |

*5th.*

| | |
|---|---|
| Rindhai kachàri ai kuthà | The Rinds were all assembled |
| Gwasht mîrain chàkarà | Mîr Chàkar spoke |
| Dúshî giro*kh*àn chumbarà | "To night how many times has it lightened" |
| Kasa gwàhî na dà*th* | No one had witnessed it |
| Gàlà murîd daiwàngai | The facinated Murîd spoke |

| | |
|---|---|
| Agai jan mard Koshînabai | "Formerly lover and mistress were no killed |
| Ràstai nishànà ràz dyàn | Mark well and consider it as true |
| Dushî giro*kh*àn sibarà | To night it has lightened thrice |
| Dà dubarà shàmàl ku*th*ù | No twice it has become light." |
| Gàl Amîrai chàkarà | Mîr Chakar spoke |
| Bhalo Mubàrak pusagà | "Very well Mubàrak's son |
| Hîkhai ì zî*th* rawàn | at this instant begone |
| Dìr banai mulkai kawàn | Remain in the far Ban country" |
| Gàlî murîd daiwàngai | The fascinated Murîd spoke |
| O Sharra bàwà manî | "Oh my own father |
| Sharrai na dî*th*ai dost manî | 'Tis well you did not see my mistress |
| Kîtai sarra barai kula | With bare head in the wide desert |
| Macharragàn gàrku*th*àn | I will wander and make my grave |
| Man dàn kurán dànwa*th*a | With only a Qurán with me |
| Man nailagati yàniyàn | Don't put manacles on me |
| Lohàr pa bàsa phadàn | At work is the cruel ironsmith |
| Gudakhan gwà*th* dhawan | With the breeze of the south in his bellows |
| Pachomanai daiwànagà | They are for me who am mad |
| Phamà byàrai *th*àwadàn | Bring for me a potion |
| Mullà bàzai khâga dàn | The Mullà may give me many charms |
| Màlamai haufainai | He doesn't know my disease |
| Mullà Múnshi ai nabàn | I am not a Mullà or Múnshî |
| Mak nimàza na padan | I will not repeat prayers |
| Dast bastago sirai bu*kh*tagà | I will now stoop my back is broken |
| Gud Amîr mojgà | And to be struck with the Amîr's shoes |
| Kaulai tràshàn chothwà | I vow to cut off my locks" |
| Mirai salaihain îrkanà | The Mîr took off his weapons |
| Jàn kadà ko*kh* gudhàn | Took off his starched clothes |
| Phadkàlàv pahàlîyà | Left his carpet with Alîyà |
| Dast khama pa I'siyà | His bow with I'sà |
| Bilàph Mîra Chàkarà | "Mîrhakar may take all |
| Borà ila bastgà | My mare her picket pegs and ropes |
| Kul dhwà à haizagà | She will stand starving at her stall |
| Màkh malang wagadhà | I will go begging with beggars |
| Tahkî o ra hijjà rawàn | I will certainly go on the pilgrimage |
| Hijja dara zarat khanà | And offer at the door of the temple" |
| Hànî mar*kh*ànai murîd | Hànî and the noble Murîd |
| Ma kùtwaiyà thaka*th*à | Were shut up in a room |
| Mast Murîd cho laidhawà | Murîd like a wild camel |
| Chhakai janai hànalà | Bites Hànî's cheek |
| Narmagà do rakhanai | And her soft lips |
| Hànai khwànka phaphadà | Hànî is called from behind |
| Chàkar Amîdî bàndà | From Mîr Chàkar's house |
| Log athî à àskhawà | May his house take fire |
| Barà thîyà duz bará | And his mare be stolen away |
| Dîwan biyàrî kalamowà | Gentles my lay is finished |

# GRAMMAR

OF

# THE PANJA'BI LANGUAGE.

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This language, as spoken in large towns, is a dialect of the Urdu or Hindustani, and differs from it chiefly in having those vowels short that the latter has long, and in having the Sanskrit (:) visarg in the middle of words otherwise Hindustani; for example the number eighteen they call attàhràn and not athàrà. In the villages the zemindars (farmers) speak a language called Jathky, the original language of the country. On the Sikh frontiers Panjàbî slightly mixes with the neighbouring dialects, in *Shawalpoor* it partakes of Sindhy. There are two characters in which the language is written; Gúrmukhî the character of the Granth, (gospels of 10 holy men,) and Lande used by the merchants in their accounts. The character used in the mountains of *Jammù* and *Nadoun* differs from the Lande of the capital, and the merchants even of different cities and districts, as *Seâlkot* and *Guzerat* for instance differ slightly in their manner of writing this character.

The Sikhs under their preceptor Gurù Govind Singh carried their hatred of the Muhammadans to such an extent as to substitute a vocabulary for their native Punjàbî, because the latter was spoken by the Musalmans. The vocabulary is composed of ridiculous and disrespectful epithets of every thing relating to Islamism: it is not however used by Mahàrajàh Runjeet Singh the ruler of the Sikh nation.

*Declension of a Noun Masculine.*

| | *Singular.* | | *Plural.* | |
|---|---|---|---|---|
| *Nom.* | Ghodà | a horse | Ghode | horses |
| *Gen.* | Ghodedà | of a horse | Ghodyàndà | of horses |
| *Acc. & Dat.* | Ghodenù | a horse | Ghodyánù | horses |
| *Abl.* | Ghodeton | from a horse | Ghodyànton | from horses |

*Declension of a Noun Feminine.*

| | *Singular.* | | *Plural.* | |
|---|---|---|---|---|
| *Nom.* | Ghodî | a mare | Ghodiyàn | mares |
| *Gen.* | Ghodîdà | of a mare | Ghoniyàndà | of mares |
| *Acc. & Dat.* | Ghodînù | a mare | Ghodiyànù | to mares |
| *Abl.* | Ghodîton | from a mare | Ghodiyànton | from mares |

*Declension of a Compound Noun.*

| | *Singular.* | | *Plural.* | |
|---|---|---|---|---|
| *Nom.* | Hachà ghodà | a good horse | Hache ghode | good horses |
| *Gen.* | Hache ghodedà | of a good horse | Hachyàn ghodyàndà | of good horses |
| *Acc. & Dat.* | Hache ghodenù | a good horse | Hachyàn ghodyànù | good horses |
| *Abl.* | Hache ghodeton | from a good horse | Hachyàn ghodyànton | from good horses |

This termination is changed into dî to agree with a feminine noun.

*Declension of the 1st Personal Pronoun.*

| | *Singular.* | | *Plural.* | |
|---|---|---|---|---|
| *Nom.* | Main or màn | I | Asi | we (Jathkí.) |
| *Gen.* | Medà or mendà | my | Asàdà sàdà | our |
| *Acc. & Dat.* | Menù or mainkù | me | Asànù sànù | us |
| *Abl.* | Medekulon, Medethon, Mede pàson | or maithon, maithîn from me, mendekulon | Asàthon sàthon, sàthî nasàthîn | from us |

*Declension of the 2nd Personal Pronoun.*

| | *Singular.* | | *Plural.* | |
|---|---|---|---|---|
| *Nom.* | Tùn | thou | Tusi or tusàn | you |
| *Gen.* | Tedà, tendà or tondà | thy | Tuhàdà or tusàdà | your |
| *Acc. & Dat.* | Tenù or tunnù | thee | Tuhànnù or tusànnù | you |
| *Abl.* | Tethon or tuthon | from thee | Tuhàthon or tusàthon | from you |

*Declension of the 3rd Personal Pronoun, (proximate.)*

| | *Singular.* | | *Plural.* | |
|---|---|---|---|---|
| *Nom.* | E | this | E | these |
| *Gen.* | Isdà | of this | Inhàndà | of these |
| *Acc. & Dat.* | Isnù | this | Inhànù | these |
| *Abl.* | Iskulon, isthon | from this | Inhà kulon, Inhà pàson | from these |

*Declension of the 3rd Personal Pronoun, (remote.)*

| | | | | |
|---|---|---|---|---|
| *Nom.* | O | that | O | those |
| *Gen.* | Usdà | of that | Onhàndà | of those |
| *Acc. & Dat.* | Usnù | that | Onhànù or onhànù | those |
| *Abl.* | Usthon | from that | Onàkulon, Onhàthon, Onhà pason | from those |

*Declension of the Reflective Pronoun.*

| | | |
|---|---|---|
| *Nom.* | A'pe | self |
| *Gen.* | A'pnà | of self |
| *Acc. & Dat.* | A'pnù | to self |
| *Abl.* | A'pthon | from self |

*Declension of the Interrogative Pronoun, (animate.)*

| | | |
|---|---|---|
| *Nom.* | Kouna | who |
| *Gen.* | Kisdà | whose |
| *Acc. & Dat.* | Kisnù or kànû | from whom |
| *Abl.* | Kisthon | |

*Declension of the Interrogative Pronoun, (inanimate.)*

| | | |
|---|---|---|
| *Nom.* | Kyà or kî | what |
| *Gen.* | Kisdà or kàdà | of what |
| *Acc. & Dat.* | Kisnù or kànù | what |
| *Abl.* | Kisthon or kaithon | from what |

*Cardinal Numbers.*

| | | | |
|---|---|---|---|
| One | hik | Twenty-nine | unnattî |
| Two | do | Thirty | tîh or trîh |
| Three | tin | Thirty-one | ekatî |
| Four | chàr | Thirty-two | battî |
| Five | panj | Thirty-three | tetî |
| Six | chhih | Thirty-four | chautî |
| Seven | sat | Thirty-five | paintî |
| Eight | ath | Thirty-six | chattî |
| Nine | noun | Thirty-seven | saintî |
| Ten | das | Thirty-eight | attaintî |
| Eleven | nyànràn | Thirty-nine | untàlî |
| Twelve | bàhràn | Forty | chàhlî |
| Thirteen | tehràn | Forty-one | ektàlî |
| Fourteen | chaudàn | Forty-two | baitàlî |
| Fifteen | pundhràn | Forty-three | tirtalî |
| Sixteen | sohlàn | Forty-four | chautàlî |
| Seventeen | sattàhràn | Forty-five | paintàlî |
| Eighteen | attàhràn | Forty-six | chatàlî |
| Ninoteen | unnîn | Forty-seven | sentàlî |
| Twenty | wîh | Forty-eight | att,tàlî |
| Twenty-one | ikkî | Forty-nine | unwanjà |
| Twenty-two | bàî | Fifty | panjàh |
| Twenty-three | te,î | Fifty-one | ekwanjà |
| Twenty-four | chavî | Fifty-two | bawanjà |
| Twenty-five | panjî | Fifty-three | tirwanjà |
| Twenty-six | chhabî | Fifty-four | chauranjà |
| Twenty-seven | satàî | Fifty-five | pachwanjà |
| Twenty-eight | attàî | Fifty-six | chawanjà |

| | | | |
|---|---|---|---|
| Fifty-seven | satwanjà | Eighty-one | ekàsî |
| Fifty-eight | atwanjà | Eighty-two | beàsî |
| Fifty-nine | unhàt | Eighty-three | treàsî |
| Sixty | sat | Eighty-four | chauràsî |
| Sixty-one | ekhàt | Eighty-five | pachàsî |
| Sixty-two | bàhat | Eighty-six | cha,àsî |
| Sixty-three | tehat | Eighty-seven | satàsî |
| Sixty-four | chaut | Eighty-eight | attàsî |
| Sixty-five | pepant | Eighty-nine | unànawe |
| Sixty-six | chahàt | Ninety | nave |
| Sixty-seven | satàt | Ninety-one | ekànave |
| Sixty-eight | attàt | Ninety-two | bànave |
| Sixty-nine | unhattar | Ninety-three | teànave |
| Seventy | satar | Ninety-four | chaurànave |
| Seventy-one | ekhatar | Ninety-five | pachànave |
| Seventy-two | bàhatar | Ninety-six | chaànave |
| Seventy-three | tehatar | Ninety-seven | satànave |
| Seventy-four | chauhattar | Ninety-eight | atànave |
| Seventy-five | panjhattar | Ninety-nine | nadinave |
| Seventy-six | chahattar | Hundred | sou senkda |
| Seventy-seven | sathattar | Thousand | hazàr |
| Seventy-eight | athattar | Hundred thousand | lakh |
| Seventy-nine | unàsî | | |
| Eighty | asî | Million | karod |

*Ordinal Numbers.*

| | | | |
|---|---|---|---|
| First | pahlà | Sixth | chanwàn |
| Second | dujjà, dusrà | Seventh | satwàn |
| Third | tisrà, trîjà | Eighth | atwàn |
| Fourth | chauthà | Ninth | nàwàn |
| Fifth | panjwàn | Tenth | daswàn |

## Conjugation of the Auxiliary Verb.

*Indicative Mood. Present Tense.*

| | | | |
|---|---|---|---|
| Main hàn or àn | I am | Asi hàn or àn | We are |
| Tùn hen or en | Thou art | Tusi ho or o | You are |
| O hen or en | He is | O hain or ain | They are |

*Perfect Past Tense.*

| | | | |
|---|---|---|---|
| Main haisàn or sán | I was | Asi haisàn or àhe | We were |
| Tùn haisen or sàen | Thou wert | Tusi haisào or áhe | You were |
| O haisî sî or àhà | He was | O haisin or sin | They were |

*Imperfect Past Tense.*

| | | | |
|---|---|---|---|
| Main hundà sàn | I was being | Asi hunde sàn | We were being |
| Tùn hundà sàen | Thou wert being | Tusi hunde sà,o | You were being |
| O hundà sî | He was being | O hunde sàn | They were being |

*Pluperfect Past Tense.*

| | | | |
|---|---|---|---|
| Main hoyà sàn | I had been | Asi hoye sàn | We had been |
| Tùn hoyà sàen | Thou hadst been | Tusi hoye sà,o | You had been |
| O hoyà sî | He had been | O hoye sàn | They had been |

*Future Tense.*

| | | | |
|---|---|---|---|
| Main howangā | I shall be | Asi howànge | We shall be |
| Tùu howengà | Thou shalt be | Tusi hovoge | You shall be |
| O hevegà | He shall be | O ho ange | They shall be |

*Imperative Mood.*

| | | | |
|---|---|---|---|
| Tùn ho or o | Be thou | Tusi hovo or vo | Be you |

The negative imperative is formed by prefixing na.

*Subjunctive Mood.*

The relative conjunction (harf i shart of the Arabians) is expressed by je (if) and the correlative conjunction (harf i jaza) by tàn then.

*Present Tense.*

| | | | |
|---|---|---|---|
| Main howàn | I may be | Asi hoviye | We may be |
| Tùn hoven | Thou mayst be | Tusi hovo | You may be |
| O hove | He may be | O howan | They may be |

*Perfect Past Tense.*

| | | | |
|---|---|---|---|
| Main hundàn | I had been | Asi hunde | We had been |
| Tùn hundon or hundà | Thou hadst been | Tusi hunde | You had been |
| O hundà | He had been | O hunde | They had been |

| | | |
|---|---|---|
| *Past Participle.* | (Ism i màhfùl) hoyà | been |
| *Verbal Noun.* | (Ism i fàil) honewàlà | be,er |
| *Infinitive Mood.* | (Masdar) honà | to be |

CONJUGATION OF THE VERB *Ákhná*, TO SPEAK.

(Masculine.)

*Present Tense.*

| | | | |
|---|---|---|---|
| Main àkhnà | I speak | Asi a*kh*nyàn | We speak |
| Tùn akhnain | Thou speakest | Tusà à*kh*de,o | You speak |
| O a*kh*dai | He speaks | O à*kh*den | They speak |

*Perfect Past Tense.*

| | | | |
|---|---|---|---|
| Main àkhyà | I spoke | Asàn àkhyà | We spoke |
| Tùn àkhyai | Thou spokest | Tusàn àkhyà | You spoke |
| Usàkhyà | He spoke | Inà àkhyà | They spoke |

*Imperfect Past Tense.*

| | | | |
|---|---|---|---|
| Main à*kh*dà sàn | I was speaking | Asi à*kh*de sàn | We were speaking |
| Tùn à*kh*dà sàen | Thou wast speaking | Tusi à*kh*de sà,o | You were speaking |
| O à*kh*dà sî | He was speaking | O à*kh*de sin | They were speaking |

*Pluperfect Past Tense.*

| | | | |
|---|---|---|---|
| Main àkhyà sî | I had spoken | Asàn àkhyà sî | We had spoken |
| Tùn àkhyà sî | Thou hadst spoken | Tusàn àkhyà sî | You had spoken |
| Us àkhyà sî | He had spoken | Inà àkhyà sî | They had spoken |

*Future Tense.*

| | | | |
|---|---|---|---|
| Main àkhangà | I will speak | Asi àkhànge | We will speak |
| Tùn àkhengà | Thou wilt speak | Tusi àkhoge | You will speak |
| O àkhegà | He will speak | O àkhange | They will speak |

*Imperative Mood.*

| | | | |
|---|---|---|---|
| Tùn à*kh* or akh | Speak thou | Tusi àkho | Speak you |

*Subjunctive Mood. Present Tense.*

| | | | |
|---|---|---|---|
| Main àkhàn | I may speak | Asi àkhiye | We may speak |
| Tùn àkhen | Thou mayst speak | Tusi àkho | You may speak |
| O àkhe | He may speak | O àkhan | They may speak |

*Perfect Past Tense.*

| | | | |
|---|---|---|---|
| Main à*kh*dà or àkhdà | I might speak | Asi à*kh*de | We might speak |
| Tùn à*kh*do | Thou mightest speak | Tusi à*kh*de | You might speak |
| | | | They might speak |
| O à*kh*dà | He might speak | O à*kh*de | |

CONJUGATION OF THE VERB *Kehna*, TO TELL.

(Feminine.)

*Present Tense.*

| | | | |
|---|---|---|---|
| Main kehnî àn | I am telling | Asi kehnî àn or kehndîyàn | We are telling |
| Tùn kehnî en | Thou art telling | Tusi kehndîyano | You are telling |
| O kehndî e | She is telling | O kehndîyà en or kehndîyan | They are telling |

*Perfect Past Tense.*

| | | | |
|---|---|---|---|
| Main ke,ai | I told | Asàn keai | We told |
| Tùn keai | Thou toldst | Tusàn ke,ai | You told |
| Usne keai | She told | Unà keai | They told |

*Imperfect Past Tense.*

| | | | |
|---|---|---|---|
| Main kehndî sàn | I was telling | Asi kehndiyàn sàn | We were telling |
| Tùn kehndî sàen | Thou wast telling | Tusi kehndiyàn sà,o | You were telling |
| O kehndî sî | She was telling | O kehndiyàn sin | They were telling |

*Pluperfect Past Tense.*

| | | | |
|---|---|---|---|
| Main kehà sî | I had told | Asàn kehà sî | We had told |
| Tùn kehà sî | Thou hadst told | Tusàn kehà sî | You had told |
| Us kehà sî | She had told | Unà kehà sî | They had told |

*Future Tense.*

| | | | |
|---|---|---|---|
| Main kahangî | I will tell | Asi kahanginyàn | We will tell |
| Tùn kahengî | Thou wilt tell | Tusi kahogîyo | You will tell |
| O kahegî | She will tell | O kahanginyàn | They will tell |

*Imperative Mood.*

| | | | |
|---|---|---|---|
| Tùn koh | Tell thou | Tusi koho | Tell you |

*Subjunctive Mood. Present Tense.*

| | | | |
|---|---|---|---|
| Main kahàn | I may tell | Asi kahyye | We may tell |
| Tùn kahen | Thou mayest tell | Tusî kaho | You may tell |
| O kahe | She may tell | O kehan | They may tell |

*Perfect Past Tense.*

| | | | |
|---|---|---|---|
| Main kehandî | I might tell | Asi kehndiyàn | We might tell |
| Tùn kehandî | Thou mightest tell | Tusi kehndiyo | You might tell |
| O kehndî | She might tell | O kehndiyàn | They might tell |

*Vocabulary of Adverbs, Past and Prepositions, Conjunctions, &c. &c., called in Sanskrit (Avyay.)*

| | | | |
|---|---|---|---|
| Uppurr | above | Attarsùn | 3 days hence |
| Uthe | above | Chauth | 4 days hence |
| Heth | below | Panjauth | 5 days hence |
| Wich | in | Uchhà | above, high |
| Bàhar | out | Nînwàn | below, low |
| Idhir | here | Todî | up to, 'till |
| Udhur | there | Lag | up to, 'till |
| Is wal | on this side | Tàîn | up to, 'till |
| Us pàsse | on that side | Talak | up to, 'till |
| Agge | before | Par | but |
| Pichhe | after | Har wele hameshàn | always, at all times |
| Sajje | to the right | | |
| Khabbe | to the left | Kadon | when |
| Jhabde | quickly | Jad | when |
| Haulî | slowly | Jadon | when |
| Therhrkî | slowly | Tad | then |
| Dàdhî | fast | Tadon | then |

| | | | |
|---|---|---|---|
| Halkà | light | Dihàde dihàde | daily |
| Bhàrà | heavy | Pher | again |
| Màdà | bad | Agle wele | formerly |
| Dàdhà | good | Hùna | now |
| Lissà | thin | Thàn | instead of |
| Mothà | fat | Pàr | a cross |
| Takdà | strong | Oràr | on this side |
| Wall | well | Uchhàn | on the top |
| Nàwal | ill | Niwàn | at the bottom |
| Waddà | large | Uttàd | a little high |
| Chotà | small | Niwàn | a little below |
| Lammà | long | Azpàs | round |
| Chaudà | broad | Sàmhe | in front |
| Aj | to-day | Bas | enough |
| Kal | yesterday | Bhi | also |
| Kal | to-morrow | Aho, hàn | yes, bhalà |
| Parsùn | day after to-morrow | Nàn | no |
| | | Je | if |
| Jiwenke | (chunànchy) | Jedà | as large as |
| Aiwenke | (chunîn) | Edà | so large |
| Jadh | whenever | O,e | holla |
| Tadh | then | E miyàn | the same in respect |
| Barabbar, Wàngar | like | U | oh! for a woman, to call |
| Mech | like in size | Ve | |
| Kîkar | why | U, î | oh! (pain) |
| Waste, La,î | for | Hai, hai | alas |
| | | Hàloe, Pàhryà | calling for help |
| Wadhîk, bohùn, bahut, Wadh, botà | much | O, e, o, o | oh for a slight pain |
| | | Nàl, Kol | in company with |
| Thora | little | | |
| Ghat | less | Te | and |
| Ainwen | gratis | Binà | without |
| Kulon | than | Bhàven | or |

*Vocabulary of Nouns.*

| | | | |
|---|---|---|---|
| Din | day | Kothà | house or cottage |
| Ràt | night | Jhugà | hut |
| Hath | hand | Darakht, Rukh | tree |
| Mundà, Nikdà, Chokrà, Nikkà, Kàkà | boy | Bùtà | shrub |
| | | Bùtî | plant |
| | | Ghodà | horse |
| | | Tàirr | a tattoo mare |
| Ningar, Lauhdà | | Ghodî, Màdî | mare |

| | |
|---|---|
| Kùdî | girl |
| Mundî | girl |
| Chokrî | girl |
| Kàkî | girl |
| Nikkî | girl |
| Nikdî | girl |
| Lauhdî | girl |
| Putur | son |
| Betà | son |
| Dhî | daughter |
| Kàkî | daughter |
| Peo | father |
| Bàbà | father |
| Mà | mother |
| Ammà | mother |
| Bhà,î | brother |
| Bhirà | brother |
| Bhen | sister |
| Pànî | water |
| Agg | fire |
| Rotî | bread |
| Gogî | bread |
| Tikkî | bread |
| Sheher | city, royal seat |
| Pind | village |
| Thatà | village |
| Mohdà | a few huts |
| Giràn | a town [pital |
| Nagarî | a large city or ca- |
| Gharr | house |
| Tarkh | hyena |
| Bijjù | an animal that opens graves |
| Kuttà | dog |
| Billî | cat |
| Chuhà | rat |
| Sap | snake |
| Neval | weazel |
| Mor | peacock |
| Saggo | lizard |
| Go | lizard |
| Sàna | a species of ditto |
| Kachù | tortoise |
| Kummà | turtle |
| Sensàr | alligator |
| Bhulan | the water hog |

| | |
|---|---|
| Haran | deer |
| Miryon | deer |
| Mirg | deer |
| Gaddon | ass |
| Gaddàn | ass |
| Gadhà | ass |
| Kothà | ass |
| *Kh*achhar | mule |
| Behàn | a colt |
| Wacherà | foal |
| Sand | a barren female |
| Sunànk | a fruitful female |
| Tattù | a pony |
| Kukùd | a cock |
| Kukudî | a hen |
| Kabùtur | a pigeon |
| Kuggî | a ring dove |
| Baghlà | stork |
| Ba*gh*là | stork |
| Tutar | partridge |
| Badhitar | a kind of ditto |
| Batedà | quail |
| Tiliyarr | a bird |
| Gidad | jackal |
| Lùmbud | fox |
| Bagyhúd | wolf |
| Sher | tiger |
| Babbar | royal tiger |
| Chîtà | leopard |
| Shàgosh | panther |
| Mùlî | radish |
| Gàjar | carrot |
| Kulfà | purslain |
| Chaulàî | beet |
| Lal sàg | red beet root |
| Bohud | ficus indicus |
| Ambh | mango |
| Anàr | pomegranate |
| Sandà phal | a fruit |
| Sangtarà | ditto |
| Kimb | ditto |
| Chakotrà | pampelnose |
| Kelà | plantain |
| Qulab | rose |
| Lùn | salt |
| Tel | oil |

| | |
|---|---|
| Ludhur | otter |
| Uth, Unth | camel |
| Rich | bear |
| Bàndar | monkey |
| Langùr | long-tailed ape |
| Bakrà, bakrî Chhelà chhelî | he-goat and she-goat |
| Bhedà bhed | sheep, ewe |
| Bhedù | ram |
| Dhagî Gàn | cow |
| Bald, dand, dhagà | bullock |
| Manj | she-buffalo |
| Sandà | he-buffalo |
| Sànd | bull |
| Battak | duck |
| Kanak | wheat |
| Chànwal | rice |
| Cholà | pulse |
| Càbulî chola | white ditto |
| Masar | lentil |
| Mung | phaseolus mungo |
| Mànha | phaseolus maximus |
| Rawành | a particular bean |
| Juàr | the common grain holcus sorium |
| Makàî | Indian corn |
| Janv | barley |
| Matar | a pea |
| Bajrá | the common grain holcus spicatus |
| Kangd | millet |
| Pyàz Gandà Wassal | onion |
| Thomb | leak |
| Gonglùn | turnip |
| Karam | cabbage |
| Methrî | thyme |
| Pàlak | spinnage |
| Rupà | silver |
| Jist | pewter |
| Pàrà Jîwà | quicksilver |

| | |
|---|---|
| Shakar | sugar |
| Ràb | sirup |
| Khand | sugar, soft |
| Gùd | molasses |
| Mishrî | sugar-candy |
| Patàsà | preparation of sugar |
| Mirch | pepper |
| Lakad | wood |
| Ghe,o, ghî | clarified butter |
| Makhan | butter |
| Anda | egg |
| Anddo | eggs |
| Dudh | milk |
| Dahîn Chakkà | curds |
| Lassî Kassà Panhàk | butter milk |
| Hàndî Kunnî Tablî | a cooking pot |
| Chapnî | cover |
| Do,î | wooden spoon |
| Chullà | cooking place |
| Kadchî | iron spoon |
| Kadàî | frying pan |
| Tavà | do. for bread |
| Uklî | mortar |
| Molà | pestle |
| Hardar | saffron |
| Manjî | bedstead |
| Pîdî | small cot |
| Kadtad | cot of leather thongs |
| Lohà | iron |
| Kalàî | tin, (? tinning) |
| Sikkà | lead |
| Tàmbà | copper |
| Pittul | brass |
| Sonà | gold |
| Chàndî | silver, pure |
| Dhounn | nape of the neck |
| Kan | ear |
| Pàpdî | soft part of ear |
| Kanùne | lobe |

| | |
|---|---|
| Hurtàl | yellow orpiment |
| Patharr | stone |
| Pattar | leaf |
| Angùtà | nail |
| Chichî ungul | little toe |
| Pabb | sole |
| Adî | heel |
| Gità | ancle |
| Pinî | calf |
| Godà | knee |
| Chapnî | knee-cap |
| Sathal | thigh |
| Pat | |
| Chutud | buttocks |
| Nàv | navel |
| Dhunî | |
| Tang | leg |
| Pet | stomach |
| Ojrî | tripe |
| Andràn | entrails |
| Phiphadà | lungs |
| Hath | hand |
| Jibh | tongue |
| Talî | palm |
| Vînî | below the elbow arm |
| Kohnî | elbow |
| Doulà | arm above elbow |
| Mohdà | shoulder |
| Pith | back |
| Gal | neck |
| Galà | |
| Sangî | wind-pipe |
| Hoth | lip |
| Dand | tooth |
| Alàshà dàhnà | jaw tooth |
| Khàdî | chin |
| Khodî | |
| Kalà | jawbone |
| Galh | cheek |
| Natkh | nose |
| Kothî | grisel of the nose |
| Ghodî | |
| Akh | eye |
| Pipilî | eyelash |
| Annà.. | eyeball |
| Chhappar | eyelid |

| | |
|---|---|
| Suthan | trowsers |
| Nàlà | breeches string |
| Nàdà | |
| Pag | turban |
| Mitthà | sweet |
| Khattà | sour |
| Koudà | bitter |
| Kasailà | pungent |
| Sahùnà | salt |
| Bakbakà | nauseous |
| Phikà | insipid |
| Tattà | hot |
| Thandà | cold |
| Narm | soft |
| Kùlà | |
| Sakhat | hard |
| Kharwà | rough |
| Kùlà | smooth |
| Dhilà | liquid |
| Thindà | greasy |
| Uchhà | high |
| Ninwà | low |
| Mehngà | dear |
| Sastà | cheap |
| Gillà | wet |
| Sukka | dry |
| Sukha | bhang |
| Wal | hair |
| Pate | locks of hair |
| Muchhà | mustachoes |
| Dàdî | beard |
| Jùdà | top knot of hair |
| Mendî | ringlets |
| Kachh | armpit |
| Bagal | |
| Kuth | cue of hair |
| Palkà | plaited hair by which virgins are distinguished |
| Kimàrî | virgin |
| Randî | widow |
| Gabrù | bridegroom |
| Garwàlà | husband |
| *Khà*wand | |
| Woutî | bride |
| Gharwàlî | wife |

| | |
|---|---|
| Bharwatà | eyebrow |
| Mathà | forehead |
| Putputî | temple |
| Tàlù | scalp |
| Kopad | crown |
| Ghandî | palate |
| Làl | red |
| Kàlà | black |
| Nîlà | blue |
| Pîlà | yellow |
| Sàwà | green |
| Machhî | fish |
| Màh parshàd | flesh |
| Sùraj | sun |
| Chan | moon |
| Pînis | palanqueen |
| Tàrà | star |
| Ubbhurdà, Chaddù | east |
| Sehandà | west |
| Parbat | north |
| Dakhan | south |
| Wàh | wind |
| Hanerà | darkness |
| Hanerî | dust storm |
| Chhanan | light |
| Dàkh | grapes |
| Duhngà | deep |
| Kachà | raw |
| Pakkà | cooked |
| Singh | horn |
| Sumb | hoof |
| Khur | divided ditto |
| Unn | wool |
| Rùn | cotton |
| Rùnî | do. |
| Bolî | language |
| Bhukh | hunger |
| Treh | thirst |
| Jhutî | shoes |
| Annà | blind |
| Gungà | dumb |
| Dorà | deaf |
| Sujàkà | having sight |
| Lùhlà | lame with both legs |
| Kànà | blind of one eye |

| | |
|---|---|
| Dàrù | gunpowder |
| Barùd | ditto |
| Ghà | grass |
| Dauà | grain |
| Chittà, Baggà | white |
| Jhalà | mad |
| Phànwanî | pleasure |
| Kàwad | angry |
| Màndà | ill |
| Changà | well |
| Pîd | pain |
| Kagadh | paper |
| Dawàd | inkstand |
| Lekhan | pen |
| Khùh | well |
| Ràh | road |
| Pendà | journey |
| Nào | name |
| Wadhyai | fame |
| Kàthî | saddle |
| Rakàb | stirrup |
| Dumchî | crupper |
| Tàhrù | saddle-cloth |
| Mukhtà | head stall |
| Faràkhî | surcingle |
| Hall | plough |
| Panjàlî | yoke |
| Suàgà pat | drag |
| Kahî | pickaxe |
| Rambà | spade |
| Dàtri | sickle |
| Pailî | field |
| Pahàd | hill |
| Tibbî | hillock |
| Chhil, Sakk | bark |
| Jad | root |
| Tehnî | branch |
| Kotdî | room |
| Dahlàn | verandah |
| Ithà | brick |
| Vedà | terrace |
| Tàyà | father's elder brother |
| Dàdà | father's father |
| Nànà | mother's father |

| | | | |
|---|---|---|---|
| Bhengà | double sighted | Par nànà | nànà's father |
| Langà | lame of one leg | Shakarnànà | father of latter |
| Sidhà | straight | Potrà | grandson |
| Dingà | crooked | Padotrà | great grandson |
| Apàthà | upset | Bharjàî | sister-in-law |

*Vocabulary of Verbs.*

| | | | |
|---|---|---|---|
| A'vnà | to come | Pîvnà | to drink |
| Jàvnà | to go | Satnà | to throw |
| Leàvnà | to bring | Devnà | to give |
| Le jàvnà | to carry away | Lenà | to take |
| Rakhnà | to put | Nachnà | to dance |
| Uthàvnà | to raise | Kudanà | to leap |
| Uthnà | to rise | Hasnà | to laugh |
| Baithnà | to sit | Ronà | to weep |
| Khàvnà | to eat | Sadnà | to call |
| Marnà | to beat | Khalonà | to stand up |
| Wichàrnà | to think | Khadonà | |
| Tolnà | to weigh | Gavàvnà | to lose |
| Mechnà | to measure | Khulàvnà | to loosen |
| Pakàvnà | to cook | Dhakàvnà | to cause to be pushed |
| Ubàlnà | to boil | | |
| Bhunnà | to roast | Khoturnà | to dig |
| Kholnà | to open | Bîjnà | to sow |
| Tapnà | to bound | Rahwnà | |
| Bannà | to bind | Patnà | to pluck |
| Wadhnà | to cut | Mangnà | to ask |
| Phàdnà | to break | Tuthnà | to break |
| Doudnà | to run | Bhajnà | |
| Druknà | | Khuruknà | to scratch |
| Likhnà | to write | Chatnà | to lick |
| Padnà | to read | Dabnà | to press |
| Phirnà | to stroll | Vîthnà | to pour |
| Chiknà | to pull | Phùknà | to blow |
| Kichnà | | Khednà | to play games |
| Pùnjnà | to wipe | Kùknà | to call |
| Chhilnà | to scrape | Khiskanà | to sneak away |
| Dignà | to fall | Uturnà | to descend |
| Dhainà | | Khalwàvnà | to make stand |
| Digàvnà | to make fall | Kharchnà | to spend |
| Dig pàvnà | to fall | Chudàvnà | to release |
| Jannà | to bring forth | Chadnà | to ascend |
| Gàlî kadhnî | to abuse | Dhiknà | to push |
| Karz lenà | to borrow | Sîvnà | to sew |

| | | | |
|---|---|---|---|
| Hatàvnà | to remove | Wadhnà | to grow |
| Turnà | to walk | Tilaknà | to slip |
| Wajàvnà | to play on an instrument | Darrnà | to fear |
| | | Nasnà | to retire |
| Ghulnà | to wrestle | Bharnà | to fill |
| Kambnà | to tremble | Tuknà | to chop |
| A'khnà | to speak | Thakornà | to care of, to mind |
| A'nwàvnà | to make bring | | |

*A short Sikh Vocabulary.*

| | | | |
|---|---|---|---|
| Muslà | a Musalmán | Chùngnà | to smoke |
| Konà singh | bald-headed s. m. disrespect to Musalmáns | Dosà | Dost Muhammad |
| | | Rangà | Aurangzeb |
| | | Pahul le,onà | to become a convert |
| Sukhà | the intoxicating plant bhang | Kachà singh | breeches |
| Sunerà | the vessel in which bhang is bruised | Angà | coat |
| | | Kesà / Dhàrî | hair weavers, an epithet of Sikhs |
| Chakhnà | to eat or drink | Dàtàn | tooth brush |
| Parshàd | eatable | Granth sàheb | the Sikh scripture (Granth) |
| Màhàn parshàd | meat | | |
| Chîtà bajàvnà | to make water | Agan | fire |
| Kàve phirnà | to ease one's self | Wàchnà | to read |
| Suchetà karnà | to make ablution | Ràmjangà | a matchlock |
| Niwàj | prayer | Bàtî | a pot |
| Mast jad / Thatî | a mosque | Kadchî | a spoon |
| | | Waltoî | a vessel for cooking pulse |
| Gadhî | a hooka | | |
| Kàj | marriage | Làngrî | butler |
| Sultànà | Sultàn Muhammad *Khàn* | Langar | cookroom |
| | | Dalle | pieces of flesh |
| Pîrnà | Pîr Muhammad *Khàn* | Làs | soup |
| | | Karnà | to cook (not pakàvnà) |
| Phattà | Wazîr Fattch *Khàn* | Warjnà | to stop one's own dinner, i. e. to accept an invitation |
| Tambùrà | Timaur Shah | | |
| Pendhyú | Pendà *Khàn* (Tanaulî) | | |
| Gadwàî | cup-bearer | | |

Mahàràj Ranjît Singh has the following peculiar Vocabulary of his own.

Bandbast, opening of the bowels, Dast in Persian.

Thirmilî, a check or curtain, cheekh in Panjabî

Khismatî, a ewer, chilamchî in Persian, because chilams (pipes are not lawful in the Granth.)

Sugdà (clever) a stool, instead of Modà because this word means a fool.

Kangà Sàgar, a goglet, Aftàba in Persian.

*Sentences.*

| | |
|---|---|
| Wàr jî (properly Wà Gurùjî) kà *kh*àlsà | The Sikh salutation. |
| Tuhàdà nàn kî,e | What is your name? |
| Tusi kiddar jande,o | Where are you going? |
| Tùn kiddar jànnà en | Ditto ditto ditto, to an inferior. |
| Is pinddà nàn hî,e | What is the name of this village? |
| Tuhànù thand lagî,e | You have caught a cold. |
| Oh pind kinnà dùr,e | How far is that village? |
| Tuhàdi umur kitnî e | What is your age? |
| Tusi sàdde bhiràn̄ù jande o | Do you know my brother? |
| Isdà mul kî loge | What will you take for this? |
| Tuhàdiyàn trîmatàn kitnîyàn | How many wives have you? |
| Tusi ghodyànù kî dende,o | What do you feed horses on? |
| Tuhàde ghodyàndî kî khuràk e | What is your horses' food? |
| Tusi kis wàste mere utte ghusse o | Why are you angry with me? |
| Tuhàdà peo juvndà e | Is your father alive? |
| Nàh tre vare huen jo pùrà hogaya e or (margàyà e) | No, these three years since he died. |
| Tusi kadîn Turkisthànnù ga,e,o | Have you ever been to Turkistàn? |
| Din vich kitnî verî khande,o | How many meals do you make a day? |
| Kî, kî, khànde,o | What do you eat? |
| Nazar àondà e jo aj mîn wasegà | It seems as if it would rain to-day. |
| Kî kar nazar àonde | How do you know? |
| Asàde kul hek pàredî kikmat,e | I have an instrument containing quicksilver. |
| Ek man bî wichon kitnà hàsal hundà,e | What is the produce of a maund of seed? |
| Aj kal thon (nàlon) bahut thand,e | To-day is much colder than yesterday. |
| Je tuhànù vel nehin tà àpne gumàshtenù ghal denà ghal denà | If you have not leisure send your agent. |
| Aj bazàr wich hundîdà kî bhà,e | What is the exchange of a bill to-day in the bazàr? |
| Hundî mathî | The rate has fallen. |
| Hundî chaddî,e | The rate has risen. |
| Koî sathtàn nehin làgî | You are not hurt are you? |
| Tusî odaretàn nehin | You are not uncomfortable are you? |
| Tusi odarnà nehin jedî gal mango sohî hàzar,e eh tuhàdà apnà ghar,e dusrà nehin jànnà | Don't make yourself uneasy, whatever you want shall be forthcoming; this is your own house and not a strange one. |
| Asi àpne kàj wich rudde renneyan ne tàn dam dam wich tuhàde kul ponchiye | I am busy about my own affairs, or I would be with you every moment. |
| Is hauzte tuhàdà kî *kh*arch àyà,e | What have you spent on this cistern? |
| Hazàr ek rupayà lagà howegà asàde sàbkàr nù pakkî *kh*abe,e uskolon puchke das dewànge je tuhànù bahut lode tàn | It might have cost me a thousand rupees or so, but my steward knows the exact sum and will tell you if you particularly require and will ask him. |

*Dialogues.*

Illustrative of the private character of the Ruler of Lahore.

| | |
|---|---|
| Mahàràj jî, Kàbul dà ikbàr àyî e | News from Cabul has arrived your highness. |
| Hàjar karo | Bring the man in. |
| Mahàràj jî hàjar e | He is here your highness. |
| Fakîr horànù bulào | Call the faqueer. |
| Fakîr jî hàjar ho,o | Will you please to come in faqueer? |
| Sardàr Dost Mamadà,e yà kisse hor dà,e | Is the letter from Sardàr Dost Muhammad, or from any one else? |
| Mahàràj jî, Sardàr Sàhabdà,e | It is from the Sardàr your highness. |
| Hachà pado kî likhyà e | Well, read what is in it. |
| Aîpdî umur daràz hove vîh bhàr dàlîde do ghode ek talwàr hazùr mu allàde waste hàzar en hazùr kabùl farmàùn | May your age be great: twenty loads of fruit, two horses and a sword, are here for your supreme highness; will your highness deign to accept them? |
| Nikkà Mishar hàzar hove | Here, Nikkà Mishar. |
| Mahàràj jî ershàd | Your highness, what orders? |
| Mishar jî, tusi Belîràm horàn kol jào ek hàthî hauda chàndî dà ek bandùk Sindhy, Gujràthî talwàr das jode dushàlyànde rang birangî hache mahîn howan Dost Mamad wàste bhej do fakîr jî tusi bî likho tedà sàddà ràh hek chàhî dà agge isthon hoî bandobast pakkà ban jiswich tùn saukhà rahen, nehin tàn Sarkàr Dasserà karke chadan wálî, e na kahîn jo mainù *kh*abr nehin kîti ne | Mishar, do you go to Belîram and send for Dost Muhammad an elephant with a silver haudà, a Sindhian matchlock, a Guzeratî sword, ten pairs of shawls; let them be fine and of different colors: and, faqueer, do you write and say his and my road is one, and that he must make some good arrangement, by which he may live comfortable; or else the Sarkàr intends to march on him after the Dusserà; and tell him not to say he was not forewarned. |
| Jo Hazùrne ershàd farmàen likhe gai en | What your highness ordered is written. |
| Wakîl nàl tor deo | Send it by the Vakîl. |
| Rajà sàheb horànù bulào | Call the Rajah? (Dhyan Singh.) |
| Mahàràj jî, hàjar àn | I am here your highness. |
| Ràjà jî, panj ardalî àpne bhej deo ate ja ba jà likh bhejo jo ek sàheb Attock wàle ràhon awnden sau sau rupeyà majal ba majal, àtà wîh man, do man chànwl, man ghî,o panjàh kukud, das ghade dudhde hor dahîn kesàn pàwa nù, panj son ànddà manjîàn, lakhriyàn, bhànde mittîde hor jo lod howe ne sab khàtar karnî chaukî paihra majal ba majal dà rakhnà jimmà tuhadà e | Ràjà, send five of your own orderlies and write to every place that a gentleman is coming by the Attock road; give him one hundred rupees at every stage, flour twenty maunds, two maunds of rice, a maund of ghee, fifty fowls, ten pots of milk and curds to wash his hair, five hundred eggs, cots, firewood, earthen pots, and whatever he may want; let him have a guard at every stage. This is your trust. |
| Mahàràj jî, sat bachan | Truly spoken your highness. |
| Mishar jî, Fattù Bhayyenù ghal de,o Jamadàr sàb horànù bula lyàwe | Mishar, send Fattà Bhayyà to call Jemadar Kushàl Singh. |

| | |
|---|---|
| Jamadàr jî, jis tarah ràje sàbnu ershàd hoyà,e tusi bî àpnî muluk wich likh bhejo jo sàheb kisî gale khafa na howan; manjil bamanjil dî rasîd sàbandî hàjar hove | Jemadar, do you also as I have ordered the rajah and write to your district that the gentleman may not be uncomfortable, and get also his receipts at each stage. |
| Mîyàn Ilai Baksh Kumîdàn ta Myàn Sultàn Mahmùd, te Mîrjà Mandar Aly, nyàhràn nyàhràn kàrtùs jinsî tophànde ta ikkî ikkî ghodnàlande peher din rende jo sàheb dàkhal howanje hukm,e | Tell Mîyan Ilai Baksh Kumedàn, Myán Sultan Mahmùd, and Mîrza Mandar Aly (to fire) eleven rounds from the garrison guns, and twenty-one from the field pieces a pahar before sunset when the gentleman arrives. |
| Mishar, Sukhràjnù hukm de ghalo do kampaniyàn Jahangîr de makbare lains rehan ate pà rikàb sàbànde hàjar rehan | Mishar, send to Sukhràj and tell him to keep two companies in readiness at Jehangîr's tomb as the gentleman's escort. |
| Jedî Sing, ànwàlî Paltan e tansàlî de bàr lains rehe jis wele sàheb dàkhal howan addall wich àve | Let the Singh regiment be in readiness outside the Tanksàlî gate to accompany the gentleman as an escort. |
| Mishar jî, Kutbenù hukm deo jo bîvîyànù bulà leàve panjàh panjàh rupeyà toshekhàne wichon le de,o eh hukm de de,o jo ban tan ke àwan | Mishar, tell Kutba to call the ladies (dancers,) give them fifty rupees each out of the treasury, and order them to come dressed out. |
| Mishar jî, Khair Aly Khàn Gubàrchynù panch sau rupeyà lekhwà deo aten eh hukm deo jo gharî ràtthon agge agge dîp màlà saman wich hàjar hove | Mishar, let Khair Aly Khàn Gubàrchy receive five hundred rupees, and tell him to have lamps ready in the Saman bastion a gharî before night. |
| Sàtàr Bàghwàn hàjar hove | Let Sàtàr gardener be called. |
| Mahàràj jî hukm | What order your highness? |
| Kal Shàlà bàgh wich pehr diuthon agge agge maifal sàbàn waste hàzar hove | To-morrow before nine o'clock, let an entertainment be prepared for the gentleman in the Shàlà garden. |
| Mishar jî, Mishar Belîràmnù àkho, hek kanthà mot yàndà jodî kadyàndî hiriyàndî jadàv dushàlà bhàrà hek thàn kinkhàbdà panch sau rupeyà sabandà, Khismatqàràn waste hek hek khes uchà hor jede sàbande àdmî onhà waste wade wele kul shàlà bàgh wich hàzar howan | Mishar, tell Mishar Belîrùm to have tomorrow morning ready at the Shalà garden a pearl necklace, a pair of gold bracelets set with diamonds, an expensive pair of shawls, a piece of khinkàb, five hundred rupees for the gentleman's servants, and a valuable khes each for his other men. |
| Nikà Dîwàn, jî, Munshî Sarabdhyàl hàjàr karo | Nikà Dîwàn, call Munshî Sarabdhyal. |
| Parwànà lekho Raje Suchet Singh haràǹù, hazàr swàr do hazàr pyàdà Peshàwaron kùch karke Bannùdà bandbast karan, hek Panwàna Futteh Singh Màn horànù lekho Ràjà Sàbdî Kamàn mannî tasàn hor inhànde hukm wichon adùl nehin karnà | Write an order to Ràjà Suchet Singh with one thousand cavalry and two thousand infantry to march from Peshàwar and settle Bannù, and write an order also to Futteh Singh Màn to put himself under the Ràja's orders and not to disobey any of his commands. |

| | |
|---|---|
| Ershàd likho Dîwàn Dannùnù, Guzeràt dà muluk Sarkàr dendî,e Kabùl kar lai rupeyà panj hazàr nazaràna sarkàrdà leàve jis wele lyàve us wele khilat pehan, jà,e | Write an order to Dîwàn Dannù that the Sarkár has given him the country of Guzeràt, order him to accept it, and to give five thousand rupees nazaràna for it; at the time of presenting which he will receive a khilat. |
| Mahàràj jî, Dîwàn horî kabùl nehin karde | Your highness, the Dîwàn refuses to accept it. |
| Aiwen bhadù,à e nazaràna wàste kabùl nehin kardà do hàzàr chad deo àpe man legà | Just like the rascal, he does not accept it on account of the nazaràna; take off two thousand and he will obey. |
| Mahàràj jî, Dîwàn horàne man liyà e | Your highness, the Dîwàn has agreed. |
| Ditthà Jamadàr jî, bhadweda tamàshà do hazàr rupeyà chadyà tàn kînkar man liyàs | Do you see Jamadàr, the play of the rascal? two thousand rupees have been remitted, why has he accepted it now? |

The Mahàràjà ill with a pain in his knee.

| | |
|---|---|
| *(A Farash).* Mahàràj jî, hek wadà Sayad e modî tang du*kh*dî sî hath làvnde în *kh*air ho gai,î | Your highness, there is a great Sayad who cured a bad leg of mine by the touch of his hand. |
| *(The Mahàràj).* Mishar jî, oh Sayadnù leà Ruldù Faràsh thon jàgà puchh lenî hàthî kaswà le,o wich chadàkar leàvnà adab nàl | Mishar, bring that Sayad; ask Ruldù Faràsh where he lives, get ready an elephant and bring him on it with respect. |

The Sayad arrives.

| | |
|---|---|
| *(Sayad).* Bhà,î tenù sukh hove pàdshàî peyà kar gajdà raho | Brother, may you be well and carry on your government; may you continue to bluster in the world. |
| *(Mahàràjà).* Mishar jî, panch potlyàn sau sau diyàn leào | Mishar, bring five bags of a hundred rupees each. |
| *(To the Sayad).* Mahàràj jî, kal bî darshan devna | Your highness will, I hope, give me a sight of yourself to-morrow. |
| *(Another Farash).* Mahàràj jî, hek sàdh àyà Gurù Nànak sàbdî juthî hai on hàkul | Your highness, there is a holy man who has one of Gurù Nànak's shoes. |
| *(The Mahàràjà).* Uswaktdî rakhî huîs hàjar karo onhà Sàdhànù Mishar jî, asàdà *kh*àsà be jào uddewich onà sàbànù chadàkar le ao | What, has he preserved it since that time, bring here that Sàdh and take my own *kh*àsà, Mishar, for him to come in. |

The Sàdh arrives, unfolds the shoe from a hundred wrappers. The Mahàràjà salutes it and applies it to his eyes, head and breast.

| | |
|---|---|
| *(The Mahàràjà).* Mishar jî, hazàr rupeyà dà pind dharmarth Wazîrabàd de tàlake wichon likhwà de,o aten juthî sàbànù tosha*kh*àne wich rakhwà de,o | Mishar jî, order a perpetual grant to be written of a thousand-rupee village in the province of Wazîrabàd and put the reverend shoe in the treasury. |

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|---|---|
| *(Another Servant).* Mahàràj jì, hek wadà pandit Kashî on àyà wadà padyà huà ounàpàs hek ling e Màdewjidà o farmaunden pàven jehà dukh dard Sarkàrnù hove làvndo nàle sukh hojàve. Tad jàno jo ling sacha,e | Your highness, there is a great pandit arrived from Benares deeply read, and has a lingum of Mahàdeo with him; he says whatever pain the Sarkàr may have will be cured by applying it. It must therefore be a real one. |
| *(The Mahàràjà).* Mishar jì, hàthî haswà lo chàndîde haudewàlà pandit onàrù wich bahàke sitabe hàjar karo. | Mishar, saddle an elephant with a silver houdà and bring the pandit in it quickly. |
| *(The Servant).* Mahàràj jì, pandit horî wadà sa*kh*t mizàj hain àwan ki mehin àwan | Your highness, the pandit is a man of a queer temper; he will not thus be brought. |
| *(The Mahàràjà).* Jis tara jàno unhànù leào hek panch sau rupeyà bî le jào toshe*kh*àne wichen | Bring him by all means, and take with you five hundred rupees from the treasury. |
| *(Servant).* Mahàràj jì, sat bàchan | Very well, your highness. |

The pandit arrives, takes out the stone, the Mahàràjà rises and rubs it over his body.

| | |
|---|---|
| *(Mahàràj).* Mishar jì, hek hazàr rupeyà hor leàkar mathà teko pandit horànù das rupeyà roz lawà deo | Mishar, bring 1,000 rupees more and put it at his feet, and give the pandit an allowance of 10 rupees a day. |
| *(Pandit).* Hamànù kuch nehin bakàr Mahàdevjì kà hukm hai jab ek Ràjà hachhà hovegà to yahàn se uthanà isse hukm muàfik hain *kashî* se ture hain | I don't want any of it; I have Mahàdev's orders to return when you are well, and I have brought this order with me from *Benares.* |
| Tusi tîn chàr roz darbàr maukùf karo | Don't hold your court for two or three days. |

After some days, the Mahàràj hears that the holy pandit has fallen in love with a dancing girl, and is accordingly an imposter; his only remark is,

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|---|---|
| Sàdh log en unko eh bàt ban àvtî e | These are holy men, they can do these things if they like. |

*Specimen of Punjàbî verse.*

| | |
|---|---|
| Sîmîn badan yarafshàn chehrà lab sur*kh*î misl anàre phul hazàre je ùn galzàre | Silver body, bespangled (freckled) face, red lips like the pomegranate, or poppy, or rather like a bed of flowers. |
| Aten mirg akhîntî mirg hairànî vekh *kh*ùnî main tumhàre màran hyànv sihàre | And lascivious eyes shaming the deers; behold those blood-shot orbs, murderous stealers of the heart. |
| Màr bîmàr hazar pae teri zulf kundul wal màre wal wal sàde mo,e wichàre | Thousands have fallen sick and died; thy locks are ringlets in which you catch and burn us, and we die hopeless. |
| Par bhuj bhuj de,an Kalandar àshik màran màre karan kakàre baith kinàre | But Kalandar, as he burns with love, sings, sighing, and bewailing in retirement. |

2nd.

| | |
|---|---|
| *Chale* nîr akhîntî behadd jadh yàr vidà kar *chate* | Tears without measure *started* from mine eyes, when my lover *started* at our separation. |
| *Jhale* log nasîhat dende koun sàng wicho dedî *jhale* | *Bearish* people reprehend me, but who can *bear* the spear of absence? |
| *Bhale* akl jehe chhad jàndo jithe ishk marendà *bhale* | *Standard* wits are lost where love plants his *Standard.* |
| *Palle* akl na rahî Kalandar jàn ishk àve ith *palle.* | Kalandar *possesses* no wisdom when love *possesses* him. |
| Chasm bandù*kh* ten surmà ranjak tode zulf pa*kh*à,e | Eye for gun, antimony for priming and ringlets for a match which is lighted. |
| Golî *kh*àl disse mukh uppar jàn oh shest karà,e | That mole appearing on thy cheek is a bullet when you present it to the mark. |
| Oh màre dilnù mùl na kusse jàn oh kas chalàe | She is aiming at my heart but cannot *strike* it though she loads and fires. |
| Par Kalandar matlab tayyen pàe jahàn àpnà àp kohà,e | But know, Kalandar, you will then gain your ends when you *strike* yourself. |
| Dukhàndî main pùnchî paî mere pair sughlàn nàl tarode | I have arrived at the summit of pain; my feet have anclets of thorns. |
| Ahîn nàl parotyàn hanjùn vekh ishkede zore | By sighs my tears have been *forced* out, behold the *force* of love! |
| Hàr singàr kîtà sàb *gh*am dà jàdh main thon yàr wichode kùk Kalandar rab dàdhe agge mat pawan hotànà mode | I decked myself in mourning weeds when my love parted from me! entreat Kalandar before all-powerful God that your "*hot**" may return |
| *Jhalke* nakîn tab ishkdà main kàhil kîtî *jhalke* | The fire of love does not *kindle,* I am *kindled* after long patience. |
| *Chalke* bir hun de mùnh àî huna jàwàn kith wal *chalke* | I *threw* myself into the fire, now how shall I get *through.* |
| *Ralke* dukhàn sùlàn kuthî sukh gàe asàthon *ralke* | Thorns and grief have *left* me prostrate, and pleasure has quite *left* me. |
| *Kalke* jamme haran maj*àkh*an pàî jàn Kalandar *kalke* | The child of yesterday is *roasting* me. The soul of Kalandar is *roasting.* |

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## A Vocabulary of the Baraky Language.

### *Introduction.*

The Barakîs are included in the general term of Parsîwàn, or Tàjak†; they are original inhabitants of *Yemen* whence they were brought by Sulta'n Mahmu'd of *Ghazní*; they accompanied him in his invasion of India, and were pre-eminently instrumental in the abstraction of the gates of the temple of *Somnath.* There are two

* Proper name.

† The popular derivation of the word Tàjak is that the ancestors of that tribe were the keepers of the Tàj (crown) of the Arabian prophet. Tàj besides meaning a kingly crown is applied to the distinguishing cap of a Muhammadan fakîr (hermit.)

divisions of the tribe. The Barakîs of *Ràjàn*, in the province of LOHGAD, who speak Persian, and the Barakîs of *Barak*, a city near the former, who speak the language called Barakî; SULTA'N MAHMU'D pleased with their services in India, was determined to recompense them by giving them in perpetual grant any part of the country they chose; they fixed upon the district of *Kàniguram* in the Country of the *Wazìrìs* where they settled. There are 2000 families of theRàjàn Barakîs under RASU'L KHA'N who receives 2000 rupees a year from DOST MUHAMMAD KHA'N. The contingents of both these chiefs amount to 50 horsemen, who are enrolled in the *Ghulám Khána* division of the *Cabùl* army. There are also 2000 families of Barakîs at *Kàniguram* under SHA'H MALAK who are independent. The Barakîs of this place and of *Barack* alone speak the Barakî language.

We receive a warning from the study of this Vocabulary, not to be hasty in referring the origin of a people merely from the construction of their language; for it is well known that the one now instanced was invented by MIR YU'ZU'F who led the first Barakîs from *Yemen* into Afghanisthan: his design was to conceal and separate his few followers from the mass of Afghans (called by them Kásh) who would no doubt at first look upon the Barakîs with jealousy as intruders. The muleteers of *Cabúl*, being led by their profession to traverse wild countries and unsafe roads, have also invented a vocabulary of pass-words.

*Vocabulary**.

| | | |
|---|---|---|
| Rosh, day | Kaftar, pigeon | March, pepper |
| *Gha*. night | Kouk, Greek partridge | Run, clarified butter |
| Kalànak, boy | Oo*gh*, camel | Maskà, butter |
| Dadai, father | *Kh*irs, bear | Wolkh, egg |
| Zarigag, girl | Shàdî, monkey | Pikakh, milk |
| Màw, mother | Bakrî, goat | *Gh*îp, curds |
| *Kh*wàr, sister | Nargoî, bull | Topî, butter-milk |
| Marzà, brother | Màdgoî, cow | Khat, bedstead |
| Wokh, water | Ganum, wheat | Lyàf, coverlid |
| Aron, fire | Rizza, rice | A'hin, iron |
| Ti*kh*an, bread | Pyàz, onion | Kalàî, tin |
| *Ksh*àr, city | Tambàkù, tobacco | Surb, lead |
| Gràm, village | Shal*gh*am, turnip | Mis, copper |
| Ner, house | Karam, cabbage | Brinj, brass |
| Dara*kh*t, tree | Turab, radish | Tillà, gold |
| Bùtà, shrub | Kàjar, carrot | Nukhra, silver |
| Yàsp, horse | Anàr, pomegranate | Gap, stone |
| Gon, wood | Gulàb, rose | Balk, leaf |
| Yàsp, mare | Nimek, salt | Pusht, back |
| A,ù, deer | Tel, oil | Sînà, breast |
| *Kh*ar, ass | Shakar, sugar | Nas, stomach |
| Khàtir, mule | Khand, refined sugar | Lab, lip |
| Kurra, foal | Gud, molasses | Gîshy, tooth |
| Kirjî, fowl | Nabàt, sugar-candy | Ma*kh*, cheek |

* *sh* represents ष, in distinction from *sh* which stands for श.

Nenî, nose
Tsimî, eye
Sar, head
Goî, ear
Partùk, trousers
*Kh*wàsh, sweet
Turush, sour
T*egh*, bitter
Shor, salt
Tokha, hot
Tsàka, cold
Narm, soft
Kilakhà, hard
Pabega, high
Zariya, low
Kemat, dear
Arzàn, cheap
Dirî, hair
Wadai, wool
Pambà, cotton
Wro*sh*t, bread
Brùt, mustachoes
Màlî, husband
Nàk, wife
Dàrù, gunpowder
Ghwash, grass
Speg, barley
Ispeuq, white
Sù*gh*a, red
*Gh*aràsa, black
Nîl, blue
Zed, yellow
*Sh*în, green
Màhî, fish

Gàka, meat
Tovî, sun
Marwo*kh*, moon
Stùra, star
Mashrik, east
Ma*gh*rib, west
Shammàl, north
Junùb, south
Bàd, wind
Paro*gh*, light
Tàrî*kh*, darkness
Angùr, grapes
Pukuk, ripe
Nakpukuk, raw
Shà*kh*, horn
Sumb, hoof
Palla, divided hoof
Kaush, shoes
Kor, blind
Gung, dumb
Karr, deaf
Ràst, straight
Kaj, crooked
Stud, tired
Dîmy, pain
Kà*gh*az, paper
Mushwànî, inkstand
Kalam, pen
Chhà, well
Ràh, road
Nàm, name
Zîn, saddle
Girî, mountain
*Kh*isht, brick

Bàbà, grandfather
Nawàsai, grandson
*Kh*àshnà, sister-in-law
Pabega, above
Podzema, below
Wàvera, in
Pene*gh*ht, out
Indà, here
Yuwal, there
Ma*kh*, before
Papets, after
Razai, quick
Karàr, slow
Subuk, light
Wazmîn, heavy
*Kh*rab, bad
Shirra, good
Narrai, thin
*Gh*ota, fat
Sturra, large
Zarî, little
Shon, to-day
Sàr, to-morrow
Parîn, yesterday
Kàn, when
Perî, now
Bas, enough
Sher, yes
Na, no
Key, why
Zut, much
Dù*kh*, little
Tar, and

*Numbers, Cardinal and Ordinal.*

| | | | | | |
|---|---|---|---|---|---|
| 1 | she | 11 | shandas | 30 | *s*hîst |
| 2 | do | 12 | duàs | 40 | tsa*sh*t |
| 3 | ghe | 13 | *sh*es | 50 | panzast |
| 4 | tsàr | 14 | tsares | 60 | *kh*oshty |
| 5 | penz | 15 | panzes | 70 | hawai |
| 6 | ksha | 16 | *sh*ales | 80 | ha*sh*tai |
| 7 | wo | 17 | haves | 90 | nuvî |
| 8 | àn*sh*t | 18 | a*sh*tes | 100 | sad |
| 9 | noh | 19 | nes | 1000 | hazàr |
| 10 | das | 20 | jîst | | |

| | | |
|---|---|---|
| Auwal, first | Panjam, fifth | Nauwam, ninth |
| Duyam, second | Shasham, sixth | Dasum, tenth |
| Seyam, third | Haftam, seventh | |
| Chàram, fourth | Hashtum, eighth | |

*Verbs.*

| | | |
|---|---|---|
| Razai, come | Gon, place | Khuron, eat |
| Tso, go | U'ra, take up | *Sh*era, give |
| Rawarra, bring | Neh, sit | Nassa, take |
| Aglona, take away | Hust, riser | Dzana, beat |

*Sentences.*

| | |
|---|---|
| Az sipàî yum | I am a soldier. |
| Tù gudaptso | Where are you going? |
| Dre*kh*y o*gh*ok | He spoke false. |
| Tostar mà*kh* marza ye | You are my brother. |
| Azr tù dagad pitsen | We will go together. |
| Tar tuna rupe dà à | Have you a rupee with you? |
| Tar tù muwàjib tsùna | What is your pay? |
| Nimàz digar shuk | It is the time of afternoon prayers. |
| Ta tsun umuron | What is your age? |
| Tsun kalàn daron | How many children have you? |
| Bàràn rasàk | The rain has come. |
| Tar boskshàr tsum petsa | How far is your town? |
| Tsun bùmà daron | How much ground have you? |
| Yàspakî tsà *sh*ai | What do you give your horse? |
| Pa tsùna *sh*ai ka | What is his price? |
| Tafor dadai guda | Where is your father? |
| She chàn busak ka muluk | It is a year since he died. |
| Yàspdî to sarrang ar*gh*o *sh*takai | How did you fall from the horse? |
| Pera tsa kun | What shall I do now. |
| Ta shujàl Mulkî jangine tarmàkh marzà za*kh*mî shuk | My brother was wounded in the battle of Shujàwal Mulk. |
| Kurra kàriner bhù*sh* tsarà na kun | Why don't you take care (what you do) in this affair? |
| Ràhiner kuman *gh*al luchh dà kum | A robber stripped me on the road. |
| Tà *kà*sh *kh*alk zud *kh*uranakai | The Af*gh*an is a starving nation. |
| Kurra gràminer tsun *kh*arwàr ganum à ida | What quantity of wheat is produced in that village? |
| Tar mà*kh*anas bademî | I have a pain in my stomach. |
| Te Heràt ràhiner baladon | Do you know the road to Herat? |
| Mà*k*a amarokh ka Kàmràn zud zàlim a | I hear that Kamran is a great tyrant. |
| Tsàr penz sadaikî she yàspashok | He gave four or five men for a single horse. |
| Kurra hauzjar tar tos tsun *kh*arch shuka | What expense have you incurred on that tank? |
| Indadî batsen saudà aglon | What merchandise do you take from here? |
| Tarra thàn kemat ba tsnù sa | What may be the price of this piece? |

| | |
|---|---|
| Tarra thàn kemat tar màkha nazariner padas tuman | The price of this piece in my opinion is 10 tumans. |
| Kurra mulkaner khimkàb kewun gràn a | Why is khimkab so dear in this country? |
| Tar tosi Girîner hinj paida sa | Is asafœtida produced in your mountains? |
| Hà shai ba patsa kàr raza | What is the use of this thing? |
| Shou Mullà hera *sh*e jàe tol shka | The Mullas have all assembled in one place to-day. |
| Zar tos zabananer badalà dàhà ki nagadàhà | Are verses written in your language or not? |
| Nah kok ka ba badalà *gh*ok pa Pàrsî ba*gh*ok | No; any one who rehearses verses, rehearses them in Persian. |
| Ta *kàsh* i menziner tsen zai shamshîrî a | What tribe of *Kàsh* (Afghans) are the best swordsmen? |
| I' Kàshiner Popalzai sher shamshîrî a | Among these Afghans the Popalzais are the best swordsmen. |
| Sher malta*gh*a pa tamàm Candahàr ki sher malta*gh*nagda | This is a good gun such as is not procurable in all Candahar. |
| Tsun rosh bàd kfiàlà raza | In how many days will the caravan arrive? |
| Tarmàkh utaràk ta chàrsùkh kàrawànsarainer shuk me bàyad she wàr kamàkh tamaner razai | I have put up in the caravansera of the chàrsùkh (four bazars); you must come and see me some day. |

---

## A Vocabulary of the Pashai Language.

### *Introduction.*

The language is spoken by the people called Pashais who inhabit the districts of *Mandàl, Chitelà, Parenà, Kùndì, Seva Kùlmàn.*

### *Vocabulary.*

| | | |
|---|---|---|
| Dawàs, day | Tàtî, father | Làm, fort |
| Vyàl, night | Aî, mother | Goshin, house |
| A'st, hand | Làyà, brother | Kadî, tree |
| Bàlàkùl, boy | Sàya, sister | Ghodà, horse |
| Lavnî, girl | Wark, water | Ghodî, mare |
| Pànjai, man | Angàr, fire | Bai,î, good |
| Zaif, woman | Aù, bread | Batar, bad |

| | | | |
|---|---|---|---|
| 1 I' | 6 she | 11 jàe | 16 *sh*od |
| 2 do | 7 sat | 12 duàe | 17 sattù |
| 3 te | 8 a*sh*t | 13 tloe | 18 a*sh*tù |
| 4 char | 9 no | 14 chadde | 19 naù |
| 5 panj | 10 de | 15 panjo | 20 vist |

| | | |
|---|---|---|
| Gul, river | Pà, foot | Sîna, breast |
| So,atà, he-goat | Nàwad, back | Chùchadik, paps |
| Baràtik, ewe | Kùch, belly | Kachî, armpit |
| Làwgà, pain | Gorechà, embrace | Dùr, face |
| Dár, wood | Sir, head | Dudà, far |
| Darù, powder | *Kh*wàgam, near | Sàmek, black |
| Phàjadik, she-goat | *Sh*lek, white | Pelà, yellow |

Baratà, ram
Gal, abuse
Wàgan, wind
Parontik, bullet
Mo, wine
Chan, vinegar
Gom, wheat
Lon, salt
Gà, cow
Ghàs, grass
Panj, husband
Wàyà, daughter
Chummàr, iron
Shlekzarrà, silver
Anch, eye
*Kh*àd, ear
Dàn, tooth
Dàdî, beard
Chagam, chin
Mandà, neck
Makadik, monkey
Lùntà, bow
Pachh, cotton
Yùl, wool
Sai, thing
Tish, bitter
Sandàl, cold
Gand, large
Làgar, thin
Peràna, coat
Kimanik, cloak
Shuwatik, bitch
Machh, fish
*Kh*artà, ass
Lawich, jackal
Chappà, left
Nirgirch, sunset
Màe, moon
Tàl, heavens
I'm, snow
Asal, hail
Làd, false
Kam, little

Sùnek, red
Kachà, blue
*Kh*at, bedstead
Nùnî, butter
Ave, flour
Golàng, drove of bullocks
Adà, bull
Zaib, wife
Pultem, son
Selt, knife
Sonezarra, gold
Wàd, stone
Nàst, nose
Dùr, lip
Jib, tongue
Brùt, mustachoes
Kalàvî, cheek
Ling, leg
Je*sh*ta, ruler
Ang, arm
Po, dust
Bhojtl, earthquake
Kàn, arrow
*Kh*àb, scabbard
Sùchak, needle
Kumar, deep
Lassarà, sweet
Garm, hot
P'injà, flower
Dashik, grapes
As*h*adî, apricot
Manai, apple
Obà, upon
Ebat, now
Pachaleva, cooked
Shîng, horn
Ledhî, female deer (roe)
Kadagà, language
Tenà, thirst
Andà, blind
Gongà, dumb
Bedà, mad

Alînà, green
Chàl, hair
Chontà, small
Bàkutà, fat
Chîlà, cloth
Sutàn, trousers
*Sh*unîm, dog
U'ndarik, cat
Pe, flesh
Khartî, female ass
Dashnà, right
Suràldash, sunrise
Taj, star
Sang, earth
Wàgh, rain
Sidal, ice
Rast, true
Bo, much
Silà, mud
Abalî, cloud
*Kh*urra, hoof
Minai, come
Nepà, sit
A'yà, eat
Amlàjà, run
Virambù, walnut
Baho, quince
Amirik, pomegranate
Akhud, below
Pachad, after
*Kh*àm, raw
Tàdà, deer
Saro, mule
Avtà, hunger
Ko*sh*adà, shoes
Bollà, deaf
*K*hotà, lame
Chàyà, well
Witai, go
Ura, stand
Pe, drink

*Note.* The above vocabularies seem to have been all thrown out of arrangement in the copying, but we have not time to attempt their re-arrangement.—Ed.

| | |
|---|---|
| Lau lau jhàlà | Go slowly. |
| Tenà nàmî kussî | What is your name? |
| Kinà pàgî | Where are you going? |
| Tù chùde ai | Where is your residence? |
| Sabak mare | Learn your lesson? |
| A'ù pachale | Cook bread. |
| Wary achá | Bring water. |
| Li*kh*an kegà | Write. |
| Emà sardàr kyàs | Who is your ruler? |

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## A Vocabulary of the Laghma'ni Dialect.

### *Introduction.*

La*gh*màn is a province *(mahàl)* of the principality of *Cabúl*, situated opposite to *Jalálábad;* it is sometimes written Lam*gh*án. It yields a revenue of 1,13,000 rupees, and is included in the government of Muhammad Akbar Kha'n, the favorite son of Ami'r Dost Muhammad. The inhabitants of La*gh*mán are Tájaks or Farsîwáns.

### *Vocabulary.*

| | | |
|---|---|---|
| Laè, day | Làm, fort | Làyà, brother |
| A'*th*, hand | Katî, tree | Warg, water |
| Kitàlik, girl | Bakàr, good | A',ù, bread |
| A'e, mother | Vell, night | Gùng, horse |
| Sàyà, sister | Bàlàkùl, boy | Ghorà, horse |
| Angàr, fire | Bàbà or tàtiyà, father | Nàkàr, bad |
| Nandî, river | Chap, left | Bàr, fruit |
| Shotik, she-goat | Dro*gh*, false | A'kude, below |
| Làwegà, pain | Kam, little | Durà, out |
| Lodî, wood | Mandà, neck | Pàm, broad |
| Nùnî, butter | Ba*gh*al, armpit | Kamàn, bow |
| Ave, flour | Pindî, calf | *Kh*àm, raw |
| Golàng, bull | Aneh, eye | Janàwar, beast |
| Gàs, grass | Kàd, ear | Limbe, tail |
| A'dam, man | Dàn, tooth | Pe*th*àr, shoes |
| Panj, husband | Dàd, beard | Tunà, thirst |
| Shelṭ, knife | Pà e, leg | Kanà, deaf |
| Swran, gold | Chàn, back | Kutà, lame |
| Pàchadak, he-goat | Podà, near | Patîk, gone |
| Gàl, abuse | Khek, white | Mà e, moon |
| Wàgan, wind | Shùnek, red | Wà*kh*, rain |
| Gúlî, bullet | Alînà, green | Ablî, cloud |
| Gom, wheat | Kàt, bedstead | Sum, hoof |
| Lon, salt | Chantalà, small | Pàchh, cotton |
| Gà, cow | Chà*gh*, fat | Sonà, thread |
| Màshî, woman | Mutà, short | Shàmek murch, black pepper |
| Tik, wife | Kàlà, cloth | |

Pultem, son
Chummàr, iron
Mukhrà, silver
Wàd, stone
Ma*th*t, nose
U'*kh*t, lip
Jub, tongue
Brùt, mustachoes
A'st, arm
Kuchh, belly
Dùr, far
Shàmek, black
*Th*ard, yellow
Nîl, blue
Chhàl, hair
Gand, large
Sannà, thin
Ligà, tall
Peränik, coat
Khàdà, turban
Pishùndik, cat
Pe, meat
Karatik, female ass
Shîr, head
Norikh, nail

Sultàn, trousers
*Kh*udînk, dog
Màchh, fish
Kàr, donkey
Dùr, face
Dùr, mouth
Ràst, right
Ràst, true
Bo, much
Shànà, shoulder
A'lla*kh*, side
Ràn, thigh
Sàng, earth
Shilà, mud
*Th*ùr, sun
Dùm, smoke
Zalzalà, earthquake
Gilàph, scabbard
Pasham, wool
Gambà, deep
Pyàz, onion
Pàkî, razor
Sùnchik, needle
Garm, hot
*Kh*argosh, hare

Arù*kh*, leek
Ko, thing
Shirîn, sweet
Shidàl, cold
Gul, flower
Ude, upon
Kuchai, in
Ligà, long
Tîr, arrow
Pachîk, cooked
Paranagà, bird
Shà*kh*, horn
Kalachà, speech
Avtà, hunger
Andà, blind
Gungà, dumb
Chhà, well
Aik, come
Pàkam, I go
Pagà, he goes
Pàka*th*a, ye go
Pàkai, dost thou go
Pàka*th*, we go
Pàkan, they go

| | | | |
|---|---|---|---|
| 1 I' | 6 khe | 11 yà e | 16 shànzà |
| 2 do | 7 *th*at | 12 duà,e | 17 abdà |
| 3 te | 8 a*kh*t | 13 senzdà | 18 hashda |
| 4 chàr | 9 no | 14 chadde | 19 nozda |
| 5 panj | 10 de | 15 panjù | 20 vist |

---

## A Vocabulary of the Cashgari (properly Kashkari') Language.

### *Vocabulary.*

Dàk, a boy
Moashî, a man
Lesùn, a cow
Astor, a horse
Ashpai, a sheep
Unth, a camel
Chhànî, hair
Pusha, cat
I'nch, forehead
Naskàr, nose
Barùp, eyebrow

Bu*gh*à, be gone
Rùpà, get up
Peà, drink
Dassà, take
U'*gh*, water
Gomb, wheat
Gumod, a girl
Kumedî, a woman
Deshawa, a bull
*Gh*od dou, an ass
Pai, a goat

Sùr, head
Kàd, ear
*Gh*ach, eye
Rîkish, beard
Dond, tooth
Ege, come here
Hishik, sit down
Ejube, eat
Màth, with, give me
Mashr bà, goglet of water

*Sh*on, lip
Legîn, tongue
Sîrî, barley
To kînî, who are you
Chàdùr, turban
Phadwàl, trousers
Chhàn, take off (imperative
Bizwa, thin
Pong, foot
Shuràk, thigh
*Kh*wànù, belly
Gaul, neck
Trishty, thirst
A'smàn, heaven
*Sh*îd, milk
Chho,î, day
Dashmànî, reading
Ange, come

Postam, wool
Rain, dog
*Gh*arîb, poor
Jîl, veil
Obistà, dead
Zùm, mountain
Ingàr, fire
Chohistam, I am hungry
Ishgum, shall I eat
Màsam lùdath, speak with me
Kisht, waistband
Peràhan, coat
Anjam, put on (imperative)
Chale but, a fat man
Husht, hand
Mujastî., calf of leg

Shùpîkà, bread
Karinj, rice
Mah, waist
Pàz, breast
Bùm, earth
Jind, bedstead
Satàre, stars
Paghîd, curds
Paniyà, night
Dashmànîrà, read
Metàl, a great man
Màwlàt, country
Kosh, shoes
Jînwà,î, born
Ult, round
Him, snow
Jin, wood

| | | | |
|---|---|---|---|
| 1 I' | 4 chod | 7 sùt | 10 jash |
| 2 jù | 5 pùnj | 8 ànsht | 20 jishî |
| 3 trù,î | 6 chù,î | 9 nenhan | 100 do *sh*ùm |

---

## A Vocabulary of the Ti'rhai Dialect.

### *Introduction.*

The *Tîrhai* language is at present confined to 3000 families, who abandoned their own country the district of *Tîrà* on a feud breaking out between the Orakzais and Afrîdîs, and settled in the province of *Ninganhàr.* They figured in the religious revolution I am now about to mention.

In the reign of Akber, when Mirza Hasn was Governor of *Cabúl,* a holy man by name Hisamodi'n an Ansàrî by caste came from Hindustán, where his forefathers had been left by Timurlang, to Af*gh*anistán in which country he travelled and preached, and had succeeded in making many converts to the creed of the Shîahs, to which sect he belonged; when Akhun Darveza whose shrine is now at *Peshàwar,* arose as his opponent, and as the defender of the orthodox faith of the Sunnîs: Hisa'modi'n had obtained the title of Pi'r Roshan (father light) among his own sect and that of Pi'r Tari'k (father darkness) among the Sunnîs. Akhun Darveza petitioned the king who gave orders to the governor of *Cabúl* to co-operate with him in exterminating the infidel Shîahs. These two laid many snares to entrap their opponent, who evaded their pursuit, accompanied by a body of 200 cavalry, by reversing the shoes of their horses, he escaped and his fate is not known; but his three sons were secured and put to death. The labors of Pi'r Roshan were parti-

cularly successful in the district of *Tirá*, where he had 60,000 disciples; who on the disappearance of their preceptor, returned to their former belief.

*Vocabulary.*

Kuzrà, horse
Bhadai, mare
Pàlî, bread
Wà, water
Sînth, river
Das, day
Ràt, night
Bîr ù*kh*, he-camel
Strîzy ù*kh*, she-camel
Bîra tsinda, he-goat
Strîzy tsàlî, she-goat
*Gh*war, good
Nàkàr, bad
*Gh*odî, abuse
Bàlî, wind
Nàr, fire
Ladà, wood
Bre*kh*, pain
Tarwalî, sword
Dàl, shield
Golai, bullet
Dudh, milk
Kuchh, butter
Gadh, clarified butter
Ghom, wheat
Dàdî, beard
Zav, barley
Lon, salt
Go, bullock
Dhen, cow
Ghàs, grass
Strîzy, wife
Mhala, father
Mà, mother
Putur, son
Kumàr, daughter
Spaz, sister
Bhrà, brother
Katàrî, knife
Kurkumand, saffron
Spansî, thread
Biyàtai, scissors
Katarî, razor

Tsîmbar, iron
Zyad, brass
Postakai, leather
Parannazar, silver
Luhîzar, gold
Bat, stone
Achha, eye
Nasth, nose
Kan, ear
*Sh*unda, lip
Danda, tooth
Zhibba, tongue
Bret, mustachoes
Hast, hand
Pà, leg
Tsat, back
Damma, belly
Boga, near
Dùr, far
Paranna, white
Luhî, red
Zyad, yellow
Kangana, black
Sen, bedstead
Bàl, hair
Sùdà, little
Ghana, large
Plan, fat
Sùm, thin
Kathan, short
Driga, tall
Tsabar, cloth
Pîran, coat
Sathan, trousers
Phagdai, turban
Sanà, dog
Bilolec, cat
Màhai, fish
Khar, donkey
Bîzo, monkey
A'th, flour
Gul, flower
Bàr, fruit

Mùn, face
A'zî, mouth
Màs, meat
Nukh, nail
*Kh*wai, right
Chap, left
Tsuk, little
Brokh, much
Ogà, shoulder
Mare, neck
A'lla*kh*, side
*Kh*arg, armpit
Rùn, thigh
Pondî, calf of leg
Brîch, tree
Bhùm, earth
Gad, mud
Dùda, dust
Spagmai, moon
Sùri, sun
Barsàt, rain
Dhùng, smoke
U'ryaz, cloud
Zabzalà, earthquake
*Gh*war kand, thunder
Tandr, thunderbolt
Padakahàr, lightning
Nùkh, hoof
Kavza, hut
Tekai, scabbard
Màlùch, cotton
Pam, wool
U'zh gunî, goat's hair
Zmarrai, tiger
Gùgh, deep
Kangana mirch, black pepper
Sùm, leek
Pyàz, onion
Udhast, hunger
Gushthànî, house
Tandrai, mouse
Hindwànà, water-melon

Shai, thing
Dhùng, needle
Mri*kh*t, sweet
Tre, salt
Tri*kh*t, bitter
Tattà, hot
Shhal, cold
Sawe, hare
Burod, wolf
Gîdad, jackal
Yaya, bear

Phallà, grain
Drig, long
Plan, broad
*Gh*asha, arrow
*Gh*urr, kamàn, bow
Rast, true
Drîst, false
Pakkà, cooked
A'ma, raw
Rassai, rope
Lakai, tail

Ràg*h*a, plain
Kàr*gh*a, crow
Mor*gh*a, bird
*Kh*ka, horn
Phanai, shoes
Pîratha, thirst
Osai, deer
Ku,ai, well
*Gh*ar, mountain
Bhana, plate

| | | | |
|---|---|---|---|
| 1 îk | 7 sath | 13 tro | 19 kunnai |
| 2 dù | 8 à*kh*t | 14 tsoudà | 20 bhyà |
| 3 trà | 9 nab | 15 panzî | 30 bhyoudà |
| 4 tsor | 10 dah | 16 khod | 40 dù bhyà |
| 5 pànts | 11 ìko | 17 sato | |
| 6 *kh*o | 12 bo | 18 a*kh*to | |

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## A Vocabulary of the Language, spoken in the Highlands of Deer.

### *Vocabulary.*

Pand pishà, show the road
Pùch de, give a kiss
Maga, don't
Shilchà oth, I am thirsty
Bàl, hair
Ghat ag, whence have you come?
Andefhtàg, I came thence

Chù ain pand, go this road
Buchhàkot, I am hungry,
Dût, full
Paneth, money
Jàth, wool
Ande*sh*kî thon, I will go there
Gomb, wheat

Jib, tongue
Masht, throat
*Sh*alît, will you sell?
Màyà, curds
Chot, cheese
Bat, rice
Mulland, dead
Pedàh, ill
Kîchù, take away
Pachhà, cook (imperative)
Go il, bread
Mîsh, man
Khà, eat
Shàyà, come
Beh, sit
Jolà, speak

*Sh*îd, milk
Gad, clarified butter
Ma,il, butter-milk
Chond, writing
Chantù, alive
A'n, bring
Jàl, light (imperative)
Pisht, flour
Wàhe, water
I's, woman
Po, drink
Chau, begone
Uthî, get up
God, horse
Gau, bull
Tìkod, girl
Mekide, give me

Màs, meat
No,il, cap
Shàh, put on (imperative)
Yàr, friend
Jàr, fight
Màr, kill
Tàran, forehead
Dùdh, lip
Dà,ir, chin
*Kh*asha, cheek
Thoho, hand
Jang, calf of leg
Gabît, anus
Jolà, speech
Pù, son
Ghîn, take

| | | |
|---|---|---|
| Gà, cow | Rà,it, might | Dùs, day |
| Angyùr, finger | Chail, goat | Rouns, musk deer |
| Mùlkanth, buying | Birbùr, tiger | Shîrmukh, hyena |
| Yù, barley | Migar, joy | Shîsh, head |
| Gujur, clothes | Achhî, eye | *Kh*or, foot |
| Shîrbàl, trousers | Nistùr, nose | Erkas, breast |
| Sî, sew | Kan, ear | U's, strike |
| *Gh*alîm, enemy | Dand, tooth | Tîng, back |

| | | | |
|---|---|---|---|
| 1 Yak | 6 *sh*o | 11 îkà | 16 shohud |
| 2 do | 7 shat | 12 biyàhà | 17 satàha |
| 3 *sh*ta | 8 hasht | 13 *sh*eltàha | 18 hastàha |
| 4 chor | 9 nob | 14 chohà | 19 unbîst |
| 5 pànch | 10 da*sh* | 15 panchî | 20 bîs |

---

## A Vocabulary of the Language of the Mogha Aimaks.

### *Introduction.*

The Mo*gh*als are one of the four Aimaks; they inhabit the country of *Bagkrán* and *Mai igán*, the former is subject to *Candahar* the latter to *Herat*.

A story is told that one of the kings of *Persia* sent for a Mo*gh*al Aimak, to inquire the structure of his language, and was so disgusted with the discordancy of its sounds that he ordered the man to be killed.

While the executioners were preparing to strike off his head, the king, to give the culprit a last chance, inquired the Mo*gh*alî for "face." The man answered "nùr" which in Persian signifies "light:" this lucky answer it is said saved the credit of the Mo*gh*al language and the head of its propounder or lecturer.

### *Vocabulary.*

| | | |
|---|---|---|
| Odur, day | A'hin, iron | Surab, lead |
| Sonî, night | Bizù, monkey | Brinj, brass |
| Nàràn, warmth | Chînà, wolf | Tilla, gold |
| *Gh*ar, hand | Nokai, dog | Nu*kh*rà, silver |
| Koun, boy | Buz, goat | Kul, food |
| Wokin, girl | Sa*gh*al, beard | Gesal, belly |
| Bàbà, father | Saghli*gh*, sheep | Kabr, nose |
| Turuksan, brother | Ukarr, a bull | Nuddun, eye |
| *Kh*wàr, sister | Wînà, cow | Kelan, tongue |
| Ussun, water | Su*gh*ul, a calf | Kala, chin |
| *Gh*àr, fire | Bu*gh*dai, wheat | Undun, trousers |
| Ukpang, bread | Arpa, barley | Kil*gh*àsùn, wool |
| Shahar, city | *Gh*urul, flour | Nakà, shoes |
| Deh, village | Chighàn, rice | Girr, house |
| Darakht, tree | Anàr, pomegranate | Kongàn, light |
| Morin, horse | Angur, grapes | Ulan, red |
| Morin, mare | Pyàz, onion | Kokà, green |
| Nakchîr, deer | Sîr, leek | Shîra, yellow |

Eljigàn, ass
Murgh, fowl
Teman, camel
Wataga, bear
Sunu, milk
Unda, butter-milk
Khisht, brick
Oda, above
Dunda, in
I'ndar, here
Javlà, before
Ghimsù, nail
Ekin, head
Chakin, ear
Nùr, face
Shuddun, tooth
Kela, speech
Kunjunn, neck
Gesù, hair
Malghai, cap
*Kh*àtun, woman
Kor, breeches tie
Sàmàn, grass

Zardak, carrot
Dapsuny, salt
Tosùn, clarified butter
*Kh*àgîna, egg
Tarakh, curds
Kagar, earth
Cha*gh*àn, white
Kàrà, black
Mor, road
*Kh*àm, raw
Lang, lame
Ebat, pain
Chah, well
Kulba, plough
*Gh*ajar, plain
*Kh*irja, hut
Shewa, below
Ghadana, out
Tîndar, there
Koinà, after
Khùb, good
Watar, quick
Bad, bad

Burghàja, cooked
Auld, blind
Ukubà, dead
Nîra, name
Yamal, saddle
Aulà, hill
Uchkodar, yesterday
Kùrî, stone
Kejà, when
Enakai, now
Hàn, yes
Yema, why
Be, I
Te, he
Inodar, to-day
Nuntar, sleep
Modun, wood
*Kh*anà, where
Bas, enough
Ogai, no
La, not
Chî, thou
Ekada, many

1 nikka
2 koyar
3 *gh*orban
4 dorban
5 túbun
6 jolàn
7 jur*gh*an,
&c. &c.

*Verbs.*

I'ra, come
I'da, eat
Buz, rise
Barre, catch
Bî nîwla, don't cry

A'p, take up
U'maz, put on
Orchî, go
Son, sit
Hug, heat

Hàlà, kill
Guîlya, run
Talî, put
Unnù, mount

*Sentences.*

| | |
|---|---|
| Nàm chî yama bî | What is your name? |
| Kedù turuksan betar | How many brothers have you? |
| Kaun indai îra | Come here, boy. |
| Bàzà tù horchî sùn hàcharà bidandù | Go to the bazar and bring me some milk. |
| Mal*gh*ai non yemagaja lon masuninchî | Why don't you wear a new cap? |
| Kanaur chî nantar | Where are you going? |
| Gà buz | Rise early. |
| *Gh*ar mence ebatunna | My hand pains me. |
| Umur tamkedù sàl be | How old are you? |
| Indasa ta Cabùl kedùr mor be | How far is Cabùl from this? |
| Ordà màni koyàr rupe kocharpà | I have two rupees left. |
| Katai màni nîrainî Halîm Jan be | Halîm Jan is the name of my chief. |

| | |
|---|---|
| Morinî tànî kîmatnî kedù be | What is the price of your horse? |
| Indasa tà farrah mornî kirainî kedù be | What is the hire of a horse from this to Tarrah? |
| Bàbà tànî àmdun be | Is your father alive? |
| A'mdun ogai be ena ghorbàn sal bekî akujà | He is not alive, he died 3 years ago |
| Turuksan mànî tanî nantar | Do you know my brother? |
| Cha*gh*àn bulja sa*gh*al manî | Your beard has turned grey |
| Bidanasai yam gajî kàshuda janta | Why are you angry with me? |
| Nazar tùmî nîran ki modr barish îkina | It looks as if it would rain to-day |
| Agarchî *kh*làs ugai bechî turuksan raikî | If you are employed send your brother |
| Walka satànî *gh*am into barîna | How are you taxed in your country? |
| Nikka odurton kedù mor orchî nanta | How far can you go a day? |
| Mornî yamal ke ki unusunna | Saddle the horse that I may take a ride |
| Odur begà burja boz ki warchi ena | The day is far spent, rise and let us go |
| Bîda îra labda *kh*ismat tortanî enaka ru*kh*sat kîtùnî ki warchya gîrtuna | I came to wait on you, now give me leave to go home |
| Dundadù manî kudal beyagaga | Let there be no deceit between you and me |
| U'ndùî dundànijî àwàza bila ka Muhammad Shah ùkujanna | There was a report in the camp that Muhammad Shah was dead |
| Eljiganîn mànî uchkàn sonî kula*gh*ai achichanna; daisumnî katkair yattrajanne nikka mehmàn bîla tenî eljiganîn kulaghai achichanna | Yesternight a thief stole an ass of mine by cutting his tether; the thief also stole an ass of a guest of mine. |

# XIII.

## A DESCRIPTION

OF THE

## COUNTRY OF SEISTHA'N.

By Lieut. LEECH, Bombay Engineers,
*Assistant on a Mission to Cabool.*

The ancient name given to this country by the Hindoos was Shivasthán, (शिवस्थान) and it is said to have had many kings of that sect, of whom the most famous was Rajá Saspál. The Mahammadans called it Zabulisthán, and boast that it produced the father of Rustam. The country has never recovered from the waste in which it was laid by Tamerlane. The Seistanees are divided into three tribes, viz. The Kaiyánees, the Sarbandees, and the Shárkees. Ancient History. Tribes.

The boundaries of Seistán are Nàssiràbàd, Zerkoh, Sekwà, Dashtak, Burj Alam Khan, Jànàbàd, and Jallàlàbàd. The western boundary is the Koh i Khàjà, on the top of which is the ruin of a populous city, said to have been captured from the infidel Hindoos by the fabulous Rustam; the place is inhabited by a tribe called Arbàbà, in small families, having no chief. This is the fort from which Nadir Shah was obliged to retire after a two years siege. This hill fort is situated in the lake of Amoo, into which the streams of the following valleys discharge themselves, viz. Arghasthán, Tamak, Arghandáv, Helman, Khàsh rodh, Farrah, Adraskan, Rodigaz. In the time of Noorsheerwàn the Just, Kilà i beest was the northern boundary. The Seistànees are said to have torn the mandate of the Arabian prophet, and to have been cursed to the effect that they should never reign themselves or enjoy peace under another's reign. Geography. Legend.

The domestic animals of Seistan are cattle, (in abundance) dumbà sheep, and goats, there are no buffaloes; and horses and camels do not live long, on account of swarms of white flies that attack them. Animals.

The country is flat and sterile in general; rice, wheat, and barley are, however, produced in some parts. Grains.

Among the fruits grapes are scarce, and melons of both kinds plentiful and good. Fruits.

Wild animals.

The wild animals are hogs and hares (of which there are a great abundance), jackalls, foxes and otters, (in lake Amoo) in the same lake are also fish of a large kind and wild fowls in great number, among which is a large bird called kbort, three of which are caught on an average a day. The down of this bird is much esteemed for stuffing pillows: it is sold in Candahar for 7 Rupees the Tabrez maund; about 3000 other wild fowls are caught a day on the lake in the following manner.

Fowling.

The lake for some distance from the shore is covered with reeds; and each fowler has his own fowling ground; spaces are cleared in the reeds in which the snares are set. The water of the lake being clear the wild fowls are able to distinguish the small fish on which they feed. They dive in these small pools for them, and thus are caught.

Religion.

The inhabitants of Seistàn are for the most part Sheeah Masalmans. There are a few Hindoos, and a few Baloches, who are Sunnee Mahammadans.

Language.

The language of Seistàn is broken Persian. In a Vocabulary of 250 words, I only failed to trace the following to Persian, viz. gochà a boy, kenjà a girl, mokà mother, khurroo a cock, kàrà kid, màgas a calf, toor murgh a cooked egg, khàyà a raw egg, dokh unburnt brick, kang back, kul breast, lambos cheek, damàkh nose, gàlàv melon, kàtik cooked meat, koodh deaf, keel crooked, bàpeer grandfather, too, in, tabare there, garang heavy, paz cook (Imp.) baghan make smooth, (Imp.) tertaràtà nine (9) tyàda thirteen (13.)

Principal men.

The principal men of Seistàn are as follows, viz. *Jalàladeen Khán* of the tribe of Kai-yànee, the tribe of the former royal family; he has a brother Hamzà Khàn, both are sons of Bahràm Khàn and grandsons of Sulemàn Khàn, descendant of Malik Mamood Seistànee Shah of Meschid; he holds the forts of Jalalàbàd containing 500 houses, Bangàr 400 houses, Shaitàn 50 houses and other smaller forts; he could collect 3000 men all armed with matchlocks. He some time ago gave the daughter of his deceased uncle Nàzir Khàn in marriage to Shàh Kàmràn, with whom he is on friendly terms, and assists him with men when required. About 4 years ago Mahammad Ràzàd Khàn Sarbandee Seistànee, and Aly Khàn, the son of Khàn Jàn Sanjarànee Baloch, by Mahammad Ràzàd Khàn's sister, and Hàsham Khan Shàrkee of Seistàn, joined their forces and expelled Jalàladeen from Jallàlàbàd, Nàsiràbàd, Kachoon, &c. forcing him to take refuge in Joo,een, a place belonging partly to Seistanees, and partly to Popalzais. He (Jalàlàdeen) despatched his son Nàsir Khàn to Kàmràn for succour, who granted it, invaded Seistàn, and reseated Jalàlàdeen in his possessions.

Jalàlàdeen Khan.

This chief has lately adopted the Sunnee creed.

Hamzà Khan.

*Hamza Khan* was formerly at enmity with his brother the abovementioned Jalàlàdeen, but was reconciled to him by Shàh Kàmràn, and is now subject to him, he has married the sister of Mahammad Razàd Khan, but he and his brother are not on good terms with the latter, neither are they so popular in Seistàn as he is. *Mahammad Razad Khan* Sarbandee Seistanee has the districts of

Mahammad Razàd Khan.

Sekwà Husenabàd, Pusht i Dasht Shiling, Warmàl, Doulatàbàd, Chung i Murghàn, Burj i Hàjee, &c. &c. He could collect 5,000 men, 100 of which would be Cavalry. He is on friendly terms with Aly Khàn Sanjeràneen Baloch, who has lately taken the fort of Chakhnasor from Kàmràn; since the latter has been besieged by the Persians, Sulf Aly Khàn, the son of Mahammad Razàd Khàn, was a hostage with Kàmràn; he was released with the sons of the other Seistànee chiefs in the Shah's late campaign against Candahàr. Kàmràn has given one of Mahammad Razàd Khàn's daughters in marriage to a son of his Vizier Yàr Mahammad Khàn and has himself married a sister of Aly Khàn's. Before Kàmràn invaded Seistàn, Mahammad Razàd Khàn was on good terms with the Sardars of Candahàr, and in the war between Kàmràn and Persia is neutral. Sulf Aly Khàn.

*Hàsham Khàn* Shàrkee Seistànee holds Dashtak, Palgee, Kimmak, Wàsilow, &c. &c. He could collect 400 men, he is of old a dependant of Shàh Kàmràn and gives succour of troops but not tribute; he is on good terms with the Baloches, and has a superficial friendly intercourse with the Sardars of Candàhàr Hasham Khàn.

*Arbàb Husenà* was Governor of *Khàsh*; Kàmràn took the place four years ago, and him prisoner, afterwards set him at liberty and gave his daughter in marriage to Ghulàm Khàn, son of Atà Mahammad Khàn, the chief of the Alakozais. Arbáb Husena was formerly tributary to Khàn Jàn Baloch; he has now a superficial intercourse with Candahàr. Arbàb Husenà.

*Chakhnasoor* was formerly under Meer Alam Khàn Noorzai, the brother in law of Vizier Fatteh Khàn; he also held Khàsh and Kada. He was afterwards killed at Jagdalik—Vizier Fatteh Khàn then gave Chakhnasoor to Khàn Jàn Baloch, for marrying a cast off mistress called Bàgee. Chakhnasoor.

*Aly Khàn* is on good terms with the Sardars of Candahàr, he does not pay tribute or deference to them. One of his sisters is the wife of Shàh Pasand Khàn, Governor of Làsh, and another has married Asadullà Khàn of Kain, (famous for saffron) the son of Meer Alam Khàn Kainee. Aly Khàn.

*Kada* is almost desolate; it is held by Arbàb Hasen Khàn. Kada.

*Dost Mahammad* Nàrovee Baloch could collect 400 men, he holds Burji Alam, &c. &c. he married the sister of Mahammad Razàd Khàn and gave his own sister to Aly Khàn Baloch; he is under Kàmràn.

Three miles from Jànàbàd are the ruins of several towns called Boonak where old coins are found, as also at the ancient seat of the Kaiyànee kings, Tarakoo, 4 miles from Burji Alam Khàn. Old coins.

There is a road from Candahàr to Seistàn through Greeshk as follows:

Candahàr Kish na Khud, 40 miles, several villages of Noovzais, sets of springs. Road through Greeshk.

Greeshk, a strong fort, the Government of Mahammad Siddy Khàn, 40 miles, a large town of Panchpàces, Helman river.

Chà e Dewàlà, 20 miles, no houses, one well on the road.
Chà i Kurkee, 20 miles, no houses, ditto ditto.
Chà i Hasaddee, 20 miles, ditto ditto, ditto ditto.
Fort of Khàsh, 16 miles, 400 houses of Arbàbzais, river Khàsh.
Kadah, 46 miles, 300 houses of Arbabzais, ditto ditto.
Chakhnasoor, 16 miles, 500 houses Meer Tàjaks, ditto ditto.

Jànàbàd, 16 miles, 400 houses of Baloches and Seistànees, a large river, the different rivers of Seistàn having joined. Here the road divides into two, the right is—

Jallàlàbàd, 10 miles, 400 houses Seistànee Kajjànees, ditto ditto.
A ford of Afzalàbàd, 16 miles, 200 houses Arbàbzais, ditto ditto.
Koh i Khàjà in the lake (by water), 10 miles.

Road through Garmsel.

There is another road from Candahàr to Seistàn through Garmsel as follows:
Candahàr Band i Timour, 20 miles, several forts, Isaaczais, river of Arghandàv.
Kilà i Spà Mer, 12 miles, a small village containing salt pans, ditto ditto.
A desert Gumbat, 40 miles, no houses, river of Helman.
Hàzàr juft, 24 miles, scattered hamlets, ditto ditto.
Nujàn pushtà, 12 miles, 300 huts of Baloches in the spring, ditto ditto.
Lakkee, 20 miles, 400 huts, all the year of Baloches, 1000 in spring, ditto ditto.
Sappà, 16 miles, 200 huts of Kanozais, ditto ditto.
Be Nàdar, 12 miles, 100 huts of Noorzais, ditto ditto.
Be Nàdar i Sateef, 8 miles, ditto ditto ditto.
Deeshoo, 24 miles, 400 huts of different tribes, ditto ditto.
Palálak, 8 miles, 100 huts of Baloches Bartsees, river of Helman.
Kilá i Islàm Khàn, 32 miles, 100 of houses Nazni Baloches, ditto ditto.
One stage on the road—
Dak Delee, 50 miles, no houses, ditto ditto.
Sakwà, 24 miles, belonging to Mahammad Razad Khàn Seistànee.

R. LEECH, *Bombay Engineers,*
*Assistant on a Mission to Cabool.*

# XIV.

## ACCOUNT

OF THE

# TRIBE OF TAIMANEE AND THEIR COUNTRY.

By Lieut. R. LEECH, Bombay Engineers,

*Assistant on a Mission to Cabool.*

The boundary nearest to Candahar is Seenai to which the road is as follows: From Candahàr, Shàh Makhsood 36 miles, thence Lakhshakà 32 miles, thence Anjeeràn 16 miles, thence Kajikee 16 miles, thence Deh Bàbà 6 miles, thence Kàrezak 40 miles, thence Bàshaling 40 miles, thence Bàghràn 40 miles, thence Hazàr Durakht 40 miles, thence Ghara Jangal 40 miles, thence Seenai 20 miles. From Seenai the boundary line is as follows: Sangàn 40 miles, Talkhàk 28 miles, Pushturuk 40 miles, one night on the road, Shàrak 60 miles, Tai Deh 40 miles, Farrà rodh 30 miles, Sàkhar 40 miles, Pàs 24 miles, Ghor i Muskkàn 52 miles, Ghor i Tawara 70 miles, Neelee 40 miles, Zirnee 24 miles, Chàrdar 38 miles, Yaman 24 miles, Sangàn 28 miles, and Seenai 40 miles. Boundaries.

The Taimanees are one of the "Char Aimàks" (four tribes which are all at peace and otherwise connected with each other) viz. "Feroz Kohee," "Jamsheedee," "Taimanee" "and Moghal." Chàr Aimàks.

The principal men among the Taimanees are as follow: Aghà Ibrahim, Aghà Ibrahim, Aghà Mustafà, Aghà Abdal Hameed and Aghà Màhmood. Principal men.

*Aghà Ibràhim*, resides at Ghor i Taiwara, and holds Pàs, Neelee, Zirnee, Sàkhar and Ghor i Mushkàn; he collects his own tribute and could collect 5,000 Cavalry in a home feud, he sends occasional presents to Shàh Kàmràn and assists him with a force in his wars. The father of Aghà Ibràhim, Sahib Ikhtyàr Mahammed Khàn, ruled over the whole tribe of Taimanees and the "Chàr Aimàks." On his death Aghà Mustafà, son of Aghà Sulemàn and cousin of Aghà Ibrahim, had several contests regarding the division of the country, they at last, however, came to terms and effected a partition; 20,000 Taimanees could be collected against a foreign enemy. Aghà Ibràhim does not, like the other Taimanees, and Aimàk chiefs, keep up a slave trade: he is a Sunee Masalman. Aghà Ibràhim.

Aghà Mustafà.

*Aghà Mostafà* resides at Yaman and his brother Aghà Mahmood, resides at Sangàn, he holds Talkhàk, Indoo, Buldai, Pushturuk, Seenai and Sursarai; he could collect 1000 Cavalry in a home feud. At the time when Vizier Fatteh Khan paid the visit to Herat that cost him his eyesight, Aghà Mahmood betrothed his daughter to Dilàwar Khàn, the son of Timoar Kulee Khan, brother of Vizier Futteh Khàn and Mahammad Azeem Khán by one mother. Dilàwar Khân is now alive, but half witted, and wanders about Candahàr in a state of constant intoxication, in tattered clothes, unnoticed by his uncles the Sardars. The daughter of Aghà Mahmood is still a maid.

Meer Aly Khàn.

Meer Aly Khàn, the younger brother of Dilawàr Khàn, imprisoned the latter, and even put him to the torture, to induce him to forego his right to Aghà Mahmood's daughter in favor of his son. On his failing to extract this, he went himself last year carrying with him some presents to Aghà Mustafà, who refused to give him his niece, unless he brought a release from Dilàwar Khàn from the betrothment.

Aghà Mustàfà.

*Aghà Mustàfà* collects his own tribute; he sends occàsional presents to Kàmràn, and gives him assistance in men in time of war: he is tributary to Kàmràn; and for Ghor i Mushkàn, to Shah Saifulmulk, one of Kàmràn's sons. Last year when Kàmràn set out for his campaign against Candahàr, they submitted to his rule after having some time before refused tribute to his son. Aghà Mustàfà last year invited the Sardars of Candahàr to attack Herat, promising the assistance of the Taimanees: however when Kàmràn commenced his campaign they were by his threats brought again under subjection. Aghà Mustafà has married the daughter of Ismàil Khàn, brother of Aghà Ibràhim, and his brother Aghà Mahmood has married the sister of Aghà Ibràhim, he is a Sunee Mahommadan.

Aghà Abdul Hameed.

*Aghà Abdul Hameed* resided at Tai Deh formerly; he last year retired on account of the frequent forays of the Memanagees to Seenai; he holds the place at the hands of Aghà Mustàfà. Last year when driven from Tai Deh, he came to Candahàr bringing presents for the Sardars, and sueing for the security of his newly acquired country from the forays of the neighbouring Afghàns: he has 200 Cavalry constantly in his employ and could collect 2000 men, he is on good terms with Kàmràn. In case Kàmràn should make a campaign on Candahàr, Aghà Abdul Hameed would join the former; his sister is the wife of Aghà Murtazà, brother of Aghà Mustàfà, he himself has taken the sister of Aghà Murtazà in marriage.

He is no way subject to Candahàr.

Aghà Màhmood.

*Aghà Màhmood*, the son of Shàh Pasandkhàn, not the brother of Aghà Mustàfà, resides at Shàrak, and holds other villages dependant; he has 1000 Cavalry followers; and could collect 3000 men from his tribe, he collects his own tribute: he is on friendly terms with Kàmràn, sends occasional presents, and assists him with men in his wars; he has no connection with the Sardars of Candahàr; he gave his sister in marriage to Aghà Ibrahim.

The Taimanees at the commencement of the present siege had collected to join Sher Mahammad Khàn Ferozkohee Hazàrà, but were deterred by the fear of the Sardars of Candahàr, who were supposed to be in the interest of Mahammad Shàh. The Taimanees however have 1000 men in the city of Herat; and their Cavalry are in readiness to act with Sher Mahammad should he gain an advantage over the Asif of Meschid. Siege of Herat.

The district of Ghor i Taiwara is the most fertile part of the Taimanee country; indeed the whole country is in general more fertile than the other parts of Afghànisthàn, the winter of this country is very severe, and the roads begin to be free from the snow about the 1st April. Climate.

There are no rivers in the country.

The domestic animals of the country are camels, horses in abundance, cattle, asses scarce, sheep and goats in abundance. Animals.

Fruits are scarce, seichas, apricots, and apples, water and musk melons are plentiful, the blights are very severe. Fruits.

The grains are wheat, arzan (millet) another kind of millet called gàl, rice in small quantities.

Cotton is produced answering to the consumption of their country, sorrel is plentiful called (ribav.)

The wild animals are deer, leopards, bears, hogs, wolves, foxes, jackals, tigers, an animal found in the mountains of Affghànisthàn called Tabarghàn and by the Taimanees Lurr. Wild animals.

Among birds is found the Greek partridge in great abundance; others are scarce.

The religion of the Taimanees is Sunnee Mahammadan, and their language is broken Persian; for instance instead of saying "bamàde" give me, they say "baimatte."

There is a lead mine at Shàrak which supplies Herat. Mine.

The Taimanees are subdivided into Jafaree, Husanjunnee, Kursyà, and Chàrshàkh.

The chief of the Ferozkohees is Màhmood Khàn, he is a dependant of Shah Kàmràn, as also is his brother, one of them is near the person of Kàmràn, another is under the orders of Sher Mahammad Khàn. Ferozkohees.

The Jamsheedees are said to be the descendants of Jamshed. Jamsheedees.

The name of their chief is Ibràhim Khàn, a dependant of Shah Kàmràn.

The Moghuls are under Abdul Azeez, a servant of Kàmràn's. Moghuls.

R. LEECH, *Assistant.*

# XV.

## MEMORANDUM

## REGARDING BOOKS AND PAPERS

OF THE LATE

## Mr. MOORCROFT.

### By Mr. LORD.

1. I have the honor to present you a list of books and papers belonging to the late Mr. Moorcroft, which I have been so fortunate as to recover during my recent journey to Toorkistan.

2. For the greater part of them I am indebted to Meer Mahomed Moorad Beg who, immediately on my arrival at Koondooz, wrote to the Khan of Muzar desiring that all such relics of the European traveller should forthwith be sent. In reply to this 50 volumes, all of printed works, were immediately forwarded; the remainder, including the map, Mr. Moorcroft's passport in English and Persian, from the Marquis of Hastings and a MS. volume, with several loose MS. sheets, chiefly of accounts, I was enabled to recover when, by the Meer's permission, I myself made a visit to Khooloom and Muzar.

3. I think the evidence I have received proves, as strongly as the nature of negative evidence will admit, that no MS. papers of any value belonging to that ill-fated expedition remain to be recovered. I paid every person who brought books, and always explained that I would give double reward for any thing that was written, and though, in consequence of this several sheets of MS. were brought me they never appeared on examination to contain any thing beyond accounts, and such routine matters. Now as the natives must be unable to make the distinction, the chances evidently are that if any papers of importance existed one or two of them at least would have found their way to me amongst the numbers presented.

4. I append a letter from Mirza Humeedoodeen, the principal secretary to the Khan of Muzar, and a man who attended Mr. Trebeck in his last moments, saying that two printed and one MS. volume are in existence at Shehr Subz, and that he had sent a man to recover them for me. As I have since been obliged to leave the country, and all communication is, by the present state of affairs at Cabool rendered impossible, I mention this fact as all worthy the attention of some future traveller.

5. The map is in itself a document of much interest as containing Mr. Moorcroft's route traced, evidently with his own hand, and continued as far as Akcha within one stage of Audkhoee, where he is known to have fallen a victim, not more, I believe, to the baneful effects of the climate than to the web of treachery and intrigue by which he found himself surrounded, and his return cut off. On the back of the map is a MS. sketch of the route through Adkhoee to Meimuna and back through Sireepool to Bulkh, as though if he had planned a tour through these little independent states partly perhaps to see the horses for which they are famed, and partly to wile away the uneasiness of expectation till a safe conduct should be granted him through the territories of the ruler of Koondooz. We can thus almost trace the last object that engaged his mind, and in the prosecution of which he laid down his life.

6. Connected with this I beg to subjoin a slip of paper which I found amongst a pile of loose accounts, and which bears in Mr. Trebeck's writing the following entry. Date Sept. 6th 1825.

Arrived at Bulkh August 25th.

Mr. M. died August 27th, placing the date of Mr. Moorcroft's death beyond a doubt, and also I think affording negative evidence against the supposition of its having been caused by any unfair means.

7. But the same paper is further interesting from an accidental coincidence. The Meerza I have before mentioned accompanied me from Tash Koorghan to Muzar, and in the course of conversation, which naturally turned in a great measure on the melancholy fate of Moorcroft's party, he said, that about a month before the death of Trebeck he had one day gone to him, by desire of the Khan, to purchase some pearls which he heard he had. Trebeck produced the pearls, but when questioned about the price said in a desponding tone, "Take them for what you please, my heart is broken, what care I for price now?" The entry is this—

| | | |
|---|---|---|
| Total on the things..... | 280 grs. | |
| Oct. 15th Taken by Meerza..... | 131 grs. | or 4 Miskals. |
| „ 16th Taken by Dewan Beghee..... | 33 grs. | or 1 Miskal. |

It will be observed no price is affixed, probably none was received. A stranger in a foreign land, far from the soothing voice of his countrymen or kinsfolk, surrounded by rude hordes, who looked on him as the only obstacle to possessing themselves of the countless treasures, which they believed to be in his charge his youthful spirit fired, and sunk under the vexation. The bright visions with which he had commenced his career had long since vanished:—where he had looked for pleasures he had found toils, where for rest he had to guard against dangers; sickness had carried off many of the companions with whom he had set out, and when at last it struck his guide, his own familiar friend to whom he had looked for support under every adversity, and for rescue from every difficutly, and when in addition he found that all hopes of return to his native land seemed if not cut off, at least indefinitely deferred, his heart as he too

truly said was broke, and in a few short weeks he sunk into an untimely grave. I should apologize for a digression unsuited, I confess, to the character of an official paper, but is impossible to hear the warm terms in which poor Trebeck is still mentioned by the rude natives amongst whom he died, without feeling the deepest sympathy in the fate of one who fell

"So young, and yet so full of promise."

7. It is only necessary, I should add one or two more observations. The account book, which I now forward, is a valuable document in more respects than one. It contains an accurate list of the stock originally purchased by Mr. Moorcroft when starting for his journey, and will serve to modify considerably the extravagant ideas that have been entertained of the quantities of goods which he carried. Taken in connexion with the loose MS. accounts it will serve also to evince that the greater part of this stock was sold off previous to his leaving Bokhara, and as far as my information goes, I am inclined to believe the proceeds were chiefly expended in the purchase of horses of which I understand he had, when he died somewhat under a hundred, including specimens of all the best Uzbek and Turkooman breeds.

8. The account book is further interesting as containing in Mr. Moorcroft's own handwriting a list of the articles, which he offered on his presentation to the King of Bokhara, and a note at the end to the effect that the King had, in return, ordered him a remission of the duties of his merchandize, rather more than equalling the estimated value of the goods. It is further satisfactory to be able to add, on the authority of several Bokhara merchants, who were on terms of intimacy with him during his stay in that city, that his character was highly appreciated by the King, who frequently sent for him to enjoy the pleasure of his conversation, and conferred on him the high privilege, never before granted to a Christian, of riding through the city, and even to the gate of the King's palace on horseback.

9. In addition to the list of his merchandize this account book contains also a list of his private property, which it appears Mr. Moorcroft was obliged by order of the Koosh Begee to make out on entering Bokhara. From this list we learn that he possessed 90 volumes of books. The number I have recovered and which I have now the honor to place at your disposal is ..... 57

Amongst them are several odd volumes, of which the sets if complete, would give an addition of about ..... 30

Total,... 87

So that there are probably not more than two or three volumes of which we may not consider ourselves to have ascertained the fate. As to MSS. I have already shown the high probability, that any of consequence have eluded our researches.

10. Scattered through the printed volumes numerous notes and corrections in Mr. Moorcroft's own handwriting will be found. Of these some referring incidentally to the dangers of his journey, or laying down plans as to the route by which he meant to return, cannot be read without emotion.

BENGAL SECRETARIAT LIBRARY.

11. In conclusion it is but justice to add that the impression every were left by this enterprizing, but ill-fated, party has been in a high degree favorable to our national character.

(Signed) P. B. LORD.

*Peshawar, 26th May, 1838.*

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*Translation of a letter from Mirza Humeeoodeen to P. B. Lord, Esquire.*

A. C. Two books and one manuscript are in the city of Shuhr Subz I have sent a person to bring them, and when they reach me I shall send them to you. In all things I will never forget your good offices. Let me always hear of your welfare. Believe what the man says, and that I am your well wisher. Dated Mohurrum 1254 A. H.

(True translation,)

(Signed) ALEXANDER BURNES,
*On a Mission to Cabool.*

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*List of Mr. Moorcroft's Books recovered at Koondooz, Khooloom and Muzar, by P. B. Lord, Esquire.*

| | Volumes. |
|---|---|
| Gladwin's Persian Moonshee, | 1 |
| Bedingfield on Diseases, | 1 |
| Murray's Chemistry, | 4 |
| Saumarez's Physiology, volume 2nd (odd,) | 1 |
| Nautical Almanack for the year 1823, | 1 |
| Ditto ditto for 1820, | 1 |
| The Complete Grazier, | 1 |
| Bell on the Urethra, | 1 |
| Fry's Pautographia, | 1 |
| Herau on War, | 1 |
| Duncan's Edinburgh Dispensatory, | 1 |
| Paley's Natural Theology, | 1 |
| Marco Polo's Travels, | 1 |
| The New Testament in Toorkee, | 1 |
| Norie's Nautical Tables, | 1 |
| Hey's Surgery, | 1 |
| Maladies Chirurgicales, (in French), | 1 |
| Reece's Medical Guide, | 1 |
| Hamilton's East India Gazetteer, | 1 |
| Hopkins' Persian, Arabic and English Vocabulary, | 1 |
| Scarpa on the Eye, | 1 |
| Saunders on the Eye, | 1 |

| | Volumes. |
|---|---|
| Gladwin's Materia Medica in the Arabic and Persian Languages with English Translation, | 1 |
| Fordyce on Fevers, | 2 |
| Hutton's Mathematics, volume 1st (odd,) | 1 |
| Nicholson's Encyclopedia, volumes 1, 2, 3 and 5 (odd,) | 4 |
| Histoire des Desconvertes (French), volume 2d (odd,) | 1 |
| Gibbon's Roman Empire, volumes 9, 10 and 12 (odd,) | 3 |
| Cullen's Practise of Physic, vols. 2, 3, 4, (odd,) | 3 |
| Histoire de Russie in French, vols. 1, 2, 3, 5, 7 and 8 (odd,) | 6 |
| Art of Cookery, | 1 |
| Elphinstone's Cabool, with Map, | 1 |
| Malcolm's History of Persia, 2d volume (odd,) | 1 |
| Berchtold's Essay for Patriotic Travellers, | 1 |
| Murray's Discoveries and Travels in Asia, | 3 |
| Hunter's Hindoostanee Dictionary, vol. 2d (odd,) | 1 |
| Torn leaves, forming part of an Essay on Vaccination, | 1 |
| Ditto a pamphlet on Trade with India and China, | 1 |
| Ditto several loose sheets of MS. accounts and an account book in manuscript, | 1 |
| Total volumes, | 57 |

(Signed) P. B. LORD.

True copy,

(Signed) A. BURNES.

(True copies,)

H. TORRENS,

*Depy. Secy. to the Govt. of India, with the Govr. Genl.*

# COMMERCIAL.

# No. I.

## NAVIGATION OF THE INDUS.

## ON THE PORTS, OR ACCESSIBLE MOUTHS OF THE INDUS.

By Captain ALEXR. BURNES.

Before entering upon the state of commerce on the Indus, or the means of its improvement, it is desirable to treat of the ports or mouths of the river, by which it may be carried on. This is the more necessary as it has been understood by some that these, though not presenting obstacles, do not hold out encouraging facilities. The best, indeed the only means, of coming to a just conclusion on a point of manifest importance, is to bring to light such facts as are at our disposal regarding the former ports of this river, and likewise to record the changes in them for which we have other authority than tradition or hearsay evidence. On such a subject I might very appropriately commence with those facts noted by "the merchant of Alexandria," the second Arrian, but it might be objected that the lapse of time and the loose words of an ancient author are scarcely applicable in a matter of such practical and present utility, and I shall at once draw upon more modern authorities, the records of the British nation in its commerce by the Indus.

2. It seems that the first settlement in Sinde was made in the year 1758, as the demand for woolens and other goods on the countries traversed by the Indus, held out great encouragement. This factory was withdrawn in the year 1775, under instructions from the authorities in England, because of differences with the Government of Sinde and, as the despatch says, "as we have before experienced "some instances of the arbitrary disposition of the Prince."* In 1799 such however were the inducements, from the tendency of trade to run in the channel of the Indus, that the East India Company sought to renew their commercial connexion with Sinde, and Mr. N. Crow, who was deputed for that purpose, restored the factory at Tatta, and procured permission of the Government to fix his residence either at that city or the port of Curachee. "The Prince evinced great reluctance "to allow a factory at Curachee and wished the *ports of Shahbunder and Tatta as*

* MS. Records of the Bombay Government.

"*formerly* to be the abode of the English."* This auspicious commencement was not, however, attended with the advantages which might have been hoped for, and we find Mr. Crow on the 26th of August, 1800, despondingly write as follows. "While the satisfaction which the reports of my increasing intimacy with this jealous "Government, the pleasing prospect of its ripening confidence in the British con-"nexion and the additional indulgences granted out of respect to it, would convey, "I have received suddenly without the smallest preparation a "purwanu" (order) "from the Prince, directing me immediately, and without fail or delay, to repair "myself and dependents to Tatta and to limit my residence and concerns to that "city."† Mr. Crow attributed these events to jealousy on the part of the native merchants, and the concerns of the factory in a few months after abruptly terminated. I dwell upon these facts to shew that the cessation of our commerce on the Indus originated, in both instances, from differences with the Government of Sinde, and had no reference to obstructions, in the navigation of the river. It is now therefore proper that the channels by which that commerce was carried on should be noticed.

3. As has been said, the factory was fixed at Tatta, a position which presents every facility for communicating with the different mouths, standing, as that city does, near the head of the Delta. The port, however, where the British first disembarked their goods in Sinde, was "Dehra Jam ka, or Aurunga bunder," so called from having been opened in the time of the Emperor Aurungzebe who, it may be observed, died in the year 1707, and in whose time a very extensive trade was carried on with Mooltan and Lahoree.† A tomb, said to be that of one of the English residents is yet pointed out at Dehra. From this port, the desertion of the fresh water led to the establishment of Shahbunder 20 miles westward. At the close of our first connexion with Sinde in 1775, this was the port of the country, as is proved by the records of Government. The establishment of the factory consisted of 12 boats or "Doondees," from 40 to 60 Khurwars burthen, (30 to 45 tons English) besides two accommodation vessels, and in these, all the imports were sent *by water to Tatta*, and there are persons yet living who were employed in the service. They even speak of the arrangements then existing, and it would appear that they had strong crews who were warmly clothed in some of the woolens of the factory and likewise received a regular allowance of spirits on each trip. In 1799, when the British returned to Sinde we find Mr. Crow fixed at Curachee, and on the 29th of October in that year, he writes to Government, that he is preparing to introduce goods to the Indus by Lahoree Bunder, *then on the stream*, which is many miles west of Shahbunder. In 1809 when Mr. Smith's mission visited Sinde, we find that this port of the Indus, leading to Lahoree and Darajee (two places close on each other) was still open. In 1831, when our attention was again directed to Sinde, we find the port of the country to be Vikkur or Baree Gora, a village situated on the Hujamree, and that Dehra, Shahbunder and Lahoree were all deserted by the fresh water, and had given place to the new port now mentioned.

* MS. Record of the Bombay Government.

† Rennell.

4. With such facts before us, it is evident that the accessible mouth of the Indus varies, and it is equally so, that one of the mouths of that river has continued accessible from the earliest times of which we have authentic record: but this is also the very information which we derive from the Periplus. "The merchant of Alexandria," tells us, in the 2nd century of the Christian era, that the river had seven mouths, and that but one was navigable, and, from it, the cargo *was carried up the river*, and here stood, what he called "Emporium Barbaricum," and here must stand, I may add, the "Emporium Brittanicum" of the modern trade by this river. This is not a suitable place to enter upon the means for fixing the waters of the Indus to one channel more than they have hitherto been, farther than to observe, that it is customary in Sinde to watch the course of the river annually and to dig cuts from those turnings by which the country may be readily flooded. I have been even informed that such cuts have become navigable to boats, but I have no authentic evidence to produce on this subject, farther than they certainly are so during the swell. Experience and a more perfect knowledge of the minute characteristics of this stream may, in the end, perhaps enable us to effect the desirable object of confining the river to at least two of its navigable mouths. At present it is sufficient to observe that a permanent settlement should not be made at any of the ports of the river, and that the British Agent should remove from one to another so that he may reside at that place where the sea-going vessels ship their goods into the flat bottomed boats of the country.

5. The entrance of such vessels, throughout the navigable season, into the river, is clearly established by the long continuance of the trade, and its present existence. It has however been said that the merchant labors under disadvantages from the Indus not being accessible to large ships like the Ganges. That it is at present inaccessible to such vessels is certain, and it is to be feared that the researches, now being made by the surveyors in the mouths of it, will not prove favorable to the Indus being entered by square-rigged vessels, though some such, but of a different build from our present merchant ships, without doubt, traded at one time to it. One of these vessels, called by the Sindians an Armat,* which could carry about 200 tons, lies imbedded above Vikkur, 20 miles from the sea, and seems to have been a gun brig or ship of war, with two masts, but her greatest draft of water as marked on the stern post was but 9 feet, and her floating trim must have been under 8 since this water mark is but 3 feet below the sills of the stern post. This is less than is drawn by some of the present country boats of 160 candies (40 tons) that trade to the river, and not more than was requisite for the Cutter Nerbudda of but 45 tons burthen, lately employed on the Indus survey.

* "Armat." This name suggests the idea that the vessel was Portuguese, and that this is a corruption of the word "Armada." There is besides a Roman Catholic cross on the figure head and we know that the Portuguese burned Tatta in 1555, though this vessel belongs to a much later period of the history of that nation. There can be no doubt of her being a ship of war since Lieutenant Leech dug into the hold and found 6 or 8 small brass guns, about 20 gun barrels and 400 balls and shells. The latter were filled with powder and the arms were found in the Armoury so that it is probable she sunk suddenly; she now lies on dry land, a great curiosity, and large tamarisk bushes grow on what was her deck! The name of this vessel was "Nou Khureed," which merely means "the new purchased," and there was another which sunk in the Wanyanee called "Futteh Jung."

6. But if this river is destitute of a mouth by which ships may enter, the merchant has a means of supplying its want by shipping his goods for Curachee, which stands towards Sinde as Alexandria does to Egypt, only with this important advantage in favor of Sinde, that there is a natural channel by creeks inland, *and at present in use*, from Curachee to the Indus, by which the flat bottomed boats of the country might convey the cargo of a ship into the river with safety. Till the Pasha of Egypt opened the canal Mahmoodiah, by which merchandize is now sent to Fooa, on the Nile, it was usual to tranship it into native boats, and send it across the bar of the Rosetta branch of the river, but in Sinde there is no necessity for such exposure. Should the trade by the Indus become very great, and should it be ever considered preferable to send a large cargo of goods, in a ship, to a small one, in a country vessel, Curachee is the port to which it must be consigned, but it should be clearly understood that both present lines for commercial communication, and that there are really very strong reasons for adhering to the use of the present boats. These are the well known craft of Western India drawing from 9 to 12 feet water and by which the valuable coasting trade has been so long carried on.

7. In Sinde, the English factory invariably used the river route, but should the merchants of our time, with a view to coming quickly into market, and avoiding the delays, incident to the circuitous navigation of the Delta in the cold season, find it advisable to proceed overland from Curachee to Tatta, the road is open and good. In articles of value, such as jewels and fine cloths, it is not improbable that this route might be sometimes chosen, since such goods could well bear the cost incidental to the transport. With any investment of heavy articles the advantages of abandoning an open route by water for an open one by land are not so apparent. Attendant on the latter would come all the inconveniences of packing, loading and preparing the bales, so that they may suit a camel, which with the greater expense involved by the land route must, I imagine, give a permanent preference to the line of the Indus, even in its Delta.

ALEXANDER BURNES, *on a Mission.*

TATTA IN SINDE,
*2nd January*, 1837.

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# PRACTICAL NOTES ON THE TRADE TO THE INDUS AND THE NAVIGATION OF THAT RIVER.

1. A commercial communication has this year (1835) commenced on the Indus, in accordance with the treaty; boats have both begun to ascend and descend the stream; it seems desirable, therefore, to record some of the earliest information, of a practical nature, regarding the river, the vessels on it, and the trade itself.

2. It is imperatively necessary to adhere to the mould of boats, which are now in use on the river Indus. Science may in time improve them; but disappointment will, I believe, follow all attempts at it, till further experience is obtained. A boat with a keel is not adapted to the river Indus.

3. Though the Indus is accessible after November, the labour of tracking up against the stream is at that time great. The river is then, and for the three succeeding months about its lowest, which prevents the boatmen from seeking the still water and drives them to the more rapid parts of the current. The northerly winds which blow till February, makes the task more than ever irksome, and extra trackers are required. The treaty too, encourages large boats more than small ones, the toll on both being alike.

4. After February, the voyage from the sea to Hydrabad, which would previously have occupied nearly a month, may be performed in five days; the expense of trackers is avoided, the river has less dangers, and the merchants thus saves his time, labour and interest. The swell of the Indus does not prevent vessels ascending to the Punjab, for at that time the southerly winds prevail.

5. It is these southerly winds which give to the Indus, and its navigation, advantages over the Ganges. The course of the one river is all east and west, that of the other north and south. Use must, therefore, be made of this nautical advantage, to make merchandize profitable by the route of the Indus.

6. The obstacles to navigating the Indus at its mouth are no doubt great, but they have been magnified. Above Calcutta, for a considerable part of the year, there is no greater depth in the rivers Bhagruttee and Jellingee, which lead from the Hoogly to the Ganges, than two or three feet. In the Indus a greater depth than this will always be found somewhere to lead from the sea ports to the great river. This, then, is a decided advantage in the inland navigation, though the Indus has not a mouth accessible to large ships like the Ganges. It proves, too, that a porterage,

or even a canal, (were it possible to cut one,) is unnecessary, as it must never be forgotten that the largest boats of the river draw but four feet when heavily laden.*

7. Much stress has been laid upon a place being fixed for unshipping the cargoes of the sea-going into the river-going boats. Anxiety on this point is useless, for it will vary every two or three years, and the utmost reliance may be placed on the people now in the trade. In 1831 the mouth leading to Vikkur had four fathoms of water; in 1835 it had but one and half in most places, and in one but six feet, terminating in a flat. The estuary was also quite changed. Sea boats can always ascend one mouth of the Indus, and the navigators find it out without difficulty.

8. From four to five hundred sea-going boats sailed out of the Port of Vikkur alone last year. They are the common boats of Western India, drawing from nine to twelve feet water, and which convey all the coasting trade of the country, valuable as it is. If traders will not place reliance on these boats, experimental vessels for the Indus, must, of course, be made at their own risk.

9. In the navigation upwards after leaving the sea, a trader will experience little or no inconvenience in a boat of the country. Let him make his agreement with the proprietor of the boat, and avoid, if possible, engaging one of the vessels belonging to the Ameers (of which there are about 40), and which it seems, may be had for hire. If he does so, the agreement will be better fulfilled, since the trade in Sinde, as in Egypt, will receive but little benefit by the rulers sharing in it. If this practice is ever carried to any great extent by the Ameers, it will be necessary to try and stop it. For the present, there are so few boats, that it is best to put up with it.

10. The depth of the river is doubtless variable, in some places great, in others less; but this is of very small consequence to flat bottomed vessels. Sand banks are numerous, and would perplex an European navigator; but the native pilots have a good eye and manage to avoid them. In the Delta there are also sand banks, but the streams there are much narrower and deeper, and more free from them, though I only speak comparatively. These sand banks are a marked and general feature of the Indus, and seem to be formed by back water or eddies. A dry bed of the Indus shews that they rise up without regularity, but that there is always a deep channel, though sometimes intricate through them.

11. In December, I descended the Indus from Hydrabad, and, though then near its lowest, the soundings in the great river were never under 2 fathoms or 11 feet, and the boatman did not always keep in the strength of the stream. While

* I shall say nothing of the kind of steamer for the Indus, farther than to express my belief, that the present description of vessel is well suited. Lieutenant J. Wood, of the Indian Navy, is the first officer who has ever navigated the Indus by steam, and his success merits notice, since he reached Hydrabad, without even the assistance of a local pilot. He has turned his attention to the nature of the build of the "Doondee" of Sinde, with its advantages and disadvantages. If Lieutenant Wood's observations on this subject are published, they will, I think, be found useful, and prove creditable to the author.

in the river we never grounded, and many heaves of the lead gave 5 and 8 fathoms, but 2 and 2½ predominated. In the cold season, the Indus, in the Delta, shrinks into a narrow and deep channel, which disappoints a stranger who has heard of the magnitude of this river:—many of the inferior branches even dry up.

The natives attribute this to cold. The evaporation is great. The channel of the Sata, which supplies most of the branches in the Delta, had this year, at the last soundings which I took, 8 fathoms, but less than half that gives about its usual depth. It was about 400 yards broad. This is a feature more favorable to navigation than otherwise, yet this branch must be entered by a circuitous channel, and is not accessible to boats from the sea, though in the end of September last, the water out from it was fresh in a depth of 7 fathoms, and a Cutch boat filled up its tanks from it.

12. It appears that there is much error abroad regarding the trade on the Indus. Enterprise will doubtless do much to create and improve commerce, but, for the present, it is a trade by the Indus, and not on the Indus. It is in fact, a transit trade to Western and Central Asia, a line, however, which ought to supersede that by Sonmeeanee to Candahar, and by Bhownuggur to Pallee and Upper India. If the mercantile world hope for any increased consumption of British goods in Sinde itself, they will be disappointed; the time may come, but at present the bulk of the people are miserably poor, and there are really no purchasers.

13. The Courts of Hydrabad and Khyrpoor, however, will, no doubt, take a good part in some of the investments, and both these chiefs and their families have already sued for a first sight of the goods that have reached Sinde. This might appear objectionable in another country, and, under other circumstances, but the treaty will protect all traders, and they need not fear imposition or oppression. A few of the Belochee chiefs have also expressed their readiness to purchase, and the good work is in a state of progression.

14. To the exports, by way of the Indus, it is unnecessary to allude, as they have been fully spoken of, and we have now no additional particulars of a practical nature to communicate. As the price of wages is, in most, if not in all countries, regulated by the price of grain, the effect of opening the river Indus on Bombay and Western India, ought to be most important. The immense advantages which the great body of the population will derive, I leave others to estimate, but, I may affirm, that the European community ought, by it, to be able to bring down their expenses, nearly to the standard of the Bengal Prèsidency.

ALEXANDER BURNES,

*On a Mission to Sinde, &c.*

SINDE,
12*th December*, 1835.

# No. II.

## ON THE COMMERCE OF TATTA IN SINDE.

By Captain ALEXR. BURNES.

Former commercial state of Tatta.

The city of Tatta was at one time the emporium of a vast commerce. Its site near the mouth of the Indus, a river navigated far inland, early fixed it as the natural port of a great portion of Asia, and it may justly be said of it that, in addition to easy access by the mouths of this river, it possessed a sea port in Curachee, which lies directly westward and communicates with the city by a beaten road. We trace the commercial prosperity of Tatta throughout the annals of history, till it fades in the memory of man. We read of the thousands of weavers who converted the raw materials of foreign countries into rich and costly fabrics; of the warehouses in which the goods were housed, and the canals by which they were transported to and from the Indus, but the traces of such things alone remain. An extensive cemetry, adorned by some chaste tombs, serves to inform the stranger of the past opulence of Tatta; the population has dwindled below 10,000 souls,* many houses are marked by mounds of ruin, many are uninhabited, but in the rest we yet find the people occupied with the same operations that engaged their forefathers. The "loongees" and cottons are still manufactured, and the skill of the artificer, which once excited a demand so extended, yet ensures a sale sufficiently large to prove that peace and protection are only wanting to restore, in some degree, this falling city. A brief sketch however of the former state of commerce in Sinde, drawn from authentic records, while it may prove interesting in itself, will also serve as the best guide for the future.

History of the Trade from authentic records.

2. In the time of the Moghul Emperors, a trade was carried on by the Indus to the heart of the empire from Tatta, but it was not till the reign of Ahmed Shah Abdalli, in the year A. D. 1758, that the English sought to extend their commerce by this channel. That King sent his officers from Cabool to Tatta to procure woolens to clothe his Army, and as there was likewise a trade opened to the more Northern Provinces, where small quantities of woolens were carried, the East India Company naturally hoped that it might be much improved.† At this time there were about thirty Mooltan merchants

* The number of shops will be found in a paper attached to this Report. It has been drawn up by Lieutenant Wood.

† MS. Records of the Bombay Government A. D. 1775, chiefly extracted from the letters of Mr. Alexander Calendar.

resident at Tatta, besides some from Surat, and from three to four hundred bales of raw silk were annually imported. In 1775, when the Company found it necessary to withdraw their factory from Sinde, but one Mooltan house of credit remained and none from Surat, and the importation of silk had fallen to 40 bales. As the records state—" There used to be a very considerable trade in shawls, " pulchook, hing, (assafœtida) &c. at Shikarpore, where a number of merchants " come annually, bringing with them money and other goods *and carrying back* " *quantities of imported merchandise*, which were from thence distributed into the " internal provinces, but such have been the oppressions of this Government and " vexatious impositions and delays put upon them by the farmers of taxes, in the " different districts, that, for the last ten years, hardly any have ventured down, " and the small remains of trade that has not *entirely taken a different course, now* " *enters at Curachee*, where their route to and from is pretty clear of the (Sindian) " Princes dominions." " The sale of woolens in Sinde," continues the record, " commenced in this country with the Patan (Affghan) Government, depends on " it and will as certainly fail with it, for there is no trade now carried on from any " part of Hindoostan, no consumption of woollens in Sinde, and the inducement to " carry them to the Northern provinces must depend on the Patan to secure the " merchants from oppression, preserve order and tranquility in the countries they " necessarily pass into, for there is no road from hence to the Eastern parts of " Persia, but through Candahar, Herat, &c."

Of British trade with Sinde by a factory, &c.

3. In 1798 when it was deemed advisable to renew our commercial connexion with Sinde, Governor Duncan addressed the rulers of it expressive of the desire of the British Government, or as the document set forth,—" Let me bring to your " Highness's consideration that, since the Author of all Existence has woven the " threads of friendship and affection into an everlasting brocade for the sons of " Adam, and with his invaluable garment, has invested the whole human race, these " socialities have become an indispensable obligation on us all." The bearer of this communication was favorably received in Sinde, and writes to Government to dispatch an European gentleman without delay, " and that he should bring with him, a " large quantity of sugar candy, black pepper, cinnamon, articles of China-ware, of " the best as well as inferior kinds, lead, iron, tin, cotton and English steel, different " kinds of cloths, bright morone colored, red, green, sea green, yellow, nut colored " and goolkharee."

Along with this letter the Ameer of Sinde, Meer Futteh Ali, addressed the Governor as follows:—" Assure yourself, Honorable Sir, that I am equally as well " disposed to promote this happy intercourse as you can be, and sensible of the " advantages my country will derive from such conduct, study to give every encour- " agement to those who pass through, as well as those who choose to make it their " place of abode. It therefore remains solely with you to establish this connexion " on as firm a footing as ever, and you may dispatch one of your agents here " accordingly with the fullest and unguarded confidence." The termination of this connexion, in whatever it originated, the jealousy of the King of Cabool, the Merchants of Sinde or the Rulers of the Country, was untimely, though the Sindians in 1808 sued " for a re-establishment of the relations of harmony and friendship"—

but it was not till the year 1832, that an end so desirable as to remove the obstructions to commerce, by way of the Indus, was sought for under the administration of Lord William Bentinck.

Existing trade of Tatta.

4. The native or home manufactures of Tatta, as at present existing, consist of mixed silk and cotton cloth, or entirely of cotton or silk, but the latter are very few in number. A portion of these are exported, but by far the greatest quantity is consumed in Sinde. The white cottons have been entirely superseded by the reduced price of English cloth, and the manufacturers now purchase the English web and dye or stamp it into the taste of the country. In Tatta and its neighbourhood, there are about 20,000 rupees worth of English goods, sold after such alteration, and about 12,000 rupees is the consumption of the unaltered manufactures of Europe. Of the former there were 14 different kinds found in the bazar and of the latter 10, including chintzes. The consumption, at home and abroad, of goods manufactured at Tatta, amounts to about 4 lacs of rupees annually, and it is worthy of remark that the raw material used in them, in all instances, is brought from other countries, and with the exception of indigo, the dyes even are foreign to Sinde. A minute list of all the merchantable articles of Tatta, accompanies this paper but it will be necessary to make some general observations on the native manufactures there named.

The loongee trade.

5. In Tatta no less than 42 different kinds of manufacture were found (in January 1837,) some differing from others only in pattern and fineness—of the loongees alone there were 21 descriptions. Those stand first in importance and may be almost said to be peculiar to Sinde and the countries on the Indus, being only manufactured at Tatta and Bhawulpoor. The loongee is a handsome cloth, thick in texture, and seems more adapted to a cold than a warm climate. They form the national dress of both Hindoos and Mahommedans, the one only preferring light and the other dark colors—some loongees are made expressly for exportation, such as the "Kafoolee or Ilachee" for Arabia and India, but none of the richer are sent abroad, and not one-fourth of them are considered suited to a foreign market. The loongee is a mixed fabric of variegated silk and cotton, in the common sort all the cross threads are of cotton and the perpendicular of silk, in the better kind, made for the rulers of the country, much gold thread is interwoven and a portion of the cross thread is also of silk. It varies in size from six to twenty-seven guz of Shah Jehan, a measure of 34½ English inches, and is three quarters of the same guz in breadth. The most expensive loongee, that can now be made, would cost from 5 to 600 rupees. It would be 27 guz long and could only be brought to this price by being richly interwoven with gold thread which is received from Kattywar, Surat and Agra; such an article could be prepared in six weeks. The common loongees do not often exceed the length of 8 and 12 guz, and bear the average value of 2½ rupees a guz; of 21 sorts in the bazar at Tatta in 1837, procured as specimens of the manufacture, the most expensive was 26½ rupees but its length was only 8¼ guz. The highest priced loongees of this kind sell for 80 and 90 rupees. There is less labor bestowed on the workmanship of short loongees, than on larger ones, and many of the latter, which are made for children, do not cost 2 rupees each. There are now no rich loongees prepared at Tatta, but by order of the Ameers; and it was quite accidental

that we found an article for sale of so high a value as 225 rupees. It was but 11 guz long and rich but heavy. The orders for such articles vary every year, and the chiefs, who are the best patrons of the trade, supply their own silk, cotton and thread, and reward the weaver according to the quality of the article. The process of manufacture appears slow, when the nature of the loongee is considered; a superior workman can finish but two spans, or about 15 inches, of a common web in a day. The work is not carried on in public manufactories, but in private dwellings, and there were three looms at work in a single room of confined dimensions; still the arrangements of the loongee weaver far surpass those of the Cashmeer Shawl weavers at Lahore, who are perhaps the dirtiest of mankind. The mode of working does not differ from that of England, before the late improvements were introduced into our manufactories. The shuttle is precisely similar: the silk used in the best loongees is that of Ghilan, which is brought from the Persian Gulf and Bombay: silk is also imported from Cabool and the Upper Indûs. Sinde, it is said, has little or no cotton suited for the loongee manufacture, and it is brought from India, and chiefly from Kattywar. By far the most highly prized description of it is received from Vilawal and Poorbunder, it is imported raw and made into thread either at Tatta or Ullah Yar-ka-Tanda, a manufacturing town 24 miles from Hyderabad. The cotton thread of Europe has not been found suited to the loongees, being too finely twisted—a specimen proves that it might be adapted to the manufacture.

Origin of the loongee trade.

6. It is somewhat difficult to trace the early history of the loongee trade. The present weavers, who consist of about 100 families, are all Mahommedans, and give the invention to the prophet "Metur Shush," or I believe, Shem, whose claim to early skill, in the art of weaving, need not be disputed. We certainly read in very early times* of a cloth very similar to the loongee being in demand at Sinde, the "vestis polymitus, *a cloth larger in the warp than in the woof*," but which may be more simply translated, as woven with threads of divers colors, but this appears to have been an *import* not an export, and also, that "clothing mixed" was in demand. The manufactures of Sinde were prized in the time of the Emperors of Delhi, and the trade was, without doubt, flourishing in 1739 when Nadir Shah visited Sinde, though it is unnecessary to give implicit credit to all the rhetorical exaggerations of that conqueror's historians. In its present condition, reduced as we now find it, the native manufactures of Tatta are said annually to exceed four lacs of rupees, and half of this sum is made up by loongees. This city was once known for its embroidered cloths and the art is not lost as they are now engaged in preparing a throne cloth (gadee) for the Imam of Muscat. They also work with silk on a cotton ground and make cloths and coverlets of a tasteful pattern. This fabric is known by the name of "Sojni Chikun."

Trade in cotton and other goods.

7. Tatta was at one time as celebrated for its white cotton cloth "joree," as its loongees, and the manufacture varied from the finest to the coarsest description. This trade has disappeared within these few years from an inundation of better and cheaper English goods; but the manufacture of "soosee," a kind of coarse striped cotton cloth, of a varied colours as the loongee, still continues to nearly as great an extent as that manufacture. The "soosee" is made into webs of seven and half

* Periplus of the Eryth Sea.

guz long by one half broad, and sells from two to four rupees per "tan" or piece. It is used by all classes as trowsers, the lighter kinds by Hindoos and the darker by Mahommedans. It is not exported and the consumption is said at present to average a lac and eighty thousand rupees. I have observed that English cotton thread is not used in the loongee, but is so in the cross threads of "soosee" for which it is well suited. The other threads are made of Surat and Pallee cotton which are prefered to that of Cutch, and in the coarser webs, the material of the country which is procurable above Sehwun, is sometimes employed. These may be said to be the only considerable manufactures of Tatta, but "gurbees" and "musroo," which are cloths of mixed silk and cotton, are also manufactured, and with every other description, may amount to about 20,000 rupees a year. The "musroo" is inferior to that of Guzerat, but I am informed that the "gurbees" are of a better description, though many of these are imported from Mooltan.

Of the foreign Trade of Tatta.

8. Tatta consumes yearly about 30,000 rupees worth of British goods, more than half of which consist of cotton cloth, which is stamped in various colors, so as to suit the tastes of the people, coverlets for beds, imitation of shawls, and carpets, for spreading at prayer time, are all made of English cotton cloth, and the colors given to it, and the patterns chosen may be copied, with advantage, by the merchant, who seeks for purchasers in Sinde—of unaltered English goods there were from fourteen to twenty sorts, but of small quantity, in the bazar, consisting of calicoes, dimity, muslin, chintzes and handkerchiefs. There were no valuable cloths or woolens, which few people can afford, but those who can, invariably use them; a flannel jacket seldom failed to draw forth a remark from a visitor, or any one met by the way, and coarser manufactures of this kind seem generally prized. There are no woolen cloths manufactured at Tatta, they are made in the "Thurr" or eastern part of Sinde, but none had found their way to Tatta.

General results, home and foreign trade.

9. I shall here recapitulate the general results of the preceding information, only premising that though time has been bestowed in its collection it must only be received *as a rough estimate*, it being difficult, in a country like Sinde, to procure access to those documents that would render any such statement authentic.

### *Home Manufactures.*

| | |
|---|---|
| Estimated yearly value of the Loongee trade of Tatta, .....Rs. | 2,15,000 |
| The Soosee trade, ..... | 1,80,000 |
| Gurbees, ..... | 10,000 |
| Musroos, ..... | 7,000 |
| Other Cloths, ..... | 2,000 |
| Total,... | 4,14,000 |

### *Foreign Manufactures.*

| | |
|---|---|
| Estimated yearly value of British cottons stamped in Tatta and retailed there, .....Rs. | 19,000 |
| Foreign goods, chiefly British, consumed in Tatta,..... | 12,000 |
| Rs. | 4,45,000 |

10. The situation of Tatta for communication with foreign countries both externally and internally, is very favorable, but little use is now made of the Indus by the merchants of Tatta, since the river has forsaken the Buggaur, or western branch. The goods intended for the consumption of Tatta itself are still brought up the Pittee (the name of the Buggaur at its mouth) to Lahoree or Darajee, which is within 28 miles of the town. Here they are landed and sent up on camels, which are very numerous, and the hire of them is but 1½ rupee a head. A duty of 3½ per cent. is paid on landing, which is the sole tax levied. By this channel, Tatta is entirely supplied in preference to the land route from Curachee. As for the Indus itself a boat formerly paid at Vikkur an anchorage fee of from 12 to 24 rupees according to her size, and a duty of 12 per cent. on all goods (6 at landing and 6 at forwarding, also a toll of 35 rupees) to Tatta, which had effectually shut up this line of communication to the Sindian or Native trader. The Toll Treaty however opens it to the foreign merchant on terms of a different nature, namely, a toll of 60 rupees between the sea, and the capital, *which includes anchorage dues and duties*, but it is proper to note the condition to which the Indus trade had been reduced previous to that arrangement to judge of the chances of its restoration. That the river was shut up is most certain, for the goods of Ulla Yar-ka-Tanda, an inland town near Hyderabad, are *at this day*, sent on camels by land to Vikkur, the seaport, on account of the vexatious levies on the river, notwithstanding the speed and ease of the downward communication by the stream. It may however be said that the quantity of these goods is too trifling to defray the expense of a boat where the trade is now so limited.

The port of Tatta —lines of route to it.

11. With respect to the road from Curachee to Tatta the customs levied amount to 12½ per cent. with an additional transit duty of 2½ per cent. This includes the duties of import forwarding and landing at Tatta. Curachee is the seaport of Sinde, but Darajee is always named as the port of Tatta, for goods landed at Curachee are not intended for Tatta or the Delta, but sent by land to Hyderabad and Upper Sinde. Were the Buggaur open, there is reason to believe that it would still be navigated, as it was in the time of the factory, for it is now used in the swell, and the Alkali (Channia) of Hala was sent by it last year (1836) to be shipped in sea-going boats at Darajee. Independently of light duties, which gives at present to the route, from Darajee to Tatta, a preference over that from Curachee, there is an important point in the shorter distance. Darajee is but 31 miles from the Indus at Tatta. Curachee is 70, and if therefore a portage is to be sought for the purpose of avoiding the Delta, Darajee has an advantage over Curachee, but on the other hand, it is to be borne in mind, that the one stands near the sea shore and is accessible to ships, and that the other is placed on a river or rather a creek of the sea (for such the Pittee can only at present be considered) at a distance of 20 miles from its mouth. But in preference to any of these secondary line of routes, there seems good reason for believing that if Sinde had continued subject to one ruler, instead of its seaports being shared by different chiefs, the stream of the Indus would have never been deserted by the merchant. If the duties were heavy in former times a brisk trade, perhaps prevented their being felt, and they now remain as monuments of a commercial prosperity which has passed away. The confusion which ensued on one dynasty succeeding another

proved fatal to the navigation of the Indus, and to the opulence of Tatta. This river is now thrown open by British influence, and though the transit trade to Upper Asia be no longer interrupted, it appears very problematical if Tatta itself can be restored to its former state, as a mart for commerce, without a more rigorous and united Government than that of the Amçors of Lower Sinde.

ALEXR. BURNES,
*On a Mission to Sinde, &c.*

HYDERABAD IN SINDE,
*18th January*, 1837.

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*Statement of the Artisans, Traders, &c. inhabiting the City of Tatta, collected by Lieutenant J. Wood.*

TATTA, 10TH JANUARY, 1837.

| No. | DESIGNATION. | No. OF SHOPS. | No. OF MEN. | REMARKS. |
|---|---|---|---|---|
| 1. | Grain dealers, | 22 | 180 | |
| 2. | Vegetable seller, | 8 | 20 | |
| 3. | Iron Smiths, | 5 | 13 | |
| 4. | Copper ditto, | 9 | 35 | |
| 5. | Gold ditto, | 11 | 46 | |
| 6. | Tanners, | 3 | 15 | |
| 7. | Shoe-makers, | 4 | 30 | |
| 8. | Saddle-makers, | 4 | 30 | |
| 9. | Gunpowder Manufactories, | 1 | 4 | |
| 10. | Cloth merchants, | 6 | 30 | |
| 11. | Jewellers, | 2 | 10 | |
| 12. | Venders of Needles, Thread, Small boxes, &c., | 2 | 8 | |
| 13. | Sweetmeat Venders, | 5 | 20 | |
| 14. | Dealers in Oil and Ghee, | 6 | 35 | |
| 15. | Ditto Mussala, Curry Stuff, | 3 | 11 | |
| 16. | Carpenters, | 0 | 100 | |
| 17. | Washermen, | 0 | 60 | |
| 18. | Dyers, | 10 | 45 | |
| 19. | Butchers, | 10 | 30 | |
| 20. | Bheestees, | 0 | 60 | |
| 21. | Weavers of Loongees, | 0 | 100 | |
| 22. | Ditto other fabrics, | 0 | 150 | |
| | Total, | 111 | 982 | |

(Signed) J. WOOD, *Indian Navy.*

ALEXANDER BURNES,
*On a Mission to Sinde, &c.*

# No. III.

## ON THE COMMERCE OF HYDRABAD

AND THE

## LOWER INDUS.

By Captain ALEXR. BURNES.

Under this head it is my intention to note the information, which has been collected regarding the entire commerce of the lower Indus, leaving for future notice the great commercial emporium of Shikarpoor, which is situated on the northern extremity of the Sindian territories, and from its extensive dealings, has an interest of a higher order than the provincial commerce of Sinde. This arrangement seems the more desirable since Hydrabad is the capital of Sinde, the commercial roads converge towards it, the ports are subject to it, and the supply of foreign goods, which it receives, is not entirely consumed in the town but distributed among the neighbouring districts. Commerce of Hydrabad.

2. For a century past the Indus having ceased to be a channel of commerce, except in the transport of grain, we need only speak of the lines of route by which the trade of Sinde has been carried on to the present time, Hydrabad itself is situated in the latitude of 25° 22′ north, 3 miles eastward of the Indus and about 100 miles, by the nearest land route, from the seaports of Curachee and Lucput and about one-fifth more from the port of Vikkur or Gora Baree at the mouth of the river. These places point out the means of communication by water between Sinde and foreign countries. By land it keeps up an intercourse with the Rajpoot states to the eastward but chiefly with the great mart of Pallee, from whence the opium trade to Curachee is extensive and important. From the north likewise the trade in horses *and even cloths* is considerable, and though the former sometimes descend the Indus by boats, the latter are brought, by land, on account of the vexatious tolls and duties so long levied on the Indus. Roads.

3. As the Ameers are in the habit of farming the port duties we have a pretty fair ground for estimating the extent of the trade of the country in an enumeration of the amount received at these places of export and import. At present Curachee is farmed for rupees 70,000, (exclusive of the duties of opium;) Darajee, the port of Tatta, is farmed for rupees 7,000; and Vikkur or Gora Baree, which I may call the Farms.

port of the Delta, since it also includes Shahbunder, for rupees 40,000; Mughribee yields 32,000 rupees, and Lucput, which belongs to the Rao of Cutch, from 50 to 60,000 rupees per annum. These places, with the exception of Curachee and Lucput, derive nearly all their revenues from exporting the staple of Sinde, rice and ghee. In fine a fair estimate of the trade may be formed when I state that the duties at Hydrabad of export, import, and every description (opium excepted) are now farmed annually for 1,25,000 rupees Kora, which are about 25 per cent. lower in value than the current rupee of India.

**Ports of Curachee and Darajee.**

4. The resources of these different places require farther notice. Curachee is the principal seaport, and trades with India and Arabia. About one hundred dingees belong to it. Goods, on being landed, are subject to a duty of 5 per cent. and 3 additional on being forwarded to Hydrabad. On reaching that capital 4½ per cent. is paid on all cloths and 7¾ on sugar, &c. (Kiryanee, i. e. groceries.) This is exclusive of transits which amount to 6½ annas for each camel if laden with sugar and 3 pice every 4 tans of cloth averaging from 2 to 4 rupees per camel load, which is payable to the Noomsees or Muliks, the tribe who have charge of the road through the hills from Curachee to the capital. In 1831 the farm of Curachee yielded 1,00,000 rupees. I need not minutely enumerate the exports since they have been frequently given. They consist principally of grain, ghee, hides, fish sounds, opium, madder and also horses. Of Darajee I have spoken under the head of the trade to Tatta. If the fresh water returns to it the value of that farm will rise from 7 to 21,000 rupees, but this depends more on the rice cultivation than trade.

**Vikkur or Gora Baree.**

5. The port of the Delta, Gora Baree or Vikkur, may naturally be expected to rise into importance on the establishment of commerce by the Indus. The population of the place is about 1000 souls, but it fluctuates. It has now 250 houses, and when the commercial and rice season is over, half of these will be deserted. The present state of its trade is as follows:

*Exports.*

| | | | |
|---|---|---|---|
| Rice,..... | 3500 kharwars, ..... | value rupees | 60,000 |
| Ghee, ..... | 1000 maunds, ..... | Ditto ..... | 8,000 |
| | | | 68,000 |

*Imports.*

| | |
|---|---|
| From Bombay, English cloths, sugar, spices, metals, &c., ..... | 20,000 |
| From Muscat, dried fruits, pomegranate-rinds, &c., ..... | 2,500 |
| From Cutch and Kattywar, cotton and coarse cloths,..... | 15,500 |
| From Demaun, wood, ..... | 2,000 |
| | 40,000 |

Besides this it receives coarse cloths from the interior of Sinde to the value of rupees 6000, and of these 14,000 more are consumed in the other towns in the

Delta, Mughribee, Shahbunder, Bohar, Meerpoor, &c. I shall have occasion to speak of these cloths hereafter. In December 1836 there were 84 boats of all sizes lying at Vikkur. The number which arrived last year were—

| | |
|---|---|
| From Bombay, ..... | 9 |
| From Muscat, ..... | 3 |
| From Demaun, ..... | 2 |
| | 14 |

This is called the foreign trade of the port; that from Cutch is not considered foreign—from thence boats come generally empty, and take away rice and firewood, making about 400 trips a year; an empty vessel arriving at Vikkur pays no duties: after loading if she sails to Muscat, Bombay, Poorbunder, or any where beyond Cutch, she pays, besides the duties on her cargo, toll (Mohree) as follows:

| | | |
|---|---|---|
| If above 20 Kharwars, ..... | Rs. | 24 |
| If from 15 to 20 Do. ..... | „ | 18 |
| If from 10 to 15 Do. ..... | „ | 12 |

To Cutch, vessels of every size pay a fee of 6 rupees 9 annas, if laden with wood 5½ rupees, all of which fall to the farmer. Ascending the river to Hydrabad the toll of 60 rupees is alone leviable. No insurance is effected on vessels leaving Vikkur.

Mughribee and Lucput.

6. Mughribee, which is situated 50 miles up the Sir, mouth of the Indus, is visited by about 200 boats yearly, from Cutch and Kattywar, to take away the rice and ghee of the province of Jattee, which is very productive, since the Government share of this year's grain, amounts to no less than 3,000 Kharwars. There is little or no foreign trade carried on from Mughribee. To Lucput boats of 100 candies come and there may be ten or a dozen arrivals yearly. It is supposed that not one-sixteenth of the imports to Sinde are introduced by way of Lucput and the principal import is sugar. The route from thence to Hydrabad leads, by way of Pallia or Lah, to the populous town of Mohomed Khan ka Tanda. Goods intended for Sinde, which are landed at Lucput and not opened, pay ¾ per cent on the invoice, if opened the duty is doubled. The transits between Lucput and Hydrabad amount to Rupees 1¼ per camel, and the duties leviable on reaching it are 4½ per cent. or 7¾ as before stated, according to the articles, whether sugar or cloth.

Land routes.

7. The roads which lead from the sea ports present good and easy communications for camels. That from Curachee does not, as has been hitherto believed lead through Tatta, but passes directly across the hills to the Indus at Hydrabad, through a country, almost without inhabitants, there not being a place intervening of more than 20 huts. There is abundance of well water and the route is quite safe.

There is also a road among the same hills from Curachee to Jirk, but it is little used as compared with that to Hydrabad and chiefly for the export of grain produced near it, which is sent to Arabia and Bombay, while that of the Delta

supplies Cutch and Kattywar. From Darajee, Vikkur, and Mughribee, the roads are practicable only after the swell has subsided. From Lucput during the rainy season they are likewise impassable, and ought not to be attempted before November; if there has been rain even later. It is possible however to ship goods in small doondees by the lagoon of Sindree to Pallia and Garee as grain is at present sent. The routes across the Run of Cutch, eastward of Lucput, are not used by the merchant in his intercourse with any part of Sinde but the Thurr. The only other land route leading to Hydrabad is that by Jaysulmeer from Pallee in Marwar, across the Thurr, by which the opium is sent. From the north, Hydrabad has a communication, by a good road, to Shikarpoor either on the east bank of the Indus, or by crossing at Majinda below Sehwan, and ascending the west bank of the river. Both are practicable and used in commerce.

Imports.

8. I estimate that on all sides the imports into Hydrabad, by these various channels, amount to more than four lacs of rupees per annum as follows:

*From Bombay, chiefly British,*

| | | |
|---|---|---|
| Calicoes, | 100,000 | |
| Chintzes, | 40,000 | |
| Velvets, Woolens and other clothes, | 40,000 | |
| | | 180,000 |
| Metals, chiefly Copper, | | 45,000 |
| Sugar, Spices, &c. | | 25,000 |
| | | 250,000 |

*From Arabia.*

| | | |
|---|---|---|
| Dates and dried Fruits, | 20,000 | |

*From Marwar.*

| | | |
|---|---|---|
| Cotton, | 20,000 | |
| Coarse Cotton Cloth, red and white, | 10,000 | |
| Kincobs of Jeypoor and Ahmedabad, | 25,000 | |

*From Cutch.*

| | | |
|---|---|---|
| Cotton, also Native manufactures, chiefly coarse Cloth, | 10,000 | |
| | | 85,000 |
| Ivory, &c. | 10,000 | |

*From Shikarpoor.*

| | | |
|---|---|---|
| Silk Thread of Cabool, | 5,000 | |
| Madder of Kelat, | 30,000 | |
| Dried Fruits, | 5,000 | |
| Opium, Native, | 5,000 | |

*From Mooltan and Bhawulpoor.*

| | | |
|---|---|---|
| Silk, Gurbees, Goolbudens,..... | 30,000 | 170,000 |
| Total,..... | | 420,000* |

9. The goods most in demand are cottons washed and unwashed, chiefly the latter if in pieces from 25 to 40 yards. Those of 12 yards are not in demand. If dyed into various colours, such as dark purple, dark green, yellow, light and dark blue, deep orange, the sale would be further promoted. Among chintzes, red and green predominated, some French chintzes bearing the name of "Blumer and Jenny," which have lately been sent to Sinde, have been much admired and found a ready sale. It is a common remark in Sindé that goods coming in this way, appear once and are never again heard of, while the least attention to the taste of the people would have ensured a handsome and regular profit to the importer. Nothing is so variable in any country as taste, and it is necessary to attend to it on the banks of the Indus as elsewhere. Some years since a few plain "doputtas" were sent to Sinde and found suited to turbans, and if attention were given, I am informed that they would be preferred to the present home manufacture of that article. There is a good deal of China and Bhawulpoor silk to be found in the bazars of Sinde and its consumption is considerable. It is often embroidered in the country. Marketable Goods.

10. As I have given a minute list of all the cloths of foreign and native manufacture found in the bazar of Hydrabad, as well as those home and foreign at Vikkur, I need not, in a summary do more than direct attention to it. The great variety of cloths at Vikkur excites attention, not from the quality or quantity of the articles but the many places from whence they come. It was hardly to be expected that, in a small bazar at the mouth of the Indus, there should be cloths from Malabar, Cutch, Palee, Jäysulmeer, Upper Sinde and Britain. A closer watching of the caprices of the people and of the patterns and descriptions of cloth, which they require, would no doubt prove advantageous. The late investments, brought by the Bombay merchants, yielded, in several instances, a clear profit of 12 per cent. on some things double, and the best proof of the success, which has attended the speculation is the establishment of a rival house when there are already eight wholesale merchants of cloth resident in Hydrabad. The natives of Sinde do not as yet feel satisfied that they are to enjoy the privileges of our treaties in common with foreign merchants, otherwise I have strong reasons to believe that they would seek to keep the market in their own hands, and when it has made some progress, this, I doubt not, will be the situation of the Indus trade. Profits.

11. I have mentioned the home manufactures of Sinde as being in demand at Vikkur. I may say that they are so throughout Sinde; the capital itself manufactures goods to the amount of half a lac of rupees per annum, and there are also considerable manufactures at Muttaree, Larkhanu, Raneepoor and Gumbut, two Native manufactures.

* I have been assisted in drawing up this general list by Lieutenant Wood, who has given me the notes which he made on this commerce when in Sinde last year. I have perhaps underrated the trade.

towns in Upper Sinde, below Khyrpoor, which have lately grown up and superseded Nusseerpoor. These consist of cotton coarse cloth, soosees, pugrees, handkerchiefs, &c. which latter are in great demand, for the Sindians have few boxes and hence the number of uses to which they are put increases the consumption both of home and foreign handkerchiefs; if of small value, many of the peasantry grow and manufacture their own cotton. In some late instances British cotton twist has used in these fabrics and found suited to them. Besides these manufacturing places, there are various towns at which cloth is dyed, the principal of these is Ullah Yar ka Tunda, about 24 miles east of Hydrabad, where upwards of 100 families from Marwar are settled. They are entirely engaged in dying cloth and are much protected by the Ameer of Meerpoor. There are also a great number established at Hydrabad and Mahomed Khan ka Tunda.

Commercial prospects.

12. In examining the statement of goods consumed in Sinde, a curious remark suggests itself, viz. that our early commercial connexion with the countries on the Indus was sought to find vent for British woolens, while the existing trade is almost confined to cottons, and this is the more singular as there is good reason to believe that in return for these cottons, we shall shortly receive raw wool from the countries both to the east and west of the Indus. British woolens seem too expensive for this market and the colors sent are often badly chosen; black, blue and white, are unsaleable, and red, green, yellow and light blue, if exposed from 8 to 10 Kora rupees per yard, may find a purchaser. There are no woolen manufactures in Sinde or nearer it than the Thurr and Jaysulmeer, where wool of a very superior description is procurable and made into fine cloths called "looee." The Natives of Sinde use much clothing on account of the damp and cold climate. They supply the place of woolens by quilted chintzes and "kais," a coarse woven fabric of cotton, which is even exported at a good profit to Bombay. There are no linen manufactures in Sinde.

Resources of Sinde fit for export.

13. Besides grain and ghee there are several productions of Sinde which would give a return to the merchant. Gum, or as it is called "Lac," is gathered in vast quantities from the Cabool and Bore trees, the best from the latter, and is now exported to Bombay as a dye. It sells at 16 rupees (Kora) per maund and might be procured to any extent. In Hala and the Nara Pergunna there is an alkali called "channia," which is sent to India and Arabia to the extent of 5000 maunds. It is used in washing cloth and clarifying sugar, also in food. Saltpetre might be prepared in Sinde to a great extent, though I believe it is now to be procured cheaper elsewhere. Salt, however, if it would pay the voyage, might be brought from the salt range in great quantities. It comes at present from as far as Mooltan. Oil is extracted from the sesamum (sirs) till, mustard and jamba plants, and used in the country in burning, cooking and anointing the body. I should imagine it might be exported advantageously; the quantity procurable is enormous, for in Upper Sinde, the whole banks of the river, which have experienced the effects of the inundation are scattered after it subsides with seed, and in the spring the crop is most abundant. Oil is extracted in great quantities; castor oil might also be reared from the great command of water, with but little additional trouble. Opium also grows in Upper Sinde, and if found good might furnish a return, but as it has not

been examined, I cannot say that the drug might not prove inferior. Both indigo and cotton are abundantly produced, but neither seem to be prized, though a more improved system of cultivation might render them fit articles for commerce. The indigo is at present exported and said to be used in adulterating that of Bengal which is considered four times its value. Hemp is grown abundantly but only for the purposes of extracting an intoxicating liquor. Cordage is never made from it, the supply being derived from many indigenous plants. Tobacco is reared but not exported. Of wool Sinde itself produces little, though the resources of the countries to the east and west will probably be found extensive. Sinde abounds in horned cattle—hides are at present exported from Curachee and the quantity might easily be increased. I imagine that tallow may be also added to the list of exports, for the animals are fat, cheap, and particularly numerous in the upper parts of Sinde.

Transit trade of Sinde. Opium.

14. Next in importance to the trade of a country and its internal resources is that of the transit trade to other countries. In Sinde this consists of opium, madder and horses. The drug, which is grown in Malwa, Meywar and Goelwar is sent across the Indian desert from Pallee by Pokrun, Jeysulmeer and Omercote to Hydrabad, where it crosses the Indus, and passes through the hills, to Curachee; it is never embarked on the river and first shipped at Curachee for the Portuguese settlement of Demaun, whence it is sent to China. The reason of this circuitous course is to escape the duties levied upon this drug by the Indian Government, but the system of opium passes, lately introduced, seems considerably to have diminished the quantity sent by Sinde, and if the Ameers do not lower their duties more than they have hitherto done, the merchant will no longer seek this road. In former years the first dispatch consisted of about 200 camels, and this year but 29 had been notified, though this may also be attributed to the disease which has lately desolated Pallee.

Duties on opium.

15. The heavy duties levied on this drug last year, on passing Sinde, were as follows:

*For each Camel load.*

| | | | | |
|---|---|---|---|---|
| By the Meerpoor Chief, ..... | Rs. | 54 | 0 | 0 |
| On reaching Nara, ..... | „ | 1 | 3 | 0 |
| Roopa Purgunna, ..... | „ | 1 | 0 | 0 |
| At Hydrabad (Kora Rupees,) ..... | „ | 44 | 2 | 0 |
| At the ferry of the Indus, ..... | „ | 3 | 0 | 0 |
| At Curachee (Kashanee Rupees 95,) 5 Ducats equal to 35 ditto, ..... | „ | 130 | 0 | 0 |
| Total, Rupees ..... | | 234 | 5 | 0 |
| or about Company's Rupees ..... | | 200 | 0 | 0 |

It must however be observed that this is not a fixed demand, and that the Ameers are ready to reduce it, if any great quantity of the drug is sent by Sinde. The duty, in fact, may be said to depend on the quantity. The levy of 5 ducats at

Curachee has been remitted altogether, when 1400 or 1500 camels arrive, and some years the caravan, has consisted of as many as 2000. Last year the number of camels amounted to but 800, the whole duty was levied, and the Meerpoor Chief took rupees 54 instead of 39 as in former year.

Camels for opium.

16. The camels on which the opium is brought are of the most superior description. They carry eight maunds, or 640 English pounds, while the common camels of India are not laden with more than 6 maunds. The Marwar camels seldom proceed beyond Ullah Yar ka Tunda, and thus present a favorable opportunity of sending many articles from Sinde into Marwar as they often go back empty, their owners now finding nothing with which they may load them. Of the madder and horse trade, I need not now treat, since it belongs rather to the countries beyond Sinde.

ALEXR. BURNES,

*On a Commercial Mission to Cabool.*

LARKHANU, IN SINDE,
*9th March*, 1839.

# No. IV.

## ON THE COMMERCE OF SHIKARPOOR

AND

## UPPER SINDE.

By Captain ALEXR. BURNES.

Shikarpoor is a town of first importance to the Indus trade, and it may be said, to that of Asia. This does not arise from any superiority in its home manufactures, but from extensive money transactions, which establish a commercial connexion between it and many remote marts. Shikarpoor stands near the northern frontier of the Sinde Territories, 28 miles directly west of the Indus, and about the same distance from the Fort of Bukkur. Towards the north the Sinde boundary extends to Rozam on the road to Candahar and Kelat by the well known pass of Bolan, so that the merchants always speak of Shikarpoor and Dera Ghazee Khan as the gates of Khorasan, by which name they here distinguish the kingdom of Cabool. In every direction commercial roads conduct the trader to Shikarpoor, but the communication is entirely carried on by land, though there is but one sentiment among the merchants of the town, great and small, that their profits and interests might be vastly promoted by water communication.

Shikarpoor—its position.

2. Shikarpoor is not a town of any antiquity though there has always been a place of note in its neighbourhood. Alore, Sukkur, Bukkur, Roree, all follow each other, and the present town has succeeded Lukkee, a place 8 miles south of it, which was held by the ancestors of the present chief of Bhawulpoor, who were expelled by Nadir Shah. It appears to have been built A. D. 1617, since its date is preserved in the Arabic word "ghouk" ( غوک ) or frog, the numeral letters of which give the year of the Hejra 1026, the word likewise conveying some idea of the neighbourhood which lies low. The slope of the country favors its easy irrigation, and the Emperors of Dehli having caused extensive canals to be cut from the Indus, Shikarpoor is supplied with abundance of food, and cheaper than any part of Sinde. The obscure term of "Nou Lakkee Sinde," I am informed, has reference to this part of the country, that being the amount of revenue, above Sinde Proper, derived from the province called Moghulee. Natives of Shikarpoor who have seen British India generally describe it, as capable of being made "a second Bengal." Nadir Shah visited Shikarpoor in his conquests, but its vicinity to countries so much

Description of Shikarpoor.

disturbed, prevented its becoming a commercial mart till the Suddozye princes fixed their authority in it, and its prosperity may be dated from the year 1786, in the reign of Timour Shah, who first established Hindoos in the town after he had conferred the Government of Sinde on the family of the present Ameers. Shikarpoor is the only place in Sinde where that tribe have established a paramount influence, of which the Ameers have as yet had the good sense not to deprive them, though Shikarpoor has been subject to Sinde for the last 16 years. The revenues and expenses incurred in defending it are divided between the Hydrabad and Khyrpoor chiefs, the latter having three shares and the former four.

Population and revenues.

3. The population of the town exceeds 30,000 souls, but it is to be remembered that there are Hindoos from it, scattered all over Asia, who leave their families and return in after life; the inhabitants consist of Hindoos of the Bunya, Lohana, and Bhattea tribes, but Baba Nanuk Seiks compose more than half the number. About one-tenth of the population is Mahomedan, most of whom are Afghans, who received grants of land or "puttas," as they are called from the name of the deed, and settled around Shikarpoor in the time of the Dooranees. The town, though surrounded by gardens and trees is quite open, for a mud wall, which has been allowed to decay, can scarcely be called a defence. There are however eight gates. The bazar is extensive, having 884 different shops. It is covered with mats as a shade from the sun but has no elegance or beauty. The houses are built of sun dried bricks, lofty and comfortable but destitute of elegance. The climate is considered very hot and oppressive in the summer, and there are so many stagnant pools around the walls that it is remarkable the people do not find the place insalubrious, but it is not said to be so. The thermometer had a range of 26° in the middle of April falling to 59°, and rising to 82°, but we were informed that the season was favourable, and across the Indus at Khyrpoor the thermometer had already stood at 96°. Water is found at 12 or 15 feet from the surface, but the river has for 3 or 4 years past flooded large tracts of the neighbourhood. The land revenues around, exclusive of expenses in collection, &c. now average two lacs and a half of Rupees per annum and the duties of the town and customs are farmed for 64,000 Rupees, the currency being only inferior, by 2 per cent., to the Company's Rupee. This does not however include the whole of the districts, which were held by the Afghans; Noushera being under Ladkhana, and several rich jagheers having been bestowed on religious persons. The inundation having lately inclined towards Shikarpoor, has also increased its present revenues probably to half a lac of Rupees, but the addition cannot be considered permanent.

Its foreign communications.

4. It will only be necessary to name the towns at which the Shikarpoor merchants have agents, to judge of the unlimited influence which they can command. Beginning from the west every place of note from Astracan to Calcutta seems to have a Shikarpooree; thus they are found at Muscat, Bunder Abbass, Kerman, Yezd, Meshid, Astracan, Bokhara, Samarcand, Kokan, Yarkund, Koondooz, Khooloom, Subzwar, Candahar, Ghuzni, Cabool, Peshawer, Dera Ghazee Khan, Dera Ismael Khan, Bukkur, Leia, Mooltan, Ooch, Bhawulpoor, Umritsir, Jeypoor, Bucaneer, Jaysulmeer, Palee, Mondivie, Bombay, Hydrabad (Deccan), Hydrabad (Sinde,) Curachee, Kelat, Mirzapoor and Calcutta. The Hindoos of Astracan I am

informed have lately been converted to Islam, and within these two years, those of Bokhara have been molested for the first time on account of their creed. In all these places a bill may be negotiated, and with most of them there is a direct trade either from Shikarpoor or one of its subordinate agencies. The business seems however to be more of a banking nature than a commerce in goods, but still there is not any great quantity of ready money at Shikarpoor for there is no mint at which gold or bullion may be carried, and a consequent loss ensues upon its import.

5. The direct trade of the town of Shikarpoor itself is not extensive, its port is Curachee, from which it receives annually— Trade of Shikarpoor with India.

| | |
|---|---|
| British goods to the value of rupees ..... | 30,000 |
| Sugar, ..... | 80,000 |
| Spices, groceries, metals, ..... | 100,000 |
| Total Rupees ..... | 210,000 |

Some of the articles reach Shikarpoor by way of Pallee in Marwar, particularly sugar and spices, but British cloth is not sent, for the line of route, from this great emporium, leads higher up the Indus to Bhawulpoor and Mooltan. The duties on this road are as follows—on articles of bulk, 6 rupees per camel on quitting Shikarpoor, 4 rupees on the river, 8 rupees in the Khyrpoor territory, 6 rupees in Jaysulmeer, making a total of 24, which is doubled, if other than groceries (hiryanu.) At Pallee itself goods pay ad valorem from 2 to 5 per cent. The road from the sea coast is quite safe, it passes among the hills to Schwan and after that reaches the plain of Chandka. Five or six caravans pass yearly, but 8 or 10 camels even go safely. The expenses of the road are as follows :

| | | |
|---|---|---|
| Landing at Curachee, ..... | 5 | rupees per cent. |
| And at starting, ..... | 3 | ditto. |
| Expenses to Sehwan, ..... | 2½ | rupees per camel. |
| At Sehwan duty, ..... | 24 | ditto. |
| At Ladkhanu, ..... | 7¼ | ditto. |
| At Maree, ..... | ½ | ditto. |
| At Shikarpoor, ..... | 24 | ditto. |
| Total..... | 58¼ | Rupees, exclusive of the |

duties at Curachee. This does not include the hire of the camels which is 8 or 9 rupees per head if laden with cloth and 6 or 7 with metal or sugar. The duty above given is only leviable on goods, that on sugar and articles taken in bulk is much less, and at Sehwan but 11 instead of 24 rupees, and at Shikarpoor but 10 rupees instead of 24. It is very difficult to give an accurate list of these duties, for at Sehwan, though the levy ought to be 32 rupees it is compounded for at 24 rupees by what is called a "Moolta" Perwanu, which on land is much the same kind of duty as toll by the river. Great merchants have only the advantage of "Moolta" and they will not trade till it is promised to them. Arriving at Shikarpoor likewise the levy depends much upon the value of the articles which are taxed by weight, though a camel load of chintz may be passed through the custom house at rupees 24,

each piece of kincob will be taxed perhaps from 1 to 2 rupees. These duties are therefore considered oppressive and vexatious as the bales are opened and examined. Further if it is intended to send on goods, a second tax of 8 rupees on cloth and 5 rupees on spices, &c. is exacted on quitting Shikarpoor for the west. The effect of this has been to throw open the road from Candahar by Kelat to the sea coast at Sonmeeanee, from which much of Afghanistan is now supplied, and of which we shall have occasion hereafter to speak. The trade from Bombay to Shikarpoor however often yields a profit of 20 per cent.

With Khorasan.

6. From the north Shikarpoor at present receives the cloths of Mooltan and Bhawulpoor to an extent of rupees 10,000, but these are for home consumption, and its peculiar trade is with Khorasan by way of Candahar and Kelat; with the former it communicates through Bag and Dadur by the celebrated defile of Bolan, which is passable at all seasons; goods are carried on camels and ponies, and there are three or four caravans annually. The articles consist of madder, and other dyes, such as koombu, saffron, cochineal, silk thread, torquoises, dried fruits, horses, &c. &c. which are valued at from one and a half to two lacs of rupees a year. Some of the silk thread brought to Shikarpoor is of a very superior description, where it is used in embroidery. It comes from Toorkistan and is called Kokanee, and seldom sent lower down the river. Besides it, there is the Toonee "silk from Kaeen, the Daryaee" from Khaf and the "Chilla" from Herat, which are used at Shikarpoor, and also sent on to India. The mulberry tree thrives in Upper Sinde and yields a superior fruit, but there are no silk-worms though the climate would probably agree with them. The trade in Feerozees or torquoises is considerable. As is well known that beautiful stone is brought from Mishapoor in Persia. It is imported here in its rough state. There are about a dozen shops where they are prepared after which they are sent on to India. Some Feerozees reach Hindoostan by way of Cabool, but the greater number are sent by Shikarpoor where the import is so extensive, that all classes, rich and poor, have ear-rings and ornaments made from them, good or bad of course according to their circumstances. This trade is valued alone at rupees 50,000 per annum. The trade in horses has declined, and the supply varies. From five to eight hundred horses come down the Bolan Pass yearly, chiefly from Candahar and Shawl, the greater number however go to India by way of Kelat and Curachee. Those which are brought to Shikarpoor are sent to all parts of Sinde, to Khyrpoor and Hydrabad, and sometimes to Bhawulpoor for there is no steady demand, and no permanent mark. These horses are too well known to require any particular description, they are in general under sized and bull necked. In return for these articles, Shikarpoor supplies these places with native cloths made in the manufacturing districts of Raneepoor, Gumbut, and Karra near Khyrpoor, also at Ladkhanee. The home manufactures of Shikarpoor itself do not amount to more than 50,000 rupees of coarse white and red cloth, and this is consumed in the town. English goods however are sometimes purchased by the Afghan merchants in exchange for their productions, if the market is well stocked, as they may have them cheap and be saved a journey to Bombay; but the duties prevent their taking any great quantity so that they have, in return, the indigo of Khyrpoor and Oobaro, and prepared hides from Ladkhanu and the valley of the Indus, which would in all probability be sent down if the road were open. The profits of the trade *from* Candahar are rated

at 40 per cent. and *to* it at about half that sum. The former was much greater than at present till the Candahar Sirdars taxed the ducats and gold sent to India, as it were merchandize, a custom however, which is common in Toorkistan, and which when we consider the number of merchants who deal largely in money alone throughout Asia, is not so unjust as at first sight may appear.

Resources of Shikarpoor.

7. Upper Sinde has resources that have not as yet been developed, and which are even open to the notice of a superficial observer, and require but little impetus to send them forth. Cotton, which has been but little exported hitherto, and bore the value of 21 rupees per maund, was last year raised round Shikarpoor to the extent of 10,000 maunds of Lahore (which is about the same as that of Shikarpoor) and such is the profit upon it. that a small investment, which was sent down the Indus to Vikkur as an experiment and which had been purchased at from 8 to 9 rupess per maund of Vikkur, (which is about one-third less than that of Shikarpoor) sold for 15 rupees at Tatta. It was always sent to Ullah Yar and Adum Yar in Lower Sinde, also to Shawl, but it may now, as its cultivation increases, be calculated upon as a regular export to Bombay. The cotton of Lower Sinde is not appreciated; this is considered better, though not of the first kind. It would not be difficult to encourage the cultivation, and perhaps treble the supply. In one sense of the word there are two crops of cotton in Sinde. The seed is sown in April and the harvest reaped in July, but the roots are often left in the ground, and sprouting up in the following spring, yield a second crop in May, about a month after the waters of the swell reach the fields. The first kind is called "nairee" and the other "moondee," which are terms merely meaning new and old. The richness of the crop depends altogether on the rise of the Indus which is not however precarious.

Opium.

8. Opium is reared at Shikarpoor, but has only been cultivated for the last 6 or 8 years. A trial has been made of its export to Bombay, but as there was no linseed oil (tulsee) except what was imported to prepare it, the article was not approved of and the speculation failed. It has been lately sent to Pallee in its raw state, where its preparation is understood, and from which it is said to be exported, at the same price, as other opium; linseed has now been sown at Shikarpoor and thriven so that it is possible hereafter to expect it direct. It was formerly received from Marwar and Kelat. I have been informed that the Shikarpoor opium has not the same strength as that of Malwa, and the difference is said to arise from that of Sinde being irrigated, which is said not to be the case with the poppy in Malwa. Last year 100 maunds of opium were produced at Shikarpoor, the best near the village of Maree. A jureeb of ground, which is 22,500 square feet, or about half an acre, yields, on an average, 5 seers opium, the heads being tapped three successive times. In its wet state, its value is about 5 rupees per seer, but has much impurity from the scrapings of the poppy, &c; in its dry state, its value is 8½ rupees, and sometimes double. It is reaped in April and May after a four months' labour. If it is thought advisable to encourage this trade, it will furnish a very valuable return.

Indigo.

9. Indigo of the Shikarpoor district is not prized so much as that of Khyrpoor and Oolaru, east of the Indus, nor is the cultivation so extensive. A better descrip-

tion of indigo than either is found higher up the river, and will form a subject for future notice, but at present dye is exported from Sinde to the Persian Gulf by Curachee to the extent of 1500 maunds a year, which, as it now sells, is about the value of a lac of rupees. It varies in price, from 40 to 60 rupees according to the rise of the river, on which, as with cotton, the crop depends—it is now selling at rupees 57 per maund of the best kind. This year a demand beyond the crop, though that was productive, has arisen and 90 camel loads of it have been brought by land from Khanpoor in the Daoodpootra country, and sent by Jaysulmeer to Pallee. The indigo of Sinde cannot rival that of Bengal, or as it is called "Neel i Furhung," (English indigo,) having much more impurity, but it is only about half the price, and is said to have some advantages in imparting color of a more fixed kind. It is imported to Candahar, but Khorasan derives its chief supply from Mooltan where it is better. The supply for Arabia and Persia may very easily be drawn off by the Indus at a great profit with a toll so light as that which has been imposed.

Dyes—Sakur.

10. Besides indigo there is an article in Upper Sinde called "Sakur," used as a red dye. It is merely the knot of the tamarisk shrub, but it is not found in all soils where that plant grows. In the district of Boordgah it is produced in great abundance—to the extent of 1500 or 2000 maunds, and can be profitably exported to Marwar, Pallee and Lower Sinde. It sells here for 2 rupees per maund. The article is procurable near Mooltan. Koombu or "Kussoombu," which is safflower, a plant that yields a rich dye, is also reared, but a much better kind is imported from Cabool, a seer of the one being equal to two of the other, so that they are often mixed and adulterated. This dye is spoken of as a second saffron.

Grains and internal trade.

11. But Upper Sinde is much favoured by the inundations of the river, for the last four years the Indus has saturated the country around Shikarpoor by throwing off its superfluous waters from Boordgah to Ladkhanu. This district was called "Wahvee," from having no water, but it is now said to yield a lac of rupees annually to Government. It extends for 70 or 80 miles from Ghouspoor to Ladkhanu, and varies in breadth from 5 to 6 miles; without this natural scattering of the water it would not be an arduous task to keep the Sinde canal open for six months; at present the town is to be approached by it for four months by the largest boats. At Shikarpoor in April 1837, wheat was selling at 15 rupees per Khurwar, while at Hydrabad it cannot be bought at less than 24, and at the mouth of the Indus it yields 45. This is not speculation, for it has been tried, and as the toll is leviable on bulk, all other grains may be exported from one part of the Indus to another at a very great profit. At Shikarpoor, for instance, juwaree sells for 10 and 12 rupees per Khurwar, and at the mouth of the Indus for 25 and 30, and in Bhawul Khan's country, rice does not bear a higher value than a rupee per maund, though it is of the first quality, while it sells at Shikarpoor for 2½, but in the Delta again this grain is very cheap so that while it may be sent from one section of the river to another, it would not perhaps prove a profitable export for the voyage. This would not however be the case with ghee, which, in the Oobaro, sells for 8 rupees per maund, and at Shikarpoor for 16 rupees, but though cheaper in the Delta the export to a foreign country might be yet made with

great advantage—in fact the profit of some articles would be double and even treble their value. The oil of the sesamum would yield a profit of 25 per cent., it it sells outside Shikarpoor for 3¾ rupees per maund, and in the Delta for export at 8 and 9 rupees, and the maund of Vikkur is four-fifths that of Shikarpoor. Sugar, salt, spices and groceries may all at present be brought up and down the river with advantage—a mixed cargo and grain will alike yield profit.

Wool.

12. The wool of Sinde is not considered of a good quality except in Boordgah, a district north of Shikarpoor (where the Sakur Dye before described is found,) and whence it has not been exported. I state on pretty good authority that 800 camel loads of a superior article may be procured in the hillocks, but the tribe of Boordus are great robbers and precaution is necessary in dealing with them. The immediate districts of Shikarpoor also yield quantities of wool, but in Cachu, westward of Ladkhanu, among the hills, it might also be procured as well as at Dujukote and the country east of Khyrpoor to an extent, as I am informed of about a third of this. Jaysulmeer and Bikaneer yield very superior wool, and they are but 180 miles from the Indus, but as doombus or fat tailed sheep yield the best wool, Kelat is always spoken of as the great mart for this article. The Brahoous, or people of that country, are beginning to appreciate the value of wool. Two years ago, some of them took a small quantity to Bombay, which had been bought at 3 rupees per maund and which realized 20. The effect of this was the despatch of 100 camel loads last year, with as much profit to the exporter as before, only that the Khan has now imposed a duty of 2 rupees on each load. In Sinde there are no woollen fabrics except coarse bags, carpets, and "shalkies." It sells at 12 and 15 seers per a rupee. In Kelat itself pelisses only are made from wool. Besides Khelat, the wool countries in this neighbourhood are Shawl, Mustoong, Nalwad, and Kej Mekran. That of the two last may no doubt be best exported from the sea ports of Guardar and Sonmeanee, but the outlets of the other will in course of time be the Indus. Cabool and Toorkistan are, however, wool countries, and as there is such a demand for this article, I have no doubt it might be sent from Attock to Bombay, with profit, even though it has been in the first instance, brought from beyond Hindoo Koosh. Besides wool, horse hair might be imported with advantage from Sinde and Cabool; small quantities of it are now taken by horse dealers.

Manufacturing towns Khyrpoor, Ladkhanu, &c.

13. In Upper Sinde the places next in importance to Shikarpoor are Khyrpoor, Ladkhanu, and the manufacturing towns of Gumbut, Raneepoor and Koora. Lieutenant Leech has given in the annexed paper, an account of these three last places, a minute description of all the frabrics procurable in them, along with specimens, has been also prepared. I also annex from Moonshee Mohun Lal an account of the trade of Khyrpoor, giving minute particulars regarding that mart. Ladkhanu has a much larger population than the three first of these towns, having about 12,000 souls. It manufactures yearly cloth to the value of from 50 to 60,000 rupees, which is exported on camels to Kelat and Lower Sinde. Sent as they are to the Delta by a land route, a great profit is derived, since a score of white cloth, which costs 20 and 21 rupees sells there at 40 and 43 rupees. Nothing from Ladkhanu, but Government grain is now sent by the Indus. It consumes about 15,000 rupees of British goods. The custom house duties of its gate yield rupees 4000 a year, and the surrounding district, half a lac of rupees as the Government share of produce. Khyrpoor is the

residence of the Ameers. It receives English goods from Curachee by Ullah Yar and Adum Yar ka Tunda to the extent of rupees 25,000; from Mooltan and Bhawulpoor to the extent of 20,000; from Raneepoor to 2 or 3000. It has no native manufactures. It is without sugar, 400 maunds of cotton are reared, and a small quantity of opium. Nitre may be had in any quantity at Sukkur. Salt is also made, and sells at rupees 15 per maund. The rock salt of Pind Dadun Khan, on the Jelum, sells at the mine after a monopoly and exorbitant exactions for 1½ rupees maund of Lahore, and the Hindoos of Sinde prefer it to all other salt. At Pind Dadan likewise boats are to be had cheaper than any place on the Indus, and for some time, till the number on the river were increased, would become a good speculation, as one which costs 300 rupees may be sold for seven and eight hundred at Hydrabad, and the up country boats though sometimes preferred to those lower down, may be broken up, and built into doondees.

Custom and transit.

14. The customs of Khyrpoor are farmed for rupees 17,000 per annum; 2,000 of which are realized on the imports from Hydrabad and 2,000 from what is sent there. The Khyrpoor Ameers are said to receive 100,000 rupees by duties throughout their territories on imports, exports and transits. The duties on goods passing the Indus from Curachee to Khyrpoor direct, are as follows:

| | | |
|---|---|---|
| Landing at Curachee ad valorem 5 per cent. by Hydrabad to Adum Khan ka Tanda, ..... Rupees Kora | 22 0 0 | per camel. |
| At Kanote, ..... | 3 6 0 | |
| Kaywaree in the Nara, ..... | 3 8 0 | |
| Dejee, ..... | 2 8 0 | |
| At Khyrpoor ad valorem. | | |
| | 21 6 0 | |

On reaching Khyrpoor, the duty is no longer levied on the camel load, but on a valuation of the articles; thus a piece of English chintz pays 7½ annas, and if the piece be very large, it is reckoned as 3 and taxed accordingly. Mooltan chintzes pay one rupee per score, and if passed on to another place, in the course of a month, nothing additional is exacted; if after that time, the tax is repeated. At this present time English goods are from 10 to 12 per cent. dearer at Khyrpoor than Hydrabad. The taxes of Khyrpoor are lighter than in any other part of Sinde. There are two villages near Khyrpoor, Tanda Mustee and Lookman, where no duties are exacted unless the goods are sold and only a very light transit of 10 annas per camel. From Khyrpoor to Subzulcote, the northern frontier of Sinde, east of the Indus, a transit ("rahdaree") duty of 20 rupees per camel is levied. On the west of the river from Shikarpoor to the Seik frontier, there has been lately no open road on account of the lawless habits of the tribes, but as there is now little to be feared on this account, the tract, which is a good one, will come into use, particularly as a short cut between Shikarpoor and Mithuncote.

Tolls on the Indus.

15. The transits and duties leviable on the inland routes and west of the Indus to the frontiers of Sinde have been stated. I might here note the amount of toll and duty, which was levied on the river previous to the treaty, but the statement would be long, complicated, and not much to be depended on, from the many chiefs who shared in it, and the varied mode of exaction; in some places a toll; in others a duty

ad valorem, in others according to the will of the ruler, but, in all instances, after such delay that trade had entirely disappeared. The last instance, and a very illustrative one it is, which I can hear of any commercial speculation having been carried on before the British turned their attention to the improvement of this commerce, was that of two Hindoos who about 12 years ago, brought down grain to Shikarpoor, in a season of scarcity. From Mithun to that town they paid about 280 rupees of duty on each boat of grain, for a section of the river where a toll of rupees 60 is now leviable, and from Mithun to the sea shore but rupees 240! The commercial results of the downward navigation of the Indus, as far as they have yet been tried, have proved very satisfactory, so much so indeed that it will probably turn out a more profitable speculation to send down bulky goods, such as sugar, &c., which can be procured higher up, though they have previously made a long journey, than navigate, without steam, from the sea. The sugar from Lodiana, brought I believe from Mocumpoor, yielded at Shikarpoor 24 rupees per maund, though its original cost had been but 5 rupees. This would however be greatly diminished if the trade from Bombay is persevered in, but in any case the means of supplying Khorasan with this great necessary of life is much facilitated by this route.

Downward navigation viewed commercially.

16. The great advantages to be derived from the downward navigation, as now exhibited leads me to note some practical facts concerning that subject at the period, when, as it has been established beyond doubt by Lieutenant Wood's printed reports, the Indus falls to its lowest, the months of February and March. This happens to be the season at which the rice and juwaree crop of Upper Sinde is brought down to Hydrabad, and ascending the river during these months, we met about 250 vessels. They were very deeply laden, some within a few inches of the water and drawing from 3 to 5 feet water, and one, which Lieutenant Wood measured, had the large draft of 5 feet 6 inches. Their mode of procedure was any thing but satisfactory, since they made many halts, advanced but 8 or 10 miles a day, and always had a pilot boat ahead to direct their course and prevent accidents, for it was evident that if such heavily-laden vessels missed the channel, and took a bank it would be most difficult to drag them back. I pointed out this circumstance to some Shikarpoor merchants, as a disadvantageous character of the river, at all events in February and March, since so much delay would involve loss of interest and profits in a boat having a cargo of merchandize. They however informed me that grain boats were loaded, that they had more object in getting safely than speedily to Hydrabad, and they carried as much as they could, since their heavy cargoes saved other boat hire, and the grain and the boats generally belonged to Government. Nursingdass, a Shikarpoor Dubul, however, accompanied the Lodiana investment from Shikarpoor *in the beginning of March* and reached Hydrabad in six days from Shikarpoor without accident. The vessel however was a "Zohruk," a up country boat, with a tonnage of 60 khurwars, and having a mixed cargo, might have carried 10 less than her burthen, and she descended *without pilot or guide*, first to Hydrabad and then to the sea, the latter part of the voyage being a little more protracted, but only on account of the southerly winds.

ALEXR. BURNES,
*On a Commercial Mission to Cabool.*

BHAWULPOOR,
*6th May*, 1837.

# REPORT OF A VISIT TO THE THREE CLOTH MANUFACTURING TOWNS OF RANIPOOR, GAMBAT, AND KODA.

By Lieut. ROBERT LEECH, *Engineer.*

Ranipoor is situated at the distance of 15 kos from Khyrpoor and 8 kos from the Fort of Deejy, from which latter place there is a most excellent road. The range of houses are much detached and the streets irregular, but on the whole it is cleanlier than any town I have seen in Sinde, and on account of its being much shaded with large trees, it has a pleasant and healthy appearance. The town bears the remains of a high character for the extent of its cloth manufactory, and though the trade has considerably subsided it might again be revived. There are between 2 and 3 thousand inhabitants, 96 houses of korees (weavers) and 24 of rangrez (dyers). They have no foreign trade either with Multan, Curachee, or Jeysulmeer, they export all their cloths to the south or Lad, chiefly to Adam Khan's Tandà. The spirit manufactory is farmed for 40 rupees the year; little of the cloth goes further north than Khyrpoor. This town is one of the chief towns of the pergannah of Gàgdee, its fellows are Gambat and Kodà; the transit duties or izàrà of the towns of the pergannah are farmed by a Hindoo of the name of Sanmukh for 17,700 rupees. This izara is quite distinct from the dhal or grain tax which is taken in kind, two-fifths of the produce, or sometimes only one-quarter from those who have newly brought ground into cultivation, and also distinct from the danee or tax on banyans. I found that no intimation had been given to the banyans by Meer Aly Moràd, as he had promised of my desire of putting some questions to them concerning the trade and manufactures; indeed they for some time would not even bring specimens of their manufactures, as I found afterwards they were intimidated by the sipahees who accompanied me, who at the same time pretended to give me every facility of getting acquainted with the merchants. I spoke to them of the contemplated annual fair at Mittan Kot and the advantages they would have in getting the productions of distant countries so near home. They said it was an excellent joke to think of the poor juwàree eaters having capital enough to enter into any but a retail trade, and that besides the Meer would ignorantly throw all manner of obstacles in the way of their entering in a foreign trade; also they said that none but the rich could afford to wear English cloths in Sinde, that they had no money, and cloth was the only article they had to give in exchange, that Sinde was a cloth manufacturing country chiefly itself. That moreover we could not outbid the market the Jaths wearing a tarban 25 haths long that only costs ¾ of a rupee, nor could furnish a Sipahee who gets his food and 40 rupees per six months with a wearable hat for less than a rupee, with a gown for less than ½ rupee, or with blue striped soosee trousers for less than ¾ rupee—2½ and 3 rupees are taken per camel of goods leaving the town or 1 rupee for 20 pieces of cloth.

The cloths I purchased were dear, no doubt at least judging by the extent of the merchants, thanks for my custom. They have here rather a novel saying which is—I am afraid to cheat you because you are a great man—a hàkam.

Indigo dyeing.

The dark blue dye is made in the following manner—the indigo plant is cut and soaked half the night in water when the leaves are taken out, and the extract is stirred well for three hours, the water is then changed, and after being taken out after mixing the second time, the residue is spread on a cloth, dyed, and made into balls ready for use when the balls are dissolved in water, and into the dyeing utensil are put the following articles—to ¼ seer of indigo, ¼ seer of khàr (potash), ¼ seer soda, chunam 1-16, or 1 anna seer of goor—this is stirred three times at intervals of two hours when it will froth, it must then be left a prahar, the first time the cloth comes out a light blue, after being dried it is put in and boiled again, taken out the second time, and stiffened with conjee, the price for dyeing of course varies according to the depth of color required; a piece of cloth 12 haths by 1 is dyed light blue for 2 takas, (26 takas making a rupee) and dark blue for ¼ rupee. To give the color of lac. This substance is brought from Jeysalmeer to Mastee ka Tandà, and the price in Ranipoor is rupees 20 the maund. The cloth to be dyed is soaked for three days in lime water, it is then washed and beaten well, the lac is pounded, moistened and bruised, and the expressed juice is put into the dyeing utensil, two patees of jaw flour is boiled and added, and the whole is put on a slow fire and stirred at intervals for three days, the cloth is then put in and stirred for three days, if it does not then turn out well, the soaking is repeated, it is then washed and dried, and put into a chaldron with ⅛ seer of phit-kade and ⅛ seer of lod and boiled. *Looes* (woolens) will only stand the boiling. The price of phitkaree is now 5 seers the rupee, and lod 3 seers the rupee, 2 seers of cloth will require ¾ seer of lac to dye, each seer being the weight of 80 rupees. The phitkaree comes from the mountains beyond Làdkhànu and the lod from Jodpoor. In this place 82 pais weight is a seer, 40 seers a maund and 18 maunds a kharwàr; wheat in the bazar was 20 rupees the kharwàr, jav 10 rupees the kharwar, and goor 10 seers the rupee. Ranipoor makes 160 pieces of the above kinds of cloth in a month. The proportion of the whole amount of transit duties that Ranipoor bears is 2500 rupees.

Lac dyeing.

The following are the chief towns of the Pergunnah of Gàgdee, viz. Jaskànee, Kumb, Pattà, Ranipoor, Dàràja, Gambat, Kodá, Fattepoor, Masteekhan's Tandà, Gadejee Hingorà—the yearly produce warehoused in Ranipoor, is as follows:

| | | |
|---|---|---|
| Indigo, ..... | 20,000 | maunds. |
| Wheat, ..... | 1,500 | kharwars. |
| Juwàree, ..... | 12,000 | ditto. |
| Sesamum Saras, ..... | 25,000 | ditto; each oil presser |

presses 21 maunds a day, and there are 7 of these houses. The price of this oil is 4½ rupees the maund.

Madder dyeing.

Manjeet comes from Kelàt; when cheap the price is 10 rupees the maund, and when dear 18 rupees the maund. In two seers of khàr mixed in water, 20 pieces

of cloth are steeped, dried and washed, and steamed for a night and washed again and steeped in 1½ seers of khar with 5 seers of oil and 5 seers of camel dung for three days—then dried and sprinkled with water, then a mixture is made of 4 seers of sàkud steeped in water in which the cloth is put, and then taken out and dried, the same process is gone through three times, the cloth is then sprinkled with 2 seers of phitkaree steeped, then for 20 thans 15 seers of manjeet is steeped, then the cloths are soaked, boiled, and stirred well. When they see that the color is fixed, the cloth is taken out perfect, and dried.

The Pergunnahs of Khyrpoor are four—Nowshàro, Kandbyàro, Poree Gàgdee, Lathà Gàgdee.

Gambat.

Gambat is situated at 8 koss from Deejy or Ahmedawad and koss 13 from Khyrpoor—it contains 3,000 inhabitants. There are 150 houses of Korees, from whom the Government get a tax of 1000 rupees. In Gambat the banyan weavers, dyers, and workmen pay a danu of 200 rupees a year. The Sir Shumáree tax is 9 rupees per year for each shop of a koree of 2 men; the Ameer being in want of money has taken it, 6 months in advance, with promise to credit the korees for the amount. The price of juwaree 6 kasas the rupee, wheat 4 kasas the rupee, jhullà sukdasy rice 1½ rupees the maund, sannà sukdasy 2 rupees the maund, goor 9 seers the rupee, jao 5 kasas the rupee. There are 320 pieces of cloth produced in Gambat in a month. The duties levied on home goods, leaving the town is 1 rupee the score of pieces. Grocery coming to Gambat is taxed 4 rupees the camel. The spirit farm is 80 rupees, there are no grain sellers' shops. Grain passing is taxed 1 taka per rupee: this is called dh'd—the tax on madder coming is 1 rupee the maund, the same on indigo, and when it leaves it is taxed 2 rupees the maund; there are 12 houses of indigo dyers, 8 of manjeet dyers, 9 of pinjara or cotton cleaners, 20 of cloth sellers. Bajazees (workshops) 22, oil sellers 10, oil pressers 5. The izara of Gambat may be reckoned 3600 rupees; the whole of the cloth of this place is exported to Hyderabad, Allaiyar and Adam Khan's Tanda. There formerly was a considerable quantity of cloth exported to Cabool, but it has died away since Sindh threw off the Cabool yoke.

The price of khombo is 5 pàs for a rupee. To give the color, the flower of the khombo is dried, pounded, and when steeped, the water is strained off, and thrown away, the lees are then prepared with the feet, mixed with water and strained into the dyeing vessel. Limboos are then cut, dried and pounded into small pieces, 1-8 of a seer of which is added to the former, the cloth is put in and dipped well three times; it is then taken out, rinsed and dried in the shade. I did not find the reserve here, that I found at Ranipoor, for though the intimidation of the Sipahees were equally frequent, the people seemed not to let their obedience interfere with their curiosity; when I spoke to them of the fair at Mittunkot, they asked how it was possible there could be any safety in going to such a distance, when they were not free from theft in their own village, and that no notice would be taken by the Ameers of a theft, that had taken place within a short distance of their village the night before, because the Ameers were afraid to offend the Balochees.

There are 400 maunds of indigo produced a year on the Meerwáh itself—the Government take a fourth in kind. It is exported to Curachee. On leaving Gambàt, it is taxed 1½ rupees the maund, at Keeyanwàree 3 rupees the camel, at Curachee 5 per cent. is levied on the value. There are two prices of indigo in Gambat, one of 2 rupees and one of 1½ rupees the seer; specimens of which I procured as well as of the kombo.

Kodà is situated at 8 koss from Deejy and 12 from Khyrpoor; it contains 2,200 inhabitants, 200 shops of Korees. It makes 480 pieces of cloth a month, of the kinds lungee, soosee, jarees, pagrees, and patka; there is no spirit manufacture. There are 8 manject dyers, 4 indigo dyers and 1 kombo dyer. The myànees who fish as well as weave are only charged half the tax on the regular weavers. There are 100 houses of soosee and lungee makers and 100 of joree makers, from whom the Government get 2,200 rupees a year; oil sellers, 4 Musalman merchants, 100 shops, cloth sellers 75, Hindoo cloth sellers 80. The stock of grain at present is juwaree 2000 maunds, gahoon 1200, saras 6000 maunds; one takka is taken for the value of the rupee, on the transits of the above grains, 1 anna the rupee is the Government share of cloth sold in the village; the price of saras 25 rupees per kharwar; wheat 17 rupees per kharwar, juwaree 10 rupees per kharwar. Kodà is altogether worth 11,800 rupees to the Ameers. Koda.

The price of a camel from any of these places to Allaiyar is 5 rupees, 4 rupees is reckoned cheap; at Khyrpore 1 rupee is given for a score of pieces, at Keeyanwàree 1 rupee the camel.

At Adam Khan's Tandà 1½ rupee the camel.
At Allaiyar..... 7 „ „
At Hyderabad 5 per cent of the value.

The Bombay cloths in request are bafta, phulkàree, doryo, malmal, jaganàthee, jamtee, soosee, cheent, dooshalla, cotton, rumals, pattoo, guldàr, lasà.

R. LEECH, *Engineers.*

# ON THE TRADE OF KHAIRPOOR IN SINDE,

## By Moonshee Mohun Lal.

Account of the late and present trade.

The trade of Khairpoor, during the last 14 years has undergone a great change in consequence of the new and various duties established on goods by the numerous descendants and relatives of the ruler who possess villages on the roads, which were lately frequented by the merchants of different quarters. The traders of Kiràk, Farah, Khandhàr, and Kelàt used to pass by Khairpoor on their road to Pàli, &c. The duty raised on their mercantile articles amounted from 7,000 to 10,000 rupees per annum, and at present it is only from 500 to 1,100 rupees. English goods from Bombay and Hindustan (through Bhatner and Bahàwalpoor) arrived yearly to the value of 18,000 rupees and now from rupees 7,000 to 13,000 rupees only reach, as may be seen in the annexed statement. When any marriage is celebrated in the household of the Ameer, English goods are purchased to the sum of 30,000 rupees in a year. Bombay also supplies Khairpoor, through Pali and Haidarabàd, with lead, tin, spices, essences, &c. of which I have also added a statement to the amount of 6,000 rupees. A great part of this import comes through Pali. The profit gained by the above mentioned traffic is 25 per cent. exclusive of all expences.

Cotton.

2. In the upper part of Khairpoor, namely, from Subzalkot down to Naushahrà and from Umarkot to Shikàrpoor the most important of the productions is cotton. It is reaped in large quantity, and is sold to the amount of 50,000 rupees per annum, including the few districts below Shikarpoor opposite to Naushahrà. If the predatory habits of the surrounding tribes of Biloches would be suppressed, and a little encouragement given by the rulers to the cultivators, a double sum might be realized from cotton. It sells from rupees 9 to 10 rupees per man, and sometimes is exported to Thatta and Bombay. Two hundred bales of this article are annually sent to Alayarka Trandà, and one hundred to Gandàwah.

Cloth imported to, exported from, and manufactured in, the Khairpoor country.

3. The remaining quantity of the cotton after it is exported as already mentioned, is spun into thread by the females at Khairpoor, Khorá, Gambat, and Ránípoor, &c. &c.* In these places the weavers, (who have about 80 manufactures in Khairpoor) fabricate different sorts of cloth, named sarísáf jorí, khes, and liháf. Sosi of various kind, múnj, anárdána, and anárpost are also exported. The price of the lungís varies from 6 annas to 2½ rupees. A duty of 5 rupees is paid per load. The annual sum of the exports of these stuffs, from Khairpoor and its dependant places to Aláyárká Tranda and Adam Khán ká Trandá (from whence they are re-exported to Thatta and Karáchí,) amounts to rupees 20,000 or from 300 to 400 bales. This trade passes through Haljání, Naushahrá and Mithaní, &c. &c. From Karáchí they bring, in return, all the Indian and English productions, &c. from Aláyár, uncloured silk which sells at 9 rupees per ser, and from Thattah, chautárá,

* This is a large commercial mart in the Khairpoor country. It was visited by Lieut. Leech.

dutárá, garbí, dárái, bochhan and lungé cloth (woven with the mixture of lace silk and thread) to the amount of 5,000 rupees. The benefit derived from these exports and imports without any expences is from rs. 5 to 6 rs. per hundred.

4. Indigo is extensively cultivated in the Khairpoor country. After a good deal of that article is consumed in dyeing the robes of natives, about 50 camels loaded with it, are annually sent to Karachí, and it is thence shipped for Bombay and Maskat. It is very seldom (and if so in small quantities) sent to Kandhar. The price of indigo varies very much in every year. It is now purchased by the merchants from rupees 40 to 70 rupees per mán, and the profit when sold in Bombay, amounts from 12 to 15 rupees per mán, additional. Indigo.

5. A great part of Sindh, and particularly the banks of the Indus, are covered with gaz or the tamarisk trees, the knot which it produces is called sàkur or main. It is used in dyeing cloth, and is of deep red colour. Sakur is abundantly exported towards the Panjáb and Haidarábád whence it is shipped for Persia. Sakur or Main.

6. Khairpoor produces two kinds of wool. The best is from she-goats, 300 of which are daily killed, the coarser from the he-goat. From the former the people make carpets, bags, cloaks, and from the latter they twist thin and thick ropes. The whole value of this stuff produced in Khairpoor, and its suburbs, amounts only to about 700 rupees. If it were gathered from the Beloch tribes, the Gurchání, Bugtí, Marí, Domkí, Dríshak, Mazárí, and Buldí tribes who occupy the right bank of the Indus, from Mithancot down to Shikárpoor, it might become an important article of export from this country. I have been told by a confidential servant of Mihráb Khan the chief of Kalát, that the country of Kalát is the principal place for wool in Bilochistán. The merchants visited that town two years ago purposely for wool, and during which space it has been brought down to Karáchí to the value of 10,000 rupees, where they reach after 20 days journey. From Karàchí it is shipped for Bombay. Wool was formerly sold in Kalát at 20 sers per rupee, and now 7 sers for that sum. Jealousy has induced the ruler to prevent his subjects selling wool to foreign traders, as he believes it will deprive his country of wealth. Wool.

7. The country of Khairpoor, and especially Khorà, supplies Kandhàr with unwashed coarse cloth, chintz and hides to the value of 600 rupees, and in return it gets fruit of all kinds, carpets, vinegar, shirkhisht, swords and horses, &c. &c. Exports to imports from Kandhar.

8. Baháwalpoor, Multán, and Derah Gházíkhán supply Khairpoor annually with lungí, khes, taimú shákí, chintz, súsí, gulbadan, dárái, and sílken garbí to the amount of 7000 rupees, and the profit gained by this trade is 6 rupees per cent., exclusive of any other expences. Khairpoor receives from Pálí a supply of silvered and gilt ribband, lace, musk and camphor 4000 rupees yearly, and the profit without any expences exceeds 15 rupees per cent. Imports from Bahawalpoor, Multan, and Derah.

9. The opium of Gotkí which lies north of Khairpoor, excels Shikárpoor and Narí opium also. It is produced yearly to the extent of 25 mans and sold at 12 rupees per ser, while that of the other places is disposed of at 5 rupees per ser. Half of this is consumed in Khairpoor, and the remainder is sent down to Haidarábád. Opium.

Income of the custom houses.

10. The Government of Khairpoor gets an annual sum of 100,000 rupees from duties laid on merchandize, passing, exporting, and importing from different quarters in various place dependants on it. The custom house of the town of Khairpoor is farmed for 17,000 rupees per annum, out of which 2000 rupees are the exports to, and 7000 rupees the imports from, Haidarábád.

Commercial intercourse with various marts.

11. The merchants of Khairpoor carry on a commercial intercourse with Haidarábád, Thattá, Bombay, Pálí, Jaisalmer, Bahawulpoor, Multan, Derah Ghazí-khan, Shikarpoor, Kalat, and Kandhar, &c. but none of them follow the custom of insurance or Ríma as in Marwar. The bankers take 1 rupee per cent. from the Hundí given on Shikarpoor. The trade from Pali to Khairpoor is carried on through Jaisalmer, Gotaro and Sangrain.

MOHAN LAL MUNSHI,
ALEXR. BURNES, *on a Cabul Mission.*

*List of Cloths brought annually from Bombay to Khairpoor.*

| | Rupees. |
|---|---|
| Broad Cloth to the value of | 200 |
| Red Alwan, | 200 |
| Armak, | 200 |
| Alwan Kesh bág, | 300 |
| Chintzes of different kinds, (black chintz come very few,) | 1000 |
| Velvet, | 100 |
| Mushajjar, | 200 |
| Abrah, | 200 |
| Jámdáni, | 2000 |
| Muslin of three kinds, | 500 |
| Doriyáh of three kinds, | 500 |
| Jagannáthi of three kinds, | 1000 |
| Dimity, | 300 |
| English Shawls, | 500 |
| Brocade, | 4000 |
| Shabnam, | 100 |
| Qadak of various colours, | 100 |
| Súsí Farangí, | 1000 |
| Chintz, Gulnár, of four kinds, | 200 |
| | 12,600 |

*List of Articles brought from Bombay and Pulee to Khairpoor, with their estimated annual consumption.*

| | | |
|---|---|---|
| Chobchíní to the value of | Rupees | 50 |
| Qalaí, | „ | 200 |
| Sankhyá i Sufaid, or white, | „ | 100 |
| Sankhyá i zare, or yellow, | „ | 10 |
| Surb, | „ | 300 |
| Jast, | „ | 100 |
| Qananfal, | „ | 30 |
| Híl Khurd, | „ | 100 |
| Joz Boyah, | „ | 20 |
| Sang Gahúr, | „ | 20 |
| Pápítá, | „ | 40 |
| Shangarf, | „ | 40 |
| Tabáshír, | „ | 100 |
| Símáv, | „ | 100 |
| Filfil, of two kinds, | „ | 10 |

| | |
|---|---|
| Anvlá Sár, | Rupees 5 |
| Kalbí, of two kinds, | 4 boxes. |
| Kághaz, | Rupees 200 |
| Yaghzah, | „ 100 |
| Mayah Shutar Atirabí, | 1 piece. |
| Shells, | 1 Camel load |
| Mustkí Rúmí. | |
| Náryal Daryáí, | 10 pieces. |
| Ambar Khash Kháshí, | 3 tolahs. |
| Marwaríd, | 5 ditto. |
| Pawaralí, | ½ ser. |
| Soban, | 1 ditto. |
| Cafúr, | 5 ditto. |
| Zarníkh, | 2 man. |
| Darú Garm, | 3 Camel load. |
| Arq Pudína, | 1 bottle. |
| Ditto Híl, | 1 ditto. |
| Ditto Anvlasar, | 5 tolahs. |
| Ditto Mekhak, | 5 ditto. |
| Morabba i Zanjbíl, | 10 sers. |
| Ditto Híl, | 10 ditto. |
| Ditto Anvlak, | 10 ditto. |
| Raughan i Balsan, | 5 tolahs. |
| Arq Jazboyah, | 5 ditto. |
| Ditto Ajvayan, | 10 ditto. |
| Ditto Gavattrí, | 5 ditto. |
| Ditto Darchíní, | 10 ditto. |
| Sufedah Kashgharí, | 5 sers. |
| Sang Chaq Maq, | 5000 |
| Chaq Maq, | 40 |
| Chaq Maq, small, | 10 |
| Gunpowder Cask, | 20 |

# No. V.

## SKETCH OF THE TRADE

OF THE

## PORT OF MANDAVIE OR MADAI, IN CUTCH.

By Lieutenant R. LEECH,
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1. This place, the population of which has been estimated at 50,000 souls, has long held a high place among the mercantile ports of Western India, and bears the character of sending forth some of the most skilful pilots, good seamen, adventurous merchants, and strong boats that tread our eastern seas. It contains among its inhabitants many a lackpaty (lord of a lac.) Its customs are at present farmed from the Rao of Cutch, together with those of the neighbouring port of Muddra, for 11 lacs of Cutch courees by a Banyan of the name of Kosalchand. This couree of which 379 go to a hundred Bombay rupees, must not be confused with the couree of India, 64 of which go to a pais. The fifteenth day of the month of Badro is reckoned the opening of the season (awalàree) and the fifteenth of Jeth its close or àkhirwàree. The names of the months commencing from the opening of the season as corrupted by the Cutchees are Badro, Asoo, Kattee, Naree, Pàree, Ponàgh, Phagan, Chaitur, Vesàk, Jeth, Asàd, and Sràwan. The Bandar sends out no vessels in Jeth at all, except the Bombay market should offer entraordinary temptations for cargoes of cotton and ghee, and any trip made in Sràwan to Bombay would be termed a very adventurous one. The foreign trade of Mandavie may be divided into the following branches. The Bombay, the Malabar, the Sinde, the Makràn, the Arabian, and the Zangibàr. On the opening of the season, on the fifteenth of Badro boats that have been detained by the setting in of the monsoon, or otherwise leave for their respective ports,—of these the Sinde boats, should there be any, generally return empty, although in some instances they take a freight of the following woods, viz. Shisam (black wood), Doopla, Poone, Adkàt, and perhaps the sugar and sugar candy of the Bombay market. The boats of the other trades return laden with the articles I shall hereafter enumerate under separate heads. The several descriptions of Cutch boats are Batellas, Nàwdees, and Kotiyàs; of the former there are 300 belonging to the port, of from 50 to 500 candies burthen, the smaller of which trade to Malabar, Bombay, Muscat, and Makràn, and the larger to Zangibar and Mokà. The number of the Nàwdees is sixty, varying in burthen from 50 to 200 candies. The Arab trading boats, are Dàvs and Baghlas.

The Sindhian boat is the Dangee. The Makràn boats are Baghlàs, and those of Malabàr are chiefly Pattimars; insurance is effected on the boats and their merchandise, specie and ivory paying the highest percentage, and their contracts are entered into with less precautions, and with less security than with us; and they cannot suppose the existence of a league against the insurance company or house, on the part of a merchant insuring his property. The merchants of this port export their goods cheaper in their own vessels than in hired ones of their own port. There are three Surat candies in a Muscat Bhàr, the freight of which to Muscat in a Cutch boat is 16 courees, and in a Baghlà 12 courees, proving the advantage of exporting in foreign bottoms. The freightage of boats to Bombay is 1 rupee per candy. To Malabar ¾ couree for each moodee of rice. Wood coming from Malabar to Mandavie pays 2 rupees per candy of 20 maunds. The freightage to Sonmyàny is 10 and 12 courees the candy, and to Chobàr, the most distant bander of the Makràn coast with which a trade is carried on, 14 and 15 courees for each candy. The coins current in Mandavie are gold rials, silver rials, Ibrùmies Mohars, Tatta, Hyderabad, Surat, and Bombay rupees, and Cutch courees of the following respective current values: 2 Tràmbyas = 1 dokrà; 3 trambyàs = 1 dinglà; 21 and 21½ dokras = 1 couree; 8 courees = 1 silver rial; 19 silver rials = 1 gold rial; 3 courees = 1 Hyderabad rupee; 4 courees = 1 Tatta rupee; 8¾ courees and 1 dokra = 1 Surat rupee; 18 courees = 1 Ibramee. The measures of which I shall have occasion to speak are the seer, the maund, the candy, and the kharwar. The value of the measures of quantity used in Cutch are 2 gadyàs = 1 pàtee; 8 patees = 1 màp; 5 maps = 1 sàee; 16 saees = 1 karsee; 2 Cutch karsees = 1 Sinde kharwàr. The values of the weights are 32 Cutch dokras = 1 seer; 50 seers = 1 maund cotton; 20 maunds 1 candy invariably; 42 seers = 1 maund of wool; 48 seers = 1 maund of ghee; 30 Surat rupees = 1 Bombay seer; In Sinde the Vikkar seer = 32 dinglàs, and in the neighbourhood 36 dinglàs, Hyderabad seer = 80 dinglàs.

Productions of Cutch.

2. The following are the productions of Cutch, viz. cotton, wool, grain, ghee, oil and shields. The principal cotton merchants of Mandavie are Moràrjee Sà, Gulàlchand Sà, Kachara Pardhàn, Rinchod Khetànee, and Jootà Sà. The cotton is chiefly exported in the months of Chait, Vesàk, and Jeth. The cotton merchants of Mandavie are in the habit of advancing money to the growers of the cotton on condition of letting them have the produce so much per cent. cheaper than what the market price may be. The import customs on cotton at Mandavie are ¼ couree per maund, cotton is also exported from the banders of Moodra, Toona, Jodiya, Jàm Nuggur, and Khambàyirà, which three latter belong to the Jàm. The cotton comes to Mandavie from Abdàsà Wàgor, Pacham, and Màrwàr. There are about 15,000 bales of cotton yearly exported from these three banders; and assuming a bale, as containing 10 maunds, the export duties on cotton will amount to 37,500 courees. In the bander Wawànyà last year there were 7000 bales detained on account of a difference between the Rao and the Jàm concerning the customs; the price of cotton in Mandavie varies from 10 to 20 courees per maund of 50 seers of 32 Cutch pais. When there is scarcity of rain it sometimes rises to 25 and 30 courees. The proportion between the import and export customs is as 10 to 4 per cent. The wool that is imported from Mandavie to Bombay comes from Bhooj, Wàgadpacham, Abdà, Màrwàr and Jasalmeer. The merchants reside in Mandavie, and have agents about

the country, who collect the wool in quantities of a maund or two, a maund being the produce of once shearing a hundred sheep. They are sheared twice a year, once in Badro, and then in Chaitar, of which the former shearing is reckoned the best on account of its having been washed by the rain, the castes that breed sheep are the Badivas, and the Rebàrees; many other castes keep sheep for their milk and ghee; two men are required to take care of one hundred sheep, one to tend the flock and another to take care of the young ones. The price of a full grown live sheep in Cutch was lately 5¾ courees. The Maimans gave this year 16 courees for the maund. The man from whom I obtained this information was in the habit of selling wool. He had borrowed 20 courees two months ago from a Maiman, when the price in the market was 12 courees per maund, on a condition of parting with the whole of the produce of his flock to his creditor at that rate. The price of wool varies according to the length, long wool could only be procured once a year, but if cut then the animals would perish from the heat. The only long wool is got from the butchers; wool is bought uncleaned as cut from the sheep. There is no expence in feeding the flocks, the people who take care of them are generally members of the shepherds' family. There is one ram only in a flock of a hundred ewes. In spring 2 maunds of milk are procurable also from 100 ewes. Black wool is much more valuable than white, but it is only procurable in saleable quantities in Guzerat; the shepherds in Cutch keep the produce of the few they may have in their flocks for the borders of their home-woven kamlees. The young lambs that are born in the rains are not shorn for 14 months, and this first shearing is reckoned more valuable by a couree in a maund. There was not much wool imported two years ago, it was almost all sold for home consumption, at 6 courees the maund: there are 42 seers in a maund of wool, each seer being the weight of 32 pais of Cutch. The white kamlees receive a red dye from the lac of the bor, steeped and boiled. The color, flies a little on the first washing but afterwards fixes. The shepherds themselves are sometimes seen clothed in the dark colored wool. The grains from Cutch are nearly all exported to Bombay; they are—red rice called choka, and white called sukdasy, math, mogh,* wheat, gram and odad, the price of red rice at Mandavie was 6½ patees a couree, white rice 5 patees a couree, math 11 patees a couree, mogh 8 patees a couree, gram 8 patees a couree, wheat of the kind kata 8 patees a couree, wheat of the kid wajija 10 patees a couree odad 7 patees a couree. The tax on prayat lands called khetee, which are watered by the rain, is ¼th, and on baghaet, called wadee, is ⅓d of the produce taken in kind.

* Phasedus mungo.

3. The ghee of Cutch that is exported from Mandavie, chiefly to Bombay, is for the most part produced in Pacham where flocks are kept chiefly by Sindians; the relative value of ghee is buffaloe's, cow's, sheep's, goat's, in succession. The merchants have agents in the principal towns who procure from the neighbouring villages 2 or 3 maunds at a time. The raiseepotras of Wagor make a great quantity and bring it for sale on camels in quantities of a dozen maunds at a time, 3 seers a couree is reckoned cheap at the hands of the dairyman; at Mandavie lately the price of Cutch ghee was 6 seer the Sooraty rupee.

4. The oil of Cutch is produced from the til plant, and is exported in the flower in great quantities to Bombay, the price of oil is 5 seers the couree.

5. The shields are made of rhinoceros and elephant's hides which are brought from Zangibar, and when made are exported to Makràn, Muscat and Bassara. The generality of shields exported are from 10 to 20 courees in value, and in Muscat the price of the latter will be from 30 to 40 courees. The cotton cloths of Cutch are chiefly exported to Zangibar, Muscat and Moka, they are tonkapana, merkulee, jhalawad, morbee. The large cloth dealers in Mandavie send their agents to the Lohanas of the districts, who have their warehouses stocked with cloth, that they have made by the Dhers and Worahs on giving their own thread,—cloths are sold in Cutch by the cubit taken to the middle finger, added to the length from that finger to the wristbone or 32 tassoos, about 27 English inches, and the prices of tonkapana are 3, 3½ and 4 guz per couree, merkulee 2½ guz per couree, jhalawad 2 guz a couree, moorbee 2 and 2½ guz a couree.

6. The silk cloth called misroo is made in Cutch by the Korees, the Woras and Kojas from Bombay thread, and is exported to Makràn, Muscat and Moka. The different kinds of misroo are panchpatta, ambawadee, lal taka, chinaee, katarya chant and bulbul saee, the chinaee from 5 to 10 courees a guz, lal taka from 5 to 8 per guz, panchpatta from 7 to 12 per guz; the haldee of Mandavie comes from Bombay, and is exported to Muscat and Mekràn. The price was 5 seers a couree; Jira comes from Manwar, the price is from 12 to 20 cource the maund; black pepper and ginger come from Malabar, and are exported to Muscat, the price of pepper in Mandavie was lately 2 and 2½ seers the couree, and that of ginger 1, 1¼, 2¾ seers the couree; dal-chiny comes also from Bombay.

Trade with Zangibar.

7. Of the trade carried on between Mandavie and the island of Zangibar, half way to which the natives say there is a town called Marethee, where the north polar star sinks below the horizon, and the boats are steered by a fixed cloud in the heavens.

Zangibar supplies or once did supply Cutch with 200 slaves a year, ivory, rhinoceros' skin, cocoanuts (holcus sorgum,) juawree sometimes; a rice called sohilee, cakes of wax, sesamum oil, lemon pickles, cloves, chandras, risen from the pinus sylvestris, and ox hides; there are about 6 vessels employed in this trade. The Tabella, formerly belonging to the rich merchant Sondarjee, of 700 candies burthen, and the Gambeera, of 200 candies, are among the number; they make one trip a year, and start in the month of Po, and return in Vesak. They take cloth, iron nails, anchors, water cisterns for vessels, jira and boxes with locks. There are slave-dealers in Zangibar, having sometimes as many as 100 slave children, which they rear and feed chiefly on fruits, they are supplied by kidnappers from the interior; these men used to sell the slaves to the Cutch merchants; a healthy boy of 14 or 15 years, would fetch 20 and 30 rials sometimes. When the rain is scarce the inhabitants in the interior are said to become cannibals, and a child may then be had for 2 rials from the parents; a slave bought for 10 rials in Zangibar would have been sold in Cutch for 200 courees, and in Hyderabad in Sinde, for 70 or 80 rupees. To procure the ivory the natives station themselves in the jungle in large trees with a bow and poisoned arrows. When the animal is wounded it becomes furious in its endeavours to crush the tree,

but as all these exertions tend to expedite the effect of the poison, much time does not elapse before the man descends, and secures the tusks; the skin of the rhinoceros is procured in the same manner, the price of a large skin in Zangibar is 10 rials, and of a small one from 2 to 5. In Cutch a score of these skins will produce from 300 to 500 courees, wax is procured in great quantities as the bees are exceedingly numerous, they are smoked out, the whole hive removed, the honey extracted, and the wax melted down into cakes, in which state it is imported into Mandavie. In Zangibar the price is 3, 4 and 5 rials the Surat maund, and in Mandavie the price is from 40 to 60 courees; the maund of Zangibar contains 5 Cutch seers. Chandroz is the gum of a tree which is boiled with an equal quantity of oil to make dammer. It is brought to Cutch in boxes of cakes, the price in Zangibar is 1½, 2, 2½ and 3 rials the Surat maund. The ox hides of this place when stripped from the animal are covered with ashes, and dried in the sun for 4 or 5 days. The price in Zangibar is 5 rials the score, and in Mandavie 125 and 150 courees. There are about 200 or 300 imported yearly into Cutch. The price of 100 cocoanut shells, polished for hookas, is variable, viz. 1, 2, 3, 4 and 5 rials in Zangibar; there are about twenty or thirty thousand yearly imported into Cutch, the profit of this trade is not known as the Boras make them up for sale as hookas before they retail them. There is no money in circulation but rials, they are sometimes cut in quarters, dealings to a smaller amount are carried on by exchange of articles; grain is given for oil, flesh, &c. &c. This island has a population of about 70,000 souls, and there are 200 vessels of all sizes, belonging to its port. The anchors of Cutch which are exported, weigh from 5 to 10 maunds, the price of a maund in Cutch is 10 courees, and in Zangibar 2 and 2½ rials. The iron nails sell for 6, 7 and 8 courees the maund, in the former place, and for 2, 2½ and 3 rials in the latter; the price of a water cistern, 6 feet by 12, before exportation, is 50 courees, in reaching the mart, the price rises to 11 and 12 rials, on account of the scarcity of teak. The cloths exported are tonka panna, merkuloe and black khess. Tonka panna is exported, unbleached, in pieces of 100 guz in length, and one guz in breadth, it is worn by the men for turbans and sewn together for wrappers round the loins. The Mandavie price is 20 and 25 courees the piece, and the Zangibar 10, 12, and 15 rials. The merkulee is 1¼ guz in breadth, and in length 100 guz; the Arabs of Zangibar wear it, made into jubas, the Mandavie price is 33 courees, and in Zangibar 20 rials the piece. The price of freight to Zangibar is 3 rials the *bale* of cloth, merkulee pays 40 courees a bale on leaving Cutch. Tonka panna, 30 and 35 courees the bale, and the ship pays 125 courees. Kala khess is worn singly by the women, it is in pieces of 4 cubits long by 2 and 2½ broad, Cutch price 60 to 80 courees a score. The Zangibar price 20 and 30 rials. The kitanee is a dark colored cotton, 4 cubits long by 3 broad; with a red border 6 inches on each side; in Cutch 70 courees is paid for the score, in Zangibar 30 and 35 rials. The joree, a bleached cotton manufacture of Marwar, is also exported in pieces of 16 and 17 haths by 1 cubit broad. Cutch price 30 and 35 courees per score, Zangibar price 15 rials. From Mandavie cotton twine for sewing sails is exported at 35, 40 and 50 courees the maund, which will sell for 16 and 17 rials in Zangibar; the customs in Zangibar are per bale of merkulee 10 rials, khess 8, 9, 10, 12 rials, kitamee 12, 13, 14 rials, tonka panna is 5, 6, 7 rials, sorees 5 per cent. in kind, twine per maund 2½ and 3 rials. There is also a great quantity of brass wire, and bars of brass of about a cubit and a half long by a finger's

thickness, the former is used for armlets and anklets, the Mandavie price is 60, 70, 80 courees per maund, and Zangibar 20 and 25 rials. Opium, shoes and leather buckets, as well as salt, are also exported, the opium is from Marwar and Curachee; the kinds are Iranee from Bassora and Abosher; Sindhee from Curachee and Nakhlia; the salt of Cutch in Mandavie sells for 6 courees the kharsee, in Zangibar 2 and 2½ rials. The Irance opium per seer in Mandavie is 28 or 30 courees, in Zangibar 8 and 10 rials, the Sindhee, before exportation, 18, 19 and 20 courees, after 4 and 5 rials, the Marwaree 22 and 24 courees, in Mandavie, after exportation, 5½, 6 and 7 rials, the Naklia, if exported at all, would fetch 15 and 16 rials the seer.

On the trade of Mekran and Mandavie.

8. The ports of the former are in their order of distance, the following, viz. Sonmyany, Arboona, the Island of Satada, Pasnee, Givadar, Chobar, Ootpalana, Ras, Jasak, Koomubaree, and bunder Minao; the following are however alone frequented by the Mandavie boats, viz. Sonmyany, Arboona, Satada, Pasnee, Givadar, and Chobar; there are 40 or 50 boats engaged in this trade who make 3 or 4 trips a year; there are 5 or 6 agents of wealthy Cutch merchants in each of these bunders; the export to these places are teak, shisam and phanas wood, boxes with locks, shields and silk thread, called misroo, madarpat of Bombay, the sela and pirkara of Malabar, haldee (turmeric) jira, (carraway seed,) soont, black pepper, dark blue cloths, and the metals; they get from Mekran in exchange ghee, saras, (sinapis dichotoma) wheat, mung (phaseolus mungo) mangar, phingals, and sua phoontas, (sounds); the price of saras in Mandavie, was lately 40, 50 and 60 courees per karsee, there are about 200 karsees brought to Mandavie yearly; last year in Sinde the price was 22 rupees, and this year is 16 rupees the kharwar of 2 karsees. In Mekran it may be a rupee or two cheaper, the price of a maund of mangar phingals in Mekran is 1, 2 and 3 rials the maund, in Bombay 125, 150, 200, rupees the candy. The Musselman khojhs of the Mekran ports export it direct to Bombay, but if landed in Mandavie it as well as salt fish and sua phoontas is liable to customs of ¼, the price of phontas in Bombay is 50 and 60 rupees the maund, and in Mekran the price of a maund varies from 8 to 10 rials; there are yearly 400 and 500 shields exported to Mekran, on each of which there is ½ couree export customs levied. The shields made of elephant skins are from 8 to 10 courees each, in Mandavie, and in Mekran 3 and 4 rials; misroo is exported in pieces 8 guz long by 1, 1¼, 1½ guz; there are two kinds, one khota (imitation) of 10 and 15 courees worth in Mandavie, which produces 2½, 3 and 6 rials in Mekran, the other kind is the sacha or real, in thans (pieces) of 12 and 14 guz long, and 1, 1¼ and 1½ guz broad, in Mandavie the price is 5, 6, 8 and 12 courees the guz, in Mekran 2½ and 3 rials. There is about a lac of courees worth of misroo and silk thread yearly exported from Mandavie. In that place silk thread the Cutch seer, is 8, 10, 12 and 16 courees, and in Mekran from 2 to 5 rials, the Bombay madarpat is imported in pieces of 16, 20, 30, and 40 wars and 1½ war broad (a war is 1¾ haths.) In Mandavie the price is 2 haths the couree or for the largest piece 35 courees, and in Mekran 8, 9 and 10 rials.

There are about 5,000 bales of madarpat, sela and pirkara supplied yearly by Mandavie, the sela of Malabar is 20, 32, and 40 haths long and 2 haths broad, in Malabar 5, 6, 7 rupees per piece, in Mandavie 20, 25, 35 and 40 courees, and in

Mekran 6, 7, 7½ rials. The pirkara of Malabar is 20 haths by 1½ haths, score of the pieces 32 Surat rupees value; in Mandavie they sell for 6 courees each, and in Mekran for 1¼, 1½ rials. There are about 200 bundles of pepper, ginger, &c. exported every year, from Mandavie to Mekran with equal profit. Iron, in Mandavie, is sold for 11 courees the maund, in Mekran 2¼, 2½ rials.

9. The banders on the one coast are Hoormuj, Abbas, Ism, Liniya, Islo, Kangoon, Aboosher, and Basea, and on the other coast, those that my informant had seen were Koo et Gataeef, Baharain, Damam, Oboodabee, Dubaee, Shargee, Iman, Moogewain, Ras al Khaima, Ras al Ramas, Sham, Dibaee, Koor, Fakan, Shina, as Chuwar, Sooadee, Lees, Ghabra, Muscat, Sor, Ras al, Hid, Yalam, Maseera, Sehot, Shahar, Makla, Adan, Moka, Hudooda, Sagar, Gulfato, Jidda. Mandavie trades with the bunders of the western coast of India. It sends no exports to Damaun, but receives from it teak in timber and rafters, also kherya wood of a red color, much used in sugar mills, also fine cloth called bastee, and a fine kind of rice; there are several kinds of teak rafters valued in Damaun from ½ to 5 rupees the score, the latter in Mandavie will sell from 30 to 35 courees, and those selling in Damaun for 2 rupees; in Cutch will be worth 18 or 20 courees, in Damaun the price of a guz of timber is 11 and 12 rupees, and in Mandavie from 40 to 80 courees, the guz which is said to be a candy weight; the kherya wood is sold in Damaun for 4 and 5 rupees the guz and in Mandavie 30 and 35 courees the guz. There are about 50 or 60 vessels in a year come to Mandavie, loaded with timber, the value of whose cargoes may be taken at a lac of rupees. The bastee cloth made in Damaun is in pieces of 20 haths, 1 and 1¼ guz in breadth, in Damaun the price is 2 to 5 rupees the piece, and in Mandavie sells from 25 to 30 courees. There is about 30,000 rupees worth imported every year, neither does Mandavie send any goods to Cochin, but receives from it teak timber, shisam, poone doopla,* wooden basins, phanas wood, of about 2 lacs of rupees value in a year, cocoanuts 50 lacs a year, sindree ropes (coir) about 1000 candies, and copra (dried cocoanuts) 2000 bundles a year, suparees (beetle nuts of the areca catechu) 2½ crores a year, rice in jotas of 2 moodees about 4000 jotas a year, also moodees 25,000 containing rice of different kinds, also cloths, selas, pirkara choukdee, Madras, of a red color, samada, a substance used by shikligars, also patang wood from which gulal, the red color thrown about in the holee, also used as a dye extracted. In Cochin the guz of timber is worth 9, 10 and 11 rupees, in Mandavie 50 and 60 courees. In Cochin the wooden basins are sold for 1 to 2½ rupees the score, and in Mandavie 10 to 15 courees for a score, of the latter value; cocoanuts in Malabar are worth 20 to 30 rupees the thousand, in Mandavie 10 and 16 courees the hundred, sindree is 15, 16 rupees the candy in Cochin, and in Mandavie 100 and 125 courees the candy; suparees are sold for 1 rupee a thousand, in Mandavie from 6 to 10, sometimes 15 courees the thousand, the jota in Malabar is 3½ rupees in Cochin, 2 annas customs; in Mandavie 16, 20 and 24 courees the jota. In Cochin samada is sold for 8, 10 and 15 rupees the maund, in Mandavie 90 and 100 courees the maund, the patangwood is sold in Malabar at 7, 8 and 10 rupees the candy, and in Mandavie 50 courees the candy.

Trade between Mandavie and Damaun.

Trade with Cochin.

The patangwood (sappanwood) is cut into small bits and boiled for a red dye, the pieces are then dried and prepared to make gulal; the price of a piece

of Madras cloth in Cochin is from 8 to 10 rupees and sometimes 20 rupees the piece; in Mandavie the price of the latter 100 and 125 courees the piece. There are about 60 bales of Madras cloth yearly imported, each bale containing from 60 to 80 pieces.

Trade with Barbara.

10. In the trade carried on between Mandavie and Barbara outside of the straits of Babool Mandib, there are 4 or 5 boats employed who in returning do so by Bombay or by Moka, at which latter place they ride out the monsoon; there is no town at Barbara, the natives come down from the interior from their capital, Harera, and the temporary port is broken up after 260 days of the season have passed, when the boats are obliged to repair to Moka. If more than 150 or 175 days of the season have elapsed, the boats cannot get to Bombay, the inhabitants of this country are called Somalees. The goods exported from Cutch are merkulee, about 500 bales a year, including tonka pana, jhalawadee, morbee, black khess, kakoy cloth, red English thread, khess (plaid) dhotya and English chadar, and receives from Barbara, goond (gum of the mimosa Arabica) babul, and kher, eriya (aloes) used to adulterate opium, and as a dye. There are about 10,000 maunds of goond exported from Barbara to Bombay, the same quantity of eriya is also exported; hira bod (myrrh) (given to children 7 days of age) is also exported to Bombay, also hira dakhan used as dye, and for blisters, at the rate of 400 bales a year, each bale containing 3 and 4 maunds. Coffee is also exported to Bombay by Cutch boats, 400 bundles; there is some ghee also taken from this place to Bombay, about 1000 maunds in a year. Rials are the only coin in circulation here; for transactions of less value the pirkara of Malabar of 20 haths long and 1¼ guz broad, is cut into 21 pieces called sodas, and they are current as small change. Every one is obliged to have an aban to whom about ½ rial is paid, and he becomes answerable for any thing lost: these men are on the look out for ships and come swimming out two kos to sea and hail the vessels "min abanak," who is your "aban," and fix themselves on the first stranger who is unprovided with one; should one of them discover a theft by one of his comrades who refuses to give up the article stolen, he immediately draws his sword, and perhaps loses his life for half a rial. There is no instance at present known of a boat being plundered since the lesson they received some time ago from one of the Company's ships, who went there to revenge the plunder of a wrecked vessel and the murder of its crew. There are two caffilas a season, consisting of two and three hundred camels, that arrive at this temporary port; the merkulee of Cutch is sold for 1¼ rials, the piece of 12 guz. The tonka panna 5, 6 rials the 100 guz; phalawadee 10 guz the rial. Morbee 13 guz the rial; black khess, desaee, 10 rials the score of pieces. Kakoy cloth in pieces of 4 haths and 1¼ guz breadth, (in Mandavie in a score there are 40 single pieces) at 45 courees per the double score, and at Barbara 6 and 7 rials the double score. The English thread, red plaid, in pieces of 5 haths long by 2¼ and 2½ haths broad, valued at Mandavie from 50 to 70 courees per score, and at Barbara 15 and 16 rials. Dhotya, a white unbleached cloth, 8 haths long, broad 1¼ guz, and having red borders of 2 tassoos, and an end of 6 tassoos, value at Mandavie 42 courees per score, and at Barbara 8 rials, sometimes 10 rials. The English chadar is 4 haths long and 2 guz broad, worn by the women, sold at Mandavie for 80 and 90 courees the score, in Barbara 26 and 27 rials. The price of goond in this place from 2 to 3 rials the maund Surat. In Bombay the price from 8 to 15 rupees the maund, and

when very scarce it has been sold for 20 rupees; eriga is sold for 1¼, 1¾ and 2 rials the maund, and in Bombay 10 and 11 rupees. Hira bod is sold for 1¾, 2 rupees the maund, the price in the Bombay market is 7 and 8 rupees. Hira dakhan is procured in Barbara for 1 and ¼ rial the maund, and in Bombay is sold for 5 and 6 rupees; coffee is sold there for 3, 3½, 4 rials the phrasala or maund, and in Bombay 10, 14 and 15 rupees. The ghee of Barbara is sold by the kadda of 3 Surat maunds for 3 rials, and is exported to Bombay where it is sold for 4 and 5 rupees the maund. The customs of Barbara are for tonka panna, 5½ rials the bale, merkulee 10 rials the bale, jhalawadee 11 rials the bale, moorlee 8½ rials the bale, kakoy 3 rials a bale, black khess, desaee, (country) 17 rials the bale, English thread khess 9½ rials the bale; there is nothing paid by the vessels frequenting this place of which there are upwards of 100 vessels during the season.

On the trade between Mandavie and Moka.

11. There are about 30 vessels, Arab as well as Cutch, employed in this trade, who make one trip a year, taking from Cutch the following cloths: tonka panna, merkulee, jhalawadee, morbee, country black khess, English thread khess, English thread chadars, dark blue thread, red thread, snuff in kandyas, of 300 baloodas, (small earthen pots) newsadars, (sal ammoniac) and takaukhar, (borax) jognee, (lac) pabbadee, (the nut of the nymphea nelumbo) white cotton thread, rice, (chidua) dried boiled rice called powa papad, (grain pan cakes uncooked) wood combs for the hair, kaky cloth, dhotya, pieces of misroo cotton, and bringing small plums, (kismis drakh) lal drakh of a larger kind, almonds shelled; khajoors (dates ripened on the tree) which are collected when they fall to the ground, and are dried for a month in the sun, an excavation is then made in the ground and grated over with sticks, on which the dates are heaped up and protected from the sun, they are kept thus under pressure for a month, and then packed up for exportation, the juice which falls into the pit below is used by the natives, as they use molasses; Kharick mostly imported from Muscat, are dates picked, when they have begun to ripen; they are first boiled, and then put out to dry in the sun for a month, and are then packed up; adan kee ambalee, (sweet tamarind) berberries, (oriya) French beans, manjeet, (rubia manjeet) madder, eriya (aloes) sajee khar (natrum) used as blue dye and coffee.

12. There are about 5000 bales of cotton exported to Moka, and the same quantity of cloth in bales of the kind above enumerated. There are about 400 bales of thread exported, each bale containing 4, 5 and 6 maunds.

13. There are about 2000 kandyas of snuff exported from Mandavie to this place, also 200 bales of 1 and 1½ maunds each of sal ammoniac, 200 maunds of borax, 250 maunds of lac; 20 karsees of Nymphœa nuts; dried rice cakes are exported to the amount of 10 karsees, and combs to the amount of 10,000. The cotton of Mandavie is reckoned cheap at 10 cources, but is sometimes 20 and 25 if the rain has been scarce, the maund, in Moka; it is weighed by the phrasala which is allowed to be equivalent, though actually a Cutch maund is only ¾ of a phrasala—7 and 2 rials would be a good price for a phrasala. A piece of tonka panna of 100 guz sells for 6 rials, merkulee of 100 guz is sold for 11 rials, jhalawadee of 100 guz 9 rials, morbee of 100 guz 10½ rials, country black khess per score

of pieces, 8, 9, 11 and 12 rials, English khess 10 rials the score, English chadar 25 rials the score; the maund of dark blue thread in Mandavie sells for from 30 to 60 courees. In Moka the price is for the former 6 rials the phrasala; the red thread of Mandavie is worth 40 courees, in Moka the phrasala is worth 10 rials. The white thread in Mandavie is 35 and 40 courees the maund, and in Moka 4 and 5 rials the phrasala; snuff in Mandavie is 60 courees the maund of 275 and 300 baboodas, and in Moka 2, 3 and 4 rials the score of baboodas. Sal ammoniac is sold in Mandavie for 30 and 32 courees the maund, and in Moka the maund sells for 5 and 5½ rials. In the former place borax is sold for 40 and 50 courees the maund, in the latter 7½ and 8 rials; lac in the former is from 28 to 33 courees per maund, in the latter when there is a scarcity 2 seers are sold for a rial, otherwise in the common state of the market 4 and 5 seers; the nymphœa nut is sold in Mandavie for 5 courees per saee, and in Moka 1½ and 2 rials. The dried rice cakes are valued in Mandavie at 6 pateeс per couree and in Moka 1¾ and 2 rials the saee, the uncooked grain pancakes, are sold in Mandavie for 6 courees the maund and in Moka for 1½ rials, the price of wooden combs in Mandavie is 5 courees the hundred, and in Moka 11 thumans (8 thumans = 1 rial) (600 kumasee = 1 rial); the piece of kakoy is 4 haths long and 1¼ guz broad, it is worn made up into a lower garment and sells in Mandavie 42 courees the double score, and in Moka 8, 8¼, 9 rials. The dhotyas are 7 haths long and 1½ guz broad, sold in Mandavie for 42 courees the score, and in Moka 7, 7½ rial; a piece of misroo 8 guz by 1 guz costs if imitation 8, 10 and 12 courees, sometimes 16 and even 25, and in Moka 2, 2¾, 4 and 6½ rials; ganja is much exported nearly 300 maunds a year, and toddy 150 casks, (containing 500, 800, and 1000 bottles); ganja is sold in Mandavie 6½ and 7 and 8 courees the maund and in Moka 1 rial the ratal or Surat pukha seer; toddy comes from Malabar, and some small quantity is made in Cutch itself. In Malabar one can get 13 and 14 bottles for 1 rupee, in Mandavie, the Government levies ¼ couree per bottle, and the price in the town is 2¼ courees the bottle, and in Moka 1 and 1½ rials the bottle, the inhabitants however run a great risk in drinking it, as if discovered the consequence would be, if not loss of life, at least of liberty. There is also a quantity of sesamum exported about 300 karsees a year, the price in Mandavie being 125 courees the karsee, or if dear 150 to 175 courees. In Moka the karsee sells for 16, 18 and 20 rials, when there has been a scanty fall of rain in Moka: grain also is exported from Mandavie with variable profits; 11 years ago Mangrory rice was sold there for 6 rials the moodee of 3 maunds—this rice at present sells in Malabar 2½ rupees the moodee, in Mandavie 14 and 15 courees, and in Moka 3¼, 3½ rials; cooked rice 1¼, 1½ rupees in Malabar, the moodee, in Mandavie 9 and 10 courees, and in Moka for 1½, 1¾ rials; the khismas drakh in Moka of which 1000 maunds comes a year to Mandavie, is sold for 4, 4½, and 5 rials the phrasala, and in Mandavie 50 and 60 courees the phrasala; the Laldrakh of which 200 maunds are exported, is sold in Moka for 1¼ rials the phrasala, and in Mandavie 13 and 14 courees the maund; almonds to the amount of 700 maunds are also exported yearly, sold in Moka 3¼ and 4 rials the phrasala, and in Mandavie 50 to 55 courees. There are about 500 bundles of Khajoors yearly exported from Batna, the price in Moka is 3, 2½ phrasala the rial and in Mandavie 13 and 14 courees the bundle; sweet tamarind is exported about 500 bundles a year, the price in Moka, being 3, 2¾ and 4 rials the hamal or camel load, nearly, the candy, and in Mandavie 3 courees the maund. Berberries exported about,

150 candies, the price in Moka 2¼ and 2½ rials the hamal, and in Mandavie 6 patees and 7 the couree. Oriza is imported to the amount of 50 karsees, the price in Moka 4 kelas for 1 rial, each kela containing 4 farees. In Mandavie 2½ patees the couree. There are about 3 or 4 hundred candies of Manjeet; imported price in Moka 2¼, 2½ rials the maund and in Mandavie 25 and 26 courees the maund. There is imported 1000 maunds eriya, the price in Moka 1½, 1¾ rials the maund and in Mandavie 17, 18, and 20 courees the maund—also about 700 candies of sajeekhar imported yearly into Mandavie, priced in Moka 4 rials the bar of 2 candies, and in Mandavie 30 and 33 courees the candy. The coffee is grown in the hills 25 koss from Moka, it is exported yearly to the amount of 2000 maunds. In Moka 2, 2¼ rials the phrasala, and in Mandavie 27 and 28 and 30 courees the maund; there is a great quantity of specie exported to Bombay, after 280 days of the season (takbeera.) The Rao take transit duties 2½ courees the seer of money—phadas for making white mats, are also imported in 1000 ardyas bundles, in Moka the price is 1 rial for 2 ardyas and in Cutch 7, 8 and 10 courees the ardya.

14. The trade carried on between Cutch and Sinde is through Lakhpat, Jacco, Mandavie, Muddra, and Anjar, on the one part, and on the other through Maghrabee, Sabandar, Gorabaree, Curachee, and formerly through Darajee, round which place there is grown a great quantity of halad saffron; this bundar is at present deserted; as the Bagad is dry, and the salt water comes up to it, the inhabitants are now fast emigrating to the rising bunder of Gorabaree. The exports of Sinde to Cutch are white and red rice, bajree occasionally good, haldee, pabadee, salt fish. From Mandavie to Lakpat are exported, iron, steel, lead, tin, sugar, rice from Malabar called jirasar, sooparees, sindaree (coir ropes) sindar, cocoanuts, katrot, (wooden basins,) khajoors, khariks, teak wood, and rafters and bamboos, misroo cloth, cloves, cardamoms, dalchiny, kababchiny, loban, chandan, boxes of silk thread, English thread, snuff, sometimes cotton when there is a scarcity in Sinde, cloths from Malabar, sela pirkara dupta chowkdees: white handkerchiefs, khady madrasee; also Bombay cloths,—the following, madarpat, bafta, doree, satin, sail cloth, velvet, chintz.

On the trade between Cutch and Sinde.

From the 1st of Asoo, the Kotyas begin to come to Sinde for the following firewoods—cher chawar, Krod to Bedee waree, Phityanee, Wagudar and Reechal; there are about 150 boats who make 3 and 4 trips before they can get a cargo of grain; they then make 3 or 4 trips for grain—each boat laden with wood pays 5¾ rupees to the Sinde Government for cutting the wood, and 5 pais to the Meeran Peer, and 5 pais to the Sipahees as a present; each boat contains about 50 candies. In Mandavie the price of wood varies from 4 to 8 courees the cart load or candy which are equal. There are about 20 Multanies in Mandavie, engaged in the Sinde trade, chiefly in rice, who have agents at the Sinde ports, and begin to ship for Cutch in Kartik.

15. The chief article of this is the palla fish, perhaps the richest in the world, exported chiefly from Gorabaree; the commencement of the fishery is in Po, when the fish are very dear, and only to be seen at the tables of the rich. In the months of Magh and Phagan they become plentiful and nearly a lac of palla harees or pairs,

On the salt fish trade between Sinde and Cutch.

are then exported to Mandavie. In the beginning of the season in Po, they are sold for a rupee a piece, in the plentiful months they are sold for 2 dokras a pair, and in Mandavie 4 for a couree.

There are two kinds, the lal or red and sukdasy or white—there are the following quantities of red and white rice exported yearly to Cutch:

| | Kharwars. | |
|---|---|---|
| From the Sir mouth,..... | 2750 | |
| From the Mall mouth, ..... | 1100 | |
| From the Hujamree,..... | 5500 | |
| | 9350 | in a year. |

Thirty-two rupees the kharwar of red rice would be thought dear in Sinde, and would only be so, when the swell of the river had been but moderate; this would be sold in Cutch for 275 courees, 25 rupees the kharwar is cheap, and in Cutch would be sold for 8 patees the cource.

White rice is sold in Sinde when cheap for seven toyas the rupee, and in Cutch 5 patees for the couree. As the ghee of Cutch is plentiful, the Sinde ghee is exported in very small quantities, and only occasionally. Goor is mutually exported between the two countries, when there is a scarcity in either. The bajree of Sinde is much exported to Mandavie.

| | Kharwars. | |
|---|---|---|
| From the Sir,..... ..... | 650 | |
| From the Mall, ..... | 250 | |
| From the Hujamree,..... | 1650 | |
| | 2550 | in a year. |

The price of bajree in Sinde when cheap is 12 toyas for a rupee, and in Mandavie 11 patees for a cource.

There are about 220 kharwars of pabbadee (seed of the nymphœa nelumbo) exported from the Sir, Mall and Hajamree bundars, sold 6 toyas the rupee in Sinde, and in Cutch 3½ patees the couree; there is also yearly exported 550 kharwars of haldee from Sinde, the price in Sinde, near the coast at Darajee, is 1½ rupees the maund, and in Cutch 14 courees the maund. From Mandavie there are about 400 candies of iron brought used for manufacturing axes and swords, the price in Cutch is 14 courees the maund, and in the Sinde bundars 9 Tatta rupees the maund; steel may be included in the above 400 candies, the price in Cutch is 6 pais for the couree, and in Sinde at Hydrabad, where it is called rukk, 20 rupees the maund. Sheets of tin are exported to the amount of 400 score, sold in Cutch 8 to 16 courees the score, and in Sinde from 3 to 4 rupees. Soft sugar and sugar candy brought to

Sinde to the amount of 1000 candies, the loaf sugar in Mandavie is 17 and 18 courees the maund, and in Sinde 10 and 11 rupees the pakka maund, and the sugar candy in Mandavie 2 seers the couree, and in Sinde 13 rupees the maund.

There are about 400 candies of Goa suparees come yearly to Sinde, the price in Mandavie is 9 courees the maund and in Sinde 4½ rupees the maund, sindaree (coir ropes) is brought to Sinde to the amount of 200 candies a year. In Mandavie the price is 12 courees the maund, and in Sinde 4¾ rupees; sindar is also an export from Cutch about 5 candies a year, the price in Cutch is 3 courees a seer and in Sinde 1¾ rupees. The Jirasar rice of Malabar is imported into Sinde through Lakhpat to the amount of 1000 moodees; (each moodee containing 48 patees) the price in Mandavie is 13 courees the moodee, and in Hydrabad 9 seers the rupee. Cocoanuts are brought to Sinde to the amount of 10 lacs a year, the price in Mandavie is 13 courees the hundred, and in Sinde 7 rupees; kothrot or wooden basins are brought to Sinde to the amount of 1000 score, the price in Mandavie is 15 courees the score, and in Sinde 5 and 6 rupees, khajoors and khariks are brought to the amount of 450 kharwars yearly to Sinde; the price of the former in Mandavie is 7 courees the maund and in Sinde 2½ and 3 rupees, the price of the latter in Mandavie is 14 courees the maund, and in Sinde 6 rupees.

Teak wood timber is brought into Sinde, 220 kharwars or 700 guz; the price in Mandavie per guz is 70 courees, and at Gorabaree 28 rupees the guz.

Bamboo rafters are brought to Sinde from Goa via Mandavie to the amount of 3000 score, the price in Mandavie is 5 courees the score, and in Sinde 2½ rupees; the following kinds of masalla come to Sinde to the extent of 48 kharwars in a year.

| | Price in Mandavie per Maund. | | Price in Shikarpoor in Sinde per Maund. | |
|---|---|---|---|---|
| Cloves, | 50 | Courees, | 62½ | Rupees. |
| Cardamoms, | 144 | „ | 4 | Rupees a Seer. |
| Dalchiny, | 32 | „ | 22½ | „ Maund. |
| Kababchiny, | 26 | „ | 42½ | „ „ |

Chandam is brought from Mandavie 200 maunds a year, and Loban 650 maunds.

| | Price in Mandavie per seer. | | Price in Sinde and Shikarpoor. | |
|---|---|---|---|---|
| Chandan, | 1 | Couree | 30 | Rupees the maund. |
| Loban, | 50 | Courees the maund | 80 | „ ditto. |

Snuff is brought from Mandavie 100 maunds a year, silk thread 50 boxes, (each box containing on average 2 maunds) English thread; snuff is sold 60 and 70 courees in Mandavie and in Sinde 25 rupees the maund; silk thread of the best kind in Mandavie 16 courees the seer and Sinde 6 rupees; English thread in Mandavie 1 couree the seer and in Sinde 2½ seers the rupee; Malabar cloth comes from Mandavie 200 score of pieces a year.

| | In Mandavie per piece. | | In Sinde per piece. | |
|---|---|---|---|---|
| Sela, | 20 | Courees | 8 | Rupees. |
| Pirkara, | 7½ | „ | 2¾ | „ |
| Dupta Chowkdee, | 3' | „ | 1½ | „ |
| Khady, | 3¼ | „ | 1¾ | „ |
| White Handkerhiefs, | 5½ | „ | 1¾ | „ |
| Madrasee, | 20 | „ | 7 | „ |

Bombay cloths brought from Mandavie, total export 3500 pieces, of the following kinds:

| | Mandavie per piece. | | Sinde per piece. | |
|---|---|---|---|---|
| Madarpat, | 30 | Courees | 7 | Rupees. |
| Bafta, | 28 | „ | 10 | „ |
| Doree, | 16 | „ | 5 | „ |
| Satin, | 50 | „ | 18 | „ |
| Sail Cloth, | 27 | „ | 13 | „ |
| Velvet, | 10 | guz | 4½ | guz. |
| Chintz, | 1 | hath | ½ | per hath. |

N. B. When the prices in Sinde are mentioned those in the maritime towns only are meant.

R. LEECH, *Engineers.*

# No. VI.

# COMMERCIAL INFORMATION

REGARDING

# BHAWAL KHAN'S COUNTRY.

By Lieutenant R. LEECH,
*Engineers.*

The country over which Bhawal Khan rules is called Ubho, in contradistinction to Lamma or Sinde. Its boundaries are Sabzilkot, the river Bhutta, Bhatneer, Khyrgad, and Mórot; the two principal towns are Ahmedpoor and Bhawalpoor.

## AHMEDPOOR.

Population.

The population of Ahmedpoor is 10,000; there are 3 houses of bankers, 10 of money changers, 30 haberdashers, 4 government granaries, 40 goldsmiths' shops, 3 gunsmiths, 20 ironsmiths, 15 pastry cooks, 25 eating houses, 18 indigo dyers, 8 dyers of kasumba, (safflower carthamus tinctorius) 33 mutton butchers, 17 beef butchers, 86 grocers, and 195 plain cloth weavers; the prices of grain were the following:

Price of grain.

| | | |
|---|---|---|
| Wheat per maund, | 1 rupee 10 annas. | |
| | Mahmoodee Kacha. | |
| Fine rice called Kulanga, | 2 | 8 |
| Coarse rice, | 2 | 0 |
| Mung, | 2 | 8 |
| Jawar, | 1 | 2 |
| Gram, | 1 | 4 |
| Jav, | 1 | 2 |
| Til, | 1 | 12 |

Weights and Measures.

The measures are a kos = $1\frac{2}{3}$ English miles, nearly $1\frac{1}{4}$ pavs = 1 toya, $2\frac{1}{2}$ pavs = 1 Pharovee, 50 Mahmoodee rupees = 1 seer, $2\frac{1}{2}$ seers = 1 top, 5 seers = 1 daree, 8 darees = 1 maund, 100 darees = 1 manee, sometimes 13 maunds = 1 manee; goldsmiths' weight 8 chauwl = 1 ratee, 8 ratees = 1 massa, 12 massas = 1 tola. The Shajahanee small hath = 18 English inches, the common hath = 22 inches, 2 hath = 1 guz.

Indigo.

One thousand maunds of the specimen of indigo forwarded were produced this year in the country round Ahmedpoor. The Government take 1 maund in every 5 of indigo produced; 800 maunds were exported this year from the districts round Khanpoor, part to Muscat, via Allaiyar and part to Cabool; the price of a maund here is 50 Kacha Bhawalee rupees; merchants coming here to buy indigo are obliged to buy one maund from the Government for every 4 maunds they buy from the merchants of Ahmedpoor at 10 rupees dearer the maund. The merchants examine indigo by breaking the cake, and looking at the depth of the color in the sun which ought to be a deep blueish violet, they also see that it is free from Silica, the price of a maund is invariably 50 rupees here. When the customer is able to beat the merchants down by exposing the defects of the specimen, he does not nominally pay less, but gets a seer or two more, which of course amounts to the same thing. In Bhawalpoor the price of the same indigo is 65 rupees Kacha, some of it is exported to Multan for the Khorassan market, where there is a great demand on account of all the natives wearing nothing but blue trousers; when the Government cannot get rid of their stock for the desired price, and the indigo is thrown on their hands, they pay their sipahees 1 seer a month for which they cut 2 rupees of their pay, which is at the highest 5 rupees.

Indigo, a substitute for pay.

Months' names.

The months here are 6 of the Unhale (or hot season) Vesak (May,) Jeth (June,) Akhad (July,) Sawan (August,) Bhadro (September,) and Asoo (October,) and 6 of the Siyaree or cold season. Khattee (November,) Mangar (December,) Po (January,) Maug (February,) Phaggun (March,) and Chaitr (April.)

Indigo cultivation.

Speculation to Bombay successful.

The indigo is sown in the month of Chaitr (April); last year 5 camel loads of seed were sent to Bombay on speculation by a Shikarpooree, which produced considerable profit, as it was said to have been sold there for 500 rupees the candy. Here it is sold for 30 rupees the maund. The ground that is intended for indigo cultivation is kept inundated by the swell in Srawan (August) for three months. In the months of Phagan (March,) and Chaitr (April,) the ground is ploughed, and the seed planted, when it appears above ground they water it at least 3 separate times at intervals of 20 and 25 days and strip the leaves off in Asoo (October,) and in Chaitr (April,) and Phagun (March,) they water the old plants, which crop is better or worse than the first crop according to the nature of the ground, new land or nawarr producing most.

Wool.

There are 200 maunds of wool of the specimen forwarded, half white and half brown, produced in the Ubho country a year from the dumba, which name is applied to all sheep, even if not of the fat tailed species; the price is from 6 to 7 rupees the maund of 40 seers; it is not imported but made into rugs, munguns, and dhusas or kathas worn by the poor, and into namdus: the sheep are shorn twice a year, once in Chaitr (April,) and again in Asoo (October,) of which the former is the finest, and most plentiful shearing. In the district of Ahmedpoor there are 100 maunds of goor (molasses) produced a year, the price is 3 rupees the maund, it is not exported although an immense quantity was formerly sent to Shikarpoor. The produce of grain in this district may be calculated at 2 lacs of rupees; there are 800 seers of sesamum produced at 15 rupees the maund; soap is produced about 40 or 50 maunds, 1000

Goor.

Produce.

maunds might be made did the consumption equal it; the following are the imports:

Imports.

Singraf (vermilion) from Delhi one maund a year, 200 rupees the maund in Ahmedpoor.

| | | | | |
|---|---|---|---|---|
| Sugar, from Lodhiana,..... | 1000 mds. a year | 17 | rupees the maund. | |
| Black pepper,..... | 200 maunds..... | 28 | " | " |
| Copper, in sheets,..... | 200 " | 60 | " | " |
| Noushadar (sal ammoniac) from Delhi, | 200 " | 20 | " | " |
| Kirmiz, (cochineal,)..... | 2 " | 22 | rupees the seer. | |
| Iron,..... | 100 " | 12 | rupees the maund. | |
| Haldee, (turmeric) ..... | 60 " | 18 | " | " |
| Ginger, ..... | 50 " | 16 | " | " |
| Hareer, (myrobalan)..... | 50 " | 8 | " | " |
| Rock Salt, (sindha lou)..... | 50 " | 3 | " | " |
| Pewter, from Delhi,..... | 100 " | 14 | " | " |
| Lead, ..... | 100 " | 13 | " | " |

Cloth to the amount of 80,000 rupees.

Brass utensils about 50 maunds weight at 50 rupees the maund.

Hire of boats.

From Ahmedpoor to the river the hire of a camel is 8 annas. The hire of a boat to Khyrpoor, Gotkee, or Shikarpoor ferries is 3 rupees Ahmedpooree; 80 Herat rupees weight make a seer here, the seer of Khanpoor is 84 rupees weight. The mahazan head man of the Hindoos is Mukhee Sahib Ra. The adat, baraman or commission rates are as follows.

Weight of a seer.

Head man.

Rates of Commission.

On groceries 1 per cent., on indigo ½ per cent., ¾ per cent. on cloths, ¼ per cent. on gold, ¼ per cent. on bills of exchange, 1 per cent. on grains.

Rates of Brokerage.

The rates of Dalalee or brokerage are, on madder 6 annas per cent., besides 2 annas per maund to the weigher and 2 annas to the Kotwal (mayor) which is given as well by the seller as the buyer, 6 annas on fruits, 8 annas per cent. on groceries, 6 annas per cent. on cloth, 6 annas per cent. on the metals. The hire of a warehouse to contain 60 maunds is 8 annas per month, and to contain 100 maunds 1¼ rupee. The farmer of the mint gave last year for the farm 2500 rupees, this year the farm has not realized more than 300 rupees, however 6 months of the year yet remain; little silver has come from Cabool and Shikarpoor in comparison with former years: the mint farmer gives 2 rupees to the Government for every 100 rupees struck and takes 2½ rupees. The Caffilla road from Shikarpoor to this place is the following: to Roree across the river to Khyrpoor, thence to Makaee, Pitafee, Khyrgad utala Dehawal, Syyaree ka kot, Nawda Khyrgad, Khyrpoor Dehai, Derawar, Bhawalpoor or Ahmedpoor. On leaving Shikarpoor the following duties are levied: 12 annas on groceries and metals per maund; on the Shikarpoor side at the river's bank, 1 rupee per camel load; on the opposite side 2 rupees; if taken to Khyrpoor the tax there is 12 rupees the camel, if not, there is another road by Mastee Khan's Tanda where one rupee the camel is taken, then at Pitafee 2 annas the camel, at Derawar 6¼ rupees the load, again at Ahmedpoor ¼ anna the rupee of grocery and 2½ per cent. on cloth. The river has never been tried, but no doubt

Hire of warehouses.

Mint.

Route from Shikarpoor.

Duties.

River route.

Trade from the west bank.

will be soon; the articles that come from the Sikh side of the river to Ahmedpoor, are wheat, gram, jawaree, cotton; on these ¾ annas the rupee is taken at Ahmedpoor; on other articles besides this they take 2 annas the rupee as Sawan Mall does at Multan on Bhawalpoor goods; 60,000 rupees worth of plain cloth is produced in the district of Ahmedpoor a year, 100 guz of this cloth if good is sold for 8 rupees, if inferior for 7 rupees. The hire of a camel for Shikarpoor is 12 rupees, to Bhawalpoor 1 rupee, to Multan 3½ rupees, to Dera Ghazee Khan 4 rupees, to Allaiyar 13 rupees, Jeysalmur 10 rupees, to Palee 12 rupees, Amratsar 9 rupees, to Peshawar 14 rupees, to Cabool 24 rupees. Opium is produced to the amount of 16 or 20 maunds in the five villages round Ahmedpoor at 12½ Ahmedpooree rupees the seer. The mahazans are Lal Chand Bhabda, Khemchand Sharaf, Dolamal Pasaree. From Ahmedpoor sugar is exported to Shikarpoor to the amount of 500 maunds. In Lodhiana there are now 3000 maunds of sugar about to start for Shikarpoor, one of the boats belongs to Shet Kataram Jamgatra and 4 to Shet Haleree Mal of Beekaneer; haldee, (turmeric) to the amount of 5 maunds; cloths, aurangabad and balochada made round Meerzapoor, entire silk fabrics, to the amount of 12,000 rupees; also 6,000 rupees worth of Ubho plain cotton fabrics; 2000 rupees worth of indigo, rice of Ahmedpoor 2,000 rupees worth, red pepper 500 rupees worth, jira (carraway seeds) of Ahmedpoor 200 rupees worth, Udad of Ahmedpoor 200 rupees worth. From Cabool are brought old gold ornaments and gold tillas of Russian coinage, ashrefees, and mohars, yamoos of silver worth 140 rupees each, from Bokhara, to the amount of 50,000 rupees: 4 or 5 hundred horses, posteens (cloaks of skins) and choghas, fruits to the amount of 10,000 rupees, madder to the amount of 25,000 rupees, gold brocade, imitation and real, and silk cloth called kana grez wala, to the amount of 2,000 rupees. A letter arrived from Cabool a few days ago, stating that all the indigo there had been sent to Bokhara, and on account of the scarcity the price had risen to 150 rupees the maund. The Cabool and Ahmedpoor rupees are equal. The letter was from Mutturadas, the agent of Shah Parmanand of Shikarpoor; the price here is 58 rupees the maund, but it is not taken because Sawan Mall, the Governor of Multan, who used to take 12½ rupees the camel load now takes 2 annas on the rupee of value; 1 Caboolee maund = 1 maund and 15 seers of Ahmedpoor. Indigo leaves go to Cabool from Shikarpoor, 20 camel loads a year, at 4 rupees the maund. In Cabool they sell for 44 rupees the maund. The price of a cossid to Shikarpoor is 6 rupees, to Bhawalpoor 12 annas, to Multan 2½ rupees, to Dera Ghazee Khan 2½ rupees, to Dera Ismael 7 rupees, to Amratsar 12 rupees, to Hyderabad 15 rupees, to Curachee 7 rupees, to Jeysalmur 10 rupees, to Palee 20 rupees, to Peshawar 30 rupees. Caffilas start in Phagan (March,) Chait (April,) in Vesak (May,) and in Jeth (June). Caffilas come from Shikarpoor throughout the 12 months. The rate of jagiree (transportation of treasure) is 4 rupees a thousand to Shikarpoor by Badrakhas or Bhadeets, who are generally Sayads, (there is no insurance in Sinde,) and the property lost is not refunded. 12 annas to Bhawalpoor, 1 rupee to Multan, 1¼ rupees to Jeysalmur, 1½ rupees to Amratsar, 1¼ rupees to Dera Ghazee Khan, 5 rupees to Hyderabad, and 2 rupees to Palee. The hire of a horse carrying 3 maunds or 1 maund, and its rider, is 6 rupees to Shikarpoor, 1 rupee to Bhawalpoor, 6 rupees to Amratsar, 3 rupees to Multan, 4 rupees to Dera Ghazee Khan, 8 rupees to Jeysalmur, on account of the harm the sand does to horses, 10 rupees to Palee, 13 rupees to Hyderabad, 25 rupees to Peshawar, 35

Produce of coarse cloth.

Hire of Camels.

Opium.

The chief men.

Sugar exports to Shikarpoor.

Imports for Cabool.

Demand for Indigo.

Price of cossids.

Season for Caravans.

Transport of treasure.

Hire of a horse.

rupees to Cabool. Purchase of hondees 125 rupees 4 annas, Ahmedpooree, are for 100 rupees Shikarpooree; for 75 rupees received at Ahmedpoor, a bill on Bhawalpoor for 101 of that currency is given; a hondee on Jeysalmur for 100 Akhesaee costs 110 Ahmedpoor rupees, as 1 rupee 3½ annas Ahmedpooree = 1 rupee Akhesaee; a hoondee of 100 Ghadshaee rupees in Palee costs 109 Ahmedpoor rupees; a hoondee on Hyderabad for 100 costs 102 Ahmedpoor rupees, and these rupees are equal in exchange; a hoondee on Amratsar for 100 Nanakshai Chilkee rupees costs 112 Ahmedpooree rupees; a hoondee on Multan for 100 Mele Nanakshai rupees costs 108 Ahmedpooree. If cloth is brought as far as Palee by a stranger, and he wishes but fears on account of the dangers on the road to take them to Ahmedpoor, he pays 2½ annas on the rupee of value and gets his goods insured to Ahmedpoor, this dealing is called Hunda Chada, and is only prevalent in Marwar; Sakhaita souda is a bargain to give so much more than the original cost after seeing the books. The price invariably considered fair, for 1 rupee value of merchandise in Palee is 1 rupee 11 annas in Ahmedpoor. There are two merchants at Derawar who transact all the Khan's business, Ramchand Bhabda and Ramdass. The Ahmedpoor rupee weighs 8½ massas.* The old Bhawalee rupees 11¾ massas = 1 rupee 6 annas Ahmedpooree. The Govindee rupee weighing 11½ massas = 1 rupee 4¼ annas Ahmedpooree, the Khyrpooree rupees weighing 11½ massas = 1 rupee 4 annas, the large Shikarpoor rupee is the same 43 takas = 1 Ahmedpooree rupee. The Herat rupee weighing 11½ massas = 1 rupee 4½ annas. The Nanakshai rupee weighing 11½ massas = 1 rupee 6 annas. The Kuldar rupees the same. The Hydrabad rupee weighing 9⅝ massas = the Ahmedpoor rupee. The old Tatta rupee = 1 rupee 7 annas. The new Tatta = 1 rupee 7¾ annas. In dealings in gold and silver the shroff purchasing has to pay to Government 1½ pais the rupees worth. The price of coining a rupee is 4 pais. The price of cotton is 14 rupees the maund of 41 seers, of 80 rupees each seer. Madder 12 rupees the maund, oil 5 rupees the maund, wool 6 rupees the maund, opium 12 rupees the seer, soap 8 rupees the maund, sakhud, from the tamarisk, 2¾ rupees the maund, plums 2 rupees the maund, raisins 8 rupees the maund, almonds 14 rupees the maund, chilghoza (nuts) 5 rupees the maund. From Shikarpoor there are 4,000 rupees worth of Candharee takas brought a year; Radwal (preparation of lime leaves) 200 maunds, and sold at Ahmedpoor for 10 rupees the maund. Hartall (orpiment) about 200 rupees worth, at 2¼ rupees the seer, needles from Khorasan 1000 rupees worth in bundles weighing 1¾ seers and containing 4000. Three thousand rupees worth of metal pots, 500 rupees worth of Shikarpoor made shields at 2 to 10 rupees each, 400 rupees worth of surma (antimony,) and 1000 rupees worth of opium.

Purchase of Bills.

Marwar insurance.

Coins current.

Prices of articles of trade.

Imports from Shikarpoor.

R. LEECH, *Engineers.*

* The prices of cloths are in this currency.

# BHAWALPOOR.

Population.

The population is apparently 18,000, divided principally among the following trades in the following proportion: fine lungee and soosee manufacturers 160, other weavers 250, dyers 200, wire drawers 50, cloth sellers 150, utensil sellers 25, ironsmiths 60, druggists 60, bakers 40, manjaree (hawker's) shops 40, vegetable sellers 50, pastry cooks 120, safflower dyers 64, grain sellers 100, mutton butchers 50, braziers 30, shroffs 45, indigo dyers 20, patolces (silk and ornament sellers) 40, earthenware sellers 8, perfumers 7, merchants 30, carpenters 20, eating houses 43, phalouda (furmety) sellers 50, goldsmiths 43, coppersmiths 12, turners 16, timber yards 12, potters 22, tailors 50, painters 17, bow makers 16, dalals 30, &c. &c. &c.

Trades.

Revenue.

The revenue is 1,25,000 rupees.

The following are the principal merchants and their reported capitals:

Merchants' names.

Agha Rafee, a Jew, 3 lacs; Khoobchand 2½ lacs; Gungadass Bhabda 1 lac; Hasry Bhabda 2 lacs; Gordhandass 1 lac; Panna Lal Bhabda 1 lac.

Productions.

The productions of its dependencies are goor (molasses) to the amount of 2000 maunds, sold at 3¾ rupees the maund; it is not exported: oil to the amount of 10,000 rupees at 4 rupees the maund; Kasumb (safflowers) 2500 rupees at 20 rupees the maund; wheat is produced from 10 to 14 annas the maund, and ghee 10 rupees the maund, both together to the amount of 2 lacs; indigo 800 maunds; all exported this year to Cabool, price 45 rupees the maund. 2000 maunds of red tobacco are sent to Delhi, the transits of which amount to 21½ rupees per camel.

Exchange.

Hoondee chalan, (rates of bills of exchange) 110 Bhawalee rupees, 100 in Jeysalmur at 15 days' after sight; 105 Bhawalee, 100 in Bombay, at 41 days' sight; 103½ Bhawalee, 100 in Shikarpoor, at 21 days' sight; 100 Bhawalee, 124 in Hyderabad, at 27 days' sight; 112 Bhawalee, 100 in Palee, at 31 days' sight, are 80; received in Bhawalpoor for a bill on Cabool for 100 Dakdar rupees at 51 days' sight; 117¼ Bhawalee rupees is the price of a hoondee on Amratsur for 100 Nanakshai, at 27 days' sight; 113½ Bhawalee, 100 Chilkee Nanakshai on Multan, at 15 days' sight; 100 old Bhawalee, 109-6 annas Bhawalkhaunee chalan, ready exchange; 104 Bhawalpoor rupees for 100 Shikarpoor rupees.

Hire of cossids.

Hire of a cossid to Hyderabad 10 rupees, to Shikarpoor 7 rupees, to Jeysalmur 6 rupees, to Multan 3½ rupees, to Khanpoor 3 rupees, to Amratsar 10 rupees, to Curachee 14 rupees, to Palee 8½ rupees, to Cabool 25 rupees. Boat hire 2½ rupees the bur of 8 maunds to Shikarpoor, Kolkee or Khyrpoor ferries, 5 rupees to Hyderabad, 4 rupees to Sehwan, 7 rupees to Gorabaree, 4 rupees to Lodhiana, 3½ rupees to Amratsar, 2½ rupees to Multan.

Dalalee or brokerage is as follows: 8 annas per cent. on groceries from both parties, 6 annas on metals, ¼ on hoondees, ½ anna on exchange of gold, 4 annas on grain. Brokerage.

In the mint 1 rupee 5 annas per cent. is taken by Government on coins struck; the hire of a shop in the bazar for a year is from 10 to 15 rupees. A warehouse to contain 40 maunds can be had for 1 rupee the month, one of 100 maunds for 2 rupees. The rates of Adat or commission are on hoondees 4 annas per cent., on Rokad jagiree or transportation of treasure 4 annas per cent., cloth 1 rupee per cent., metals 1½ rupees, on groceries 2 rupees, and on grains 1 rupee. Commission.

The hire of a camel to Shikarpoor is 7 rupees, to Dera Ghazee Khan and Multan 2¾ rupees, to Amratsar 7 rupees, to Jeysalmur 6 rupees, to Palee 8 rupees, to Allaiyar 10 rupees, and to Hydrabad and to Cabool 20 rupees. The export duties are 2 rupees 5½ annas per cent., and the import 3 rupees 5½ annas per cent., specie brought is taxed on coining 13½ annas per cent. but much is smuggled at night into the city, the penalty of which is forfeiture of the whole property. Camel hire. Export duties. Import duties.

The measures are the same as at Ahmedpoor. Measures.

The guz of timber is 3 feet 8 inches × 1 foot, 10 inches × 1 foot; 10 inches of Babul wood is sold for 1 rupee. The Saee tamarisk is sold 2 guz for a rupee. The plank of two fingers breadth of Babul, is sold at 1¾ guz for a rupee; only these woods are used by house carpenters.

The prices of grain, are, fine rice 2½ rupees the maund, coarse rice 1½ rupee, wheat 1 maund and 5 seers the rupee, juwaree 1½ maund the rupee, gram 1 maund the rupee, mung 1½ rupee the maund, moth 1¼ rupee the maund. The prevalent weight is 5 seers: 80 Mamoodee rupees make the seer. Price of grain.

The roads of mercantile communication are the following with their attendant expence: Routes.

Bhawalpoor, 1 rupee 9 annas per cent. of the value and 6 annas the camel.
Babaralee, 8 koss, a hunting place of the Khan's, a fort, 12 wells.
Mittado, 12 koss, 50 houses, 4 wells.
Derawar, 12 koss, 200 houses, 6 wells, 4¾ rupees the camel or 8 maunds.
Non Kot, 18 koss, 20 houses, 2 wells, 5 rupees the camel.
Nedhaee, 48 koss, 50 houses, 5 wells, boundary of the Ranee's territory.
Jeysalmur, 18 koss, 11 rupees the camel paid gives a passport through the whole country.

No. 2.

Bhawalpoor.
Khanpoor, 7 koss, a large town and fort, plenty of water, 8 rupees the camel.
Bhagla, 16 koss, 8 houses, 4 small wells.
Tanot, 32 koss, 50 houses, 2 wells, 300 feet deep.

Gotaroo, 24 koss, 8 houses, 3 wells, 200 feet deep.

Shahgad, 10 koss, 30 houses, 3 wells.

Juba, 50 koss, 8 houses, springs of water, as well as at every 8 koss between these two places.

Ding, 20 koss, 8 houses, 2 wells.

Allaiyar, 12 kos, 2½ rupees the camel.

No. 3.

Jeysalmur.

Kooadee, 22 koss, 10 houses, 2 wells.

Satok, 8 koss, 5 houses, 1 well.

Soondro, 15 koss, 50 houses, 4 wells.

Chor, 12 koss, 80 houses, 5 wells.

Omercote, 3 koss.

No. 4.

Phulowdee.

Bap, 8 koss, tank water.

Nokh, 8 koss, 6 wells.

Bikoonpoor, 8 koss, 2 wells, rather brackish, 2 rupees 12 annas on groceries per camel, 4¼ rupees on cloth, 17 rupees on kirmiz (cochineal.)

Chadaala, 4 koss, 1 well, brackish.

Rukhanpoor, 28 koss, groceries 6½ rupees the camel, cloth 8¼ rupees, kirmiz 4½ annas, either here or at Derawar.

Tiyara 24 koss.

Bhawalpoor, 18 koss, ¼ of a rupee on every article, except kirmiz, which pays ⅛ anna.

Currency.

The value of the different rupees found in the bazar are as follows: 1 Ahmedpoor rupee = 12¾ annas Bhawalpoorce, 100 old Tatta rupees = 112 Bhawalee, 100 new Tatta rupees = 116 9 annas Bhawalee, 100 Delhi sicca = 110 rupees 4 annas Bhawalee, 100 Hydrabad rupees of Meer Karam Aly's coinage = 86 chalan, 100 of Morad Aly's coinage = 84 rupees 8 annas Bhawalee, 100 of Meer Fattally's coinage = 103 rupees 10 annas Bhawalee, 1 Akhishaee = 1 rupee 1½ annas Bhawalee, 1 Nanakshai = 1 rupee 1½ annas Bhawalee, 1 Kaldar old = 1 rupee 1¾ annas Bhawalee, 1 Bombay Kaldar = 1 rupee 1½ annas Bhawalee, 100 Budeedar rupees of Herat of 1224 coinage = 102 Bhawalee.

Exports Shikarpoor.

The exports to Shikarpoor and Khyrpoor in a year are—washed soosees to the amount of 10,000 rupees, unwashed soosees 20,000 rupees, plain lungees 20,000 rupees, fine worked lungees 30,000 rupees, garbees 20,000 rupees, groceries 10,000 rupees, tassar (fine worked silk cloth) 20,000 rupees.

Hydrabad.

The exports to Hydrabad and Allaiyar are—kora cloth to the amount of 1 lac of rupees, washed soosees 10,000 rupees, unwashed soosees 20,000 rupees, plain lungees 10,000 rupees, fine lungees 10,000 rupees. Indigo, which is consumed here, 10,000 rupees, tassar cloth 10,000 rupees.

The exports to Marwar are—rice produced in Ubho 50,000 rupees worth, wheat 10,000 rupees, ghee 25,000 rupees, kora cloth 10,000 rupees, mung 5000 rupees, chintz 2000 rupees, indigo 3 lacs of rupees, kora cloth of silk and cotton 1 lac rupees. Marwar.

The exports to Cabool are from Bhawalpoor, grocery 50,000 rupees worth, 50 camel loads of chintz, and through Bhawalpoor 100 camel loads of English cloth pass a year. Cabool.

The imports from Bombay are Nawabee silk 400 maunds a year, sold at 18½ rupees the seer, there is a demand for more even to 700 maunds, other silk 300 maunds a year, at from 6 to 7 rupees the seer, black pepper 500 maunds through Marwar at 25 rupees the maund, kirmiz, including what comes from Delhi and Cabool, 50 maunds at 17 rupees the seer, English cloth, including what comes from Delhi, 1½ lacs of rupees, copper 5000 rupees at 58 rupees the maund, pewter 2000 rupees at 12½ rupees the maund, needles 2000 rupees at 9 rupees the bundle, each bundle containing 4000 and weighing 1¾ seers, groceries 10,000 rupees worth, woollen cloth 5000 rupees, haldee 20,000 rupees worth at 10 and 13 rupees the maund, including what comes from Marwar, iron 10,000 rupees. Imports Bombay.

The imports from Amratsar and Lodhiana are sugar 2500 maunds, value 30,000 rupees, grocery 10,000 rupees, metals 10,000 rupees, kirmiz 10,000 rupees. Amratsar.

The imports from Delhi are brocade, 25,000 rupees, at 1-10 annas the tola. Delhi.

The imports from Dera Ghazee Khan and Multan are cotton 100,000 rupees at 10 rupees the maund, cloth colored there 20,000 rupees, other cloths 20,000 rupees, gulbadan 20,000 rupees. Multan.

From Omercote and Jyepoor 25,000 rupees worth of cotton is brought a year at 11 rupees the maund. Omercote.

From Allaiyar 1 lac of rupees worth of groceries is brought a year. Allaiyar.

The imports from Shikarpoor are silk 10,000 rupees worth, Candharee takas 5000 rupees, needles 2000 rupees, manjaree 2000 rupees, and groceries from Khorassan 5000 rupees, the imports from Cabool are charkhae silk 50 maunds a year at 16 rupees the seer, kokanee silk from Bokhara and Herat 200 maunds a year at 12 rupees the seer, gold at 17½ rupees the tola to the amount of 80,000 rupees, (as much as was imported would find sale,) ashrefee 5 7 annas each to the amount of 20,000 rupees, silver 10¾ massas for a rupee to the amount of 100,000 rupees, 10,000 rupees worth of saffron (called zafiran bakwa) at 30 rupees the seer, 5000 rupees worth of Kesurgul (saffron in flower) at 50 rupees the seer from Herat, safflower 2000 rupees worth at 28 rupees the maund, horses 50,000 rupees worth, on which 2½ rupees per cent. is levied by the Khan when sold in Bhawalpoor, dried and fresh fruits 10,000 rupees worth, almonds 3000 rupees at 12 rupees the maund, real brocade 2000 rupees worth, imitation brocade 1000 rupees, posteens 2000 Shikarpoor. Cabool.

rupees worth, choghas 1000 rupees worth, gold to the amount of 80,000 rupees of the following kinds; first, bhagga at 17½ rupees the tola; second, mohar at 18, 19 and 20 rupees each; third, ashrefees; fourth, tillas 6 rupees 9 annas each, silver 20,000 rupees called yamoos-junetee, coral 5000 rupees worth at 2, 3 and 5 rupees the tola, precious stones 50,000 rupees, asses 5000 rupees worth, if sold in Bhawalpoor 4 per cent. is taken by the Khan on their value, safflower 2000 rupees, silk 25,000 rupees, kirmiz 10,000 rupees, madder 20,000 rupees worth at 9½ rupees the maund, isbarg 2000 rupees worth at 17 rupees the maund, bojgand (pepper wort) 2000 rupees worth at 20 rupees the maund, used to clean silk, hing 160 maunds, 120 of which pass on to Marwar: the price per maund is from 40 to 60 rupees.

## COLORS AND DYES.

Colors and Dyes.

No. 1. Gul sosanee—the cloth of 6 haths in length, is dipped in a solution of half a seer of kasumba, and dried, and then put into a bath of lime juice for a quarter hour.

No. 2. Tooreephul—quarter seer of tundana at 8 rupees the seer, is boiled in water and cooled, a piece of cloth, 6 haths, is then put in for an hour and dried.

No. 3. Savz Pista—the cloth of the above dimensions is put into a bath of light indigo of 4 pais weight, dried and then put into a bath of quarter seer sun dana.

No. 4. Kafooree—take 1 tola of azbarg and dilute it, which costs 1 rupee for 1½ seers, pound, steep and strain it through a cloth, put the cloth in the solution for 1½ hours, and then dry it in the shade.

No. 5. Phukaee—take 1 tola of saeeda or chandan at 2 rupees the seer, pound and strain it through a cloth, put the cloth to be dyed in, and leave it for half an hour, and then dry it in the shade.

No. 6. Musakidar—take 2 tolas of musakh at ¼ rupee the seer, pound and boil it, and steep the cloth in this water for an hour, dry it and then take 2 pais weight of indigo, at 1 rupee the seer, dilute it and immerse the cloth for a short time, then dry it.

7. Saya—the cloth is put into an indigo bath of which there are always several ready in the dyer's yard; it is dried and having been dipped and dried the second time, it is put into a bath of limes, and then dried finally.

8. Badamee—take 2 tolas of khikar bark at 4½ seers the rupee, pound and boil it, and when cooling put in 1 tola phathadee at 5 seers the rupee, then wash and dry the cloth and immerse it in this bath for a short time and dry it.

9. Peeroza—give it the usual indigo cold bath once, and having dried it, put it into a bath of 1 tola of phathadee and dry it.

10. Khakhee—take 2 tolas of mazuphal at 2 seers the rupee and having pounded and boiled it, put in 1 tola phathadee, steep the cloth and dry it.

11. Karnee—take 1 tola mazaphul, pound and boil it in 2 seers water, let it cool, put the cloth in for a short time and dry it.

12. Pyazee—take ¼ seer kasumba, 1½ seers the rupee, and put the cloth into it, when made into a weak bath and dry it; this color is not a fixed one.

13. Ambaree—a bath, ½ as weak as the former.

14. Gulabee—½ seer of kasumba, mix in 2 seers of water, put in the cloth for an hour, and dry it in the shade.

The three last are fugitive colors; specimens of the above dyes and dying stuffs have been forwarded with the specimens of the different cloths manufactured in this town, regarding the latter of which the following remarks may be necessary:

## CLOTH MANUFACTURE AND CLOTH TRADE.

Cloth Manufacture and Trade.

As Tatta is famous for its costly lungees, and Ranipoor and Gambat for their khess, so Bhawalpoor has a name for the excellence of its peculiar lungee fabrics, and for its loofees or soosees: some of the principal manufacturers of the former have removed here from Tatta, they none of them have capital, and they never weave unless to order. They have each of them a shot or employer, who lends them money when in need and in return of course his orders supersede all others; the principal manufactories present a striking appearance of comfort and prosperity. The members of the manufacturers' family all weave, boys of 8 and 9 are to be seen working at rich borders, which one might think imprudently trusted to such young artists. Their chief customers for costly lungees are the Ameers of Sinde and Bhawal Khan, himself. Bhawalpoor is much richer than Tatta in the variety of its patterns, and its lungees though not so durable have the advantage for lightness: no Tatta lungees are to be found in the bazar, and none of Bhawalpoor are exported lower than Hyderabad. The great defect in the beauty of all lungees is that they have a seam in the center, and it is in remedying this that English manufactures could surpass them. The cotton lungee with a silk border is also peculiar to Bhawalpoor; of this kind there are yearly manufactured for exportation and home consumption 50,000 rupees worth, as well as 50,000 rupees worth of fine silk ones, 75,000 rupees worth of loofees, kora cloth 2,50,000 rupees worth, garbees 50,000 rupees worth, tassar 50,000 rupees.

English competition.

Extent of Manufacture.

The imports from Bombay are the following:

Bombay cloths.

| | | |
|---|---|---|
| English striped calico called cheent, | 20,000 | Rupees. |
| English chintz, also called cheent, | 17,000 | „ |
| Nancloth, | 15,200 | „ |
| Mulmal, | 5,200 | „ |
| Bookmal, | 6,300 | „ |
| Nansook, | 11,000 | „ |
| Doriya Choukhannee, | 3,250 | „ |
| Madarpat, | 18,000 | „ |

| | | |
|---|---|---|
| Aghabanee, ..... | 8,000 | Rupees. |
| Velvet, ..... | 1050 | „ |
| Banat, ..... | 5000 | „ |
| | 100,000 | |

Hydrabad. From Hydrabad 20 woolen cloaks called doras are yearly imported.

Jeysalmur. From Jaysalmur 100 lokars, a white woolen fabric with a lake border of 2 inches, are yearly imported, and 25 kamals, a fabric like the above but coarser.

Marwar. From Marwar 50 lukkas, a coarse white woolen fabric with a lake border.

Saidawad. From Saidawad near Delhi, are yearly imported one or two hundred gulbadans, such as the Uzbecks of Bokhara use.

The khudbaf of the same place is much admired, though not imported.

Atlas surukh 800 rupees worth in a year.

Guzerat. From Guzerat through Palee 1600 rupees worth of misroo khanjaree is yearly imported.

Khorasan. 200 Nankeen choghas lined with chintz, valued at 2000 rupees, are yearly imported from Khorasan, as well as 200 woolen ones valued at 600 rupees.

20 maunds of Marwar woolen thread, at 20 rupees the maund, are yearly imported.

Bokhara. From Bokhara there were 3 or 4 thans of kathan brinjak brought by Agha Rafee as a curiosity for Bhawal Khan: the high price would prevent its becoming an article of general consumption. 25000 rupees worth of cotton thread is made and expended here, and 10,000 rupees worth has been yearly exported to Hydrabad for the last two years; the white is sold 1¾ seers for the rupee, and the colored 1¼ rupee the seer.

Chintz. The chintz manufactory is eclipsed entirely by that of Multan; what is made is chiefly exported to Marwar.

Benares. A man came some time ago to Bhawalpoor, and borrowed money from several merchants to set up a loom for Benares dupattas, and had he not decamped after having made one or two, they would have been introduced to a considerable extent as they were much admired by the cloth dealers.

Tax. There is no tax on the manufacturers.

Russian goods. Russian goods have not yet made their appearance, with the exception of a few pieces of khes keshamee.

It appears that several of the objects of Government concerning the Indus trade would be answered if the merchants of the town whose manufactures and productions, such as indigo, wool and opium have been forwarded, were speedily informed what value these severally had in our markets, and if specimens of articles already in those markets, but of which a greater quantity was in requisition, were forwarded with their prices that the merchants might know to what extent they could depend on competition. With the exception of one or two Shikarpoorees who have agents in Bombay, the merchants on the Indus were perfectly ignorant of what speculations could be made to Bombay with success, and what duties would be levied according to existing treaties with the British Government. These treaties might be translated and forwarded to the principal merchants of each large town; without, it would be supposed, creating the rulers jealousy and perhaps even with their permission this could be effected. English white corduroy was much admired, and it immediately struck the dalals of Bhawalpoor, that it would find speedy and extensive sale in the markets of Khorasan.

An object in the Indus trade.

Treaties not promulgated.

Corduroy.

The chief portion of this information was obtained through a Shikarpooree Bhattya, Narsingdas, the son of Bambhumal, now with the Mission, the value of whose services in this respect have all but equalled his devotedness to the British Government.

Assistance derived.

R. LEECH, *Engineers.*

ALEX. BURNES, *on a Mission to Cabool.*

# REPORT

ON THE

# TRADE BETWEEN SHIKARPOOR AND MARWAR.

By Lieutenant R. LEECH,
*Engineers.*

Merchants engaged in the trade.

The merchants engaged in this trade and their reported capitals are Khusha Bhattya in Jeysalmur to the amount of 50,000 rupees, Dharsee Baman 60,000 rupees, in Palee Lala Katarav 80,000 rupees, Asardass 50,000 rupees, Thanwar 20,000 rupees, Gula Mal 80,000 rupees, Narinjan Bhattya to the amount of 30,000 rupees, Tarasing in Shikarpoor to the amount of 70,000 rupees, Tarachand 6000 rupees, Giddumal 70,000 rupees, Narandass 20,000 rupees, Looneedamal 50,000 rupees worth, Wallabdass 70,000 rupees.

Exports from Shikarpoor. Assafœtida.

The exports from Shikarpoor are assafœtida—this export formerly amounted to 25 lacs of rupees. Multan has transplanted the Shikarpoor hing on account of the merchants of the latter place adulterating it. It is produced near Herat and Pharra in the hills: the collectors live there in a savage state throughout the year, and appropriate twenty or thirty shrubs to themselves which they water, shade and bring to perfection; they cut the plant in September and October and collect the juice that exudes, the Government take $\frac{1}{4}$ of the produce. It is sometimes adulterated so much, that $\frac{3}{4}$ is impure. It is however now exported to the amount of 100,000 rupees.

Former Route.

The Khyrpoor route has superseded the Roree on account of the exhorbitant duties that were levied, they were as follows: Shikarpoor 11 rupees the camel, Lakhee 5 rupees the camel, Dreha 2 rupees, Sakar $12\frac{1}{2}$ rupees, Bakar 3 rupees, Roree $12\frac{1}{2}$ rupees, Arod 3 rupees, Gotaroo $7\frac{1}{2}$ rupees, Jeysalmur $12\frac{1}{2}$ rupees. Camels—the price of one is 7 rupees; on leaving Shikarpoor hing is charged 11 rupees the camel, on the two banks of the river together 9 rupee, at Khyrpoor $13\frac{1}{2}$ rupees, Meerwah 2 rupees 3 annas, Sangrar 6 annas, Gotaroo $7\frac{1}{2}$ rupees, Jeysalmur $12\frac{1}{2}$ rupees. In Shikarpoor, the price is from 30 to 100 rupees the maund, the hing is kept for some time in a pit in which all manner of refuse is thrown, even carcasses of animals, it is then filled in goats skins of 12 tabrez each when wet; when it arrives in Shikarpoor it has generally lost 1 maund in weight; the price in Marwar varies from 70 to 141 rupees the maund.

Camels.

Adulteration.

Loss in Weight.

Dried Fruits.

Dried fruits such as raisins, almonds, figs, to the amount of 10,000 rupees.

Asbarg.

Asbarg (gul i jaleel) to the amount of 4000 rupees; the price in Shikarpoor is 20 rupees the maund, and in Marwar 20 and 25 rupees of Akheeshee currency.

Saffiran (saffron) formerly 4 or 5 lacs of rupees worth was exported; the export has now come down to 50,000 rupees on account of Bombay and Multan supplying the market also. In Shikarpoor the price is 50 rupees the seer, and in Jeysalmeer 50 and 52 rupees. Saffron.

Annab jujube to the amount of 1000 rupees; the price in Shikarpoor is 20 rupees the maund and in Marwar 30 rupees the maund; manjeet (madder) of the kinds ganda and rit to the amount of 6000 rupees, the price in Shikarpoor is 18 rupees the maund, in Marwar 30 and 35 rupees, the expence of transportation to Jeysalmeer is half that of hing. Jujube. Madder.

Sakhud from the tamarisk, to the extent of 10,000 maunds from Sangrar; the price there is 1 rupee the maund, and in Marwar 2 and 2½ rupees. Sakhud.

From Roree dried dates, pomegranate seeds, and rinds to the amount of 5000 rupees; the price of exportation to Jeysalmeer is 8 rupees the camel. In Roree they are sold for 1½ rupees the maund, and in Jeysalmeer for 3½ and 4 rupees. Dates.

Feeroze (turkois) to the amount of 20,000 rupees including Jyepoor; the profit is very variable from 10 to cent. per cent. Turquoises.

Bihi dana (quince seeds) to the amount of 4000 rupees this year, formerly the export amounted to 40,000 rupees, but Bombay supplies the market with the remainder; the price in Shikarpoor is 2½ rupees the seer and 2½ in Jeysalmeer.

The imports from Jeysalmeer and Palee are— Imports from Jeysalmeer Sugar.

White sugar (khand) to the extent of 200 maunds a year; the price in Marwar is 10, 11 and 12 rupees the maund, and in Shikarpoor 28 rupees the maund six months ago; now the price is 24 rupees.

Noushadar, formerly to the amount of 150,000 rupees, when it was exported by this route to Herat; now there is only 5000 rupees worth exported on account of a great quantity coming from Lodhiana—the price in Marwar is 16 and 14 rupees the maund, and the expences of the road are half those of hing—and it is sold in Shikarpoor for 30 and 31 rupees the maund—the price has fallen during the last five years—the price was before that time 40 and 45 rupees. Noushadar.

Ras Kassoor (corrosive sublimate) formerly was imported to the amount of a lac of rupees—taken to Cabool, Herat and Bokhara—now the quantity only amounts to 2000 rupees worth. From Palee Meerzapoor cloths of the following kinds, Balochada, Aurangshaee, and Kinkhab to the amount of 6000 rupees, and when there is a drought in Shikarpoor Mun; to the amount of 10 and 12 thousand rupees is brought. Corrosive Sublimate. Pallee Cloths.

Iron chaldrons to the amount of 10 and 15 thousand rupees for making sugar; the price of a maund in Palee is 12 and 13 rupees, in Shikarpoor 22 and 23 rupees. Wrought Iron.

Linseed oil.

Linseed oil (tilsee) is exported to the amount of 4000 rupees, the price in Marwar is 1½ seers the rupee, and in Shikarpoor 1 rupee 4 annas, and 1 rupee 6 annas the seer.

Taba sheer from the bamboo—formerly the export was more than a lac of rupees to supply the Khorassan markets, now there is not more than 3000 rupees worth brought.

Verdigris.

Zangar (verdigris) to the amount of 1000 rupees, price in Marwar 27 rupees the seer, and in Shikarpoor 5, 4, 3¾ rupees.

Large cardamums to the amount of 200 rupees, the price in Marwar is 15 and 16 rupees the maund, and in Shikarpoor 28 and 30 rupees.

Lac.

Formerly there was 20,000 rupees worth of lac imported but the Lodhiana lac has superseded it, lately. The Jeysalmeer seer and a half, is the same as the Shikarpoor seer. The seer of the former place is 50 rupees weight—105 Shikarpoor Govindee rupees = 100 Akheshaee at 27 days after date. In Palee the rupees in currency are Jhadshaee jins (ready) Akheshaee, and Rakam Chalan in accounts—100 Rakam Chalan = 90 Akheshaee, that is to say, if I am 100 rupees in a merchant's debt, and I wish to pay him I give him 90 current rupees, or make him credit for the same sum of 100 rupees in any of my debtors' books.

Bills—Coins.
Current.
Transfer.

Danger.

The road from Jeysalmeer to Palee is much infested by petty thieves. The whole of the Rawul of Jeysalmeer's transits is farmed for 2 lacs of rupees.

There is 4000 rupees worth of grocery, and woollen cloths imported a year into Shikarpoor.

## TRADE OF MARWAR WITH OTHER TOWNS IN SINDH.

At Mastee Khan ka Tanda, a town between Khyrpoor and Gambat, there are two warehouses, one belonging to Kemchund Bhattya, and one to Samat Mall. These two merchants import a year about 60,000 rupees worth of grocery, and the metals together, and 40,000 rupees worth of cloth. In Sangrar there are two merchants who have a trade with Marwar from their own town amounting to about 60,000 rupees.

Mastee Khan ka Tanda has an advantage over Shikarpoor from its receiving the Marwar and Lacpat trade direct, and from the lightness of its duties.

R. LEECH, *Engineers.*
ALEX. BURNES,
*On a Commercial Mission to Cabool.*

# VII.

## ON THE TRADE OF BAHAWALPUR.

By MUNSHI MOHAN LAL.

1. The country of the Daudpotra does not contain any large city except that of Bahawalpur. It extends from Ranamathi N. E. to Fazilpur S. W. making the length nearly 280 miles, and the breadth of the cultivated soil from the right bank of the Ghara, exclusive of the sandy desert (Roh) which stretches as far as Fatahabad, Bhatner, Bikaner, and Jaisalmer, &c. &c. is from one to thirty miles. The banks are fertile, but in many parts covered with the tamarisk jangal. The Ghara, Panjnad and Indus, convey a large volume of water into the country by means of canals (mahas) artificially cut. They are subdivided into small nalas (drains) for the purpose of irrigating the inner parts of the land. Many of these "mahas," as Kutab wah, Hujja, or Bihari wah, and Ikhtayar wah, &c. are navigable in spring. Limits.

2. The country now in possession of the Daudpotra chief, though in many places arid, produces wheat, barley, gram, sesamum, mash, mat, mung, jawari, bajri, sarshaf, samak, adas, radish, carrots, turnips, cucumbers of both kinds, brinjals, onions, beet-root, zaminkard, melon, water melon, apples, mangoe, lemon, dates, quinces, citron, grapes, roses, jessamine, raebel, palgha, lala, gultussra, sadharg (hundred leaves) shabbo; sorak is abundantly consumed in this county on account of the Hindus, who are the major part of the population. They eat it on holydays, and especially when they have any fast (bart). It is disposed of at 12 sers per rupee. The apples, mangoes, and oranges, which grow in the pleasant gardens of Bahawalpur, are famous in this part of the country. The former sell at 8 annas per man, the second 8 sers per rupee, and the last from 3 to 4 rupees per man. Productions of the country.

3. The annual sum derived from the soil, ferries, and custom houses of the Bahawalpur territory amounts from six to seven hundred thousand rupees. If we include the income of the land granted to the sayads and nobles of the court, and also the profit which the Hindu farmers enjoy, we can easily make the sum double. This money reaches the treasury on the celebration of the birth day of the chief, which occurs in the month of "Safar," or generally in May. The money current in the Bahawalpur country is of three kinds, namely, Ahmadpuri, Chaubissara, and Bahawalpuri; one hundred sonat rupees make 137 rupees of the former, which has been coined by the present chief, and is given in salary, presents, and price of the articles purchased by Revenue and coin.

the government; the second rupee (24 sara) was coined under the Afghan Government, and is generally current throughout the country; one hundred and nine (24 sara) rupees make 100 sonat rupees; the money coined at Bahawalpur is only used by the merchants of that place, and taken by the Khan; 101 rupees and 9 annas of Bahawalpur make sonat rupees 100.

Situation and manufactures of Bahawalpur.

4. Bahawalpur is favorably situated for trade on the left bank of the Ghara. The caravans from Khorasan pass through it on their way to Hindustan and Pali, and those of the Panjab on their route to Shikarpur, Khairpur, and Haidarabad in Sindh. It can communicate by water with Amratsar,* Lodiana, Shujabad, Multan, Mithankot, Derah Ghazi and Ismail Khan, &c. &c. It is celebrated for its silk fabrics, and there are about 300 shops of weavers. Each of the shops as I was informed weaves six pairs of lungis in a month. Taimoor Shahi and Shuja Khani are made with a mixture of thread and silk, and generally used for trowsers by Musalmans. They are abundantly exported to Khorasan, and bought at Bahawalpur from 10 to 30 rupees per piece, which is 9 yards in length. Gulbadan is not so good as that of Derah Ghazi Khan, though it equals Taimoor Shahi in length and price. It is sent to Sindh for trowsers. The silk lungis of Bahawalpur are of three different sorts and texture, the first with golden border (hashya) is from 20 to 300 rupees, the second with the silver edge is bought at the price of from 20 to 60 rupees, and the third with green and yellow silken border, sells from 7 to 30 rupees. These lungis and gulbadans, &c. are annually sold and exported to the amount of 80,000 rupees. The above-mentioned cloths are taxed 1 rupee and 12 anas per cent. Coarse cotton cloth (kora kapra) is also woven at Bahawalpur. It sells from 4 to 14 yards per rupee. Adohtar, which is a kind of coarse muslin, is purchased from 3 to 12 yards per rupee. Tausila is of 11 different kinds, it is used for trowsers, and is a mixture of thread with very little silk. It is also like gulbadan covered with stripes, and is disposed of at from 2 to 4 yards per rupee. The lungis made of English thread (which sells one ser per rupee) are also good, they vary in price from 7 to 10 rupees. Pagri, (turban) duppatta, (scarf) are also woven at Bahawalpur, and abundantly used by the inhabitants of the country; these two mentioned cloths cost from 8 annas to 3 rupees per piece. I was informed by a wearer that these articles are annually wowen to the amount of 80,000 rupees.

Chintz

5. The chintzes printed at Bahawalpur do not much differ in colour, beauty, durability, and price from those of Multan and Derah Ghazi Khan. They are called Naser Khani, and sold from rupees 30 to 40 rupees per score. Agharafi, a Jew merchant, told me the printers of Bahawalpur are cleverer than those of Multan, and if ordered they can make one piece of it 10 rupees worth. It is exported to Khorasan to the yearly value of about 30,000 rupees, and the whole sum which the weavers, and the printers get amounts to from rupees 80,000 to 100,000 rupees.

English thread and wool.

6. English thread is abundantly imported from Bombay through Palee, the duty levied on it is 1½ rupees per cent. No hemp is to be had in this market. The coarse wool, of which bags and ropes are made, sells at 6½ rupees per rupee; the

* That City is only 25 kos from the right bank of the united rivers Satlej and Bias.

thin and twisted wool of the she goat is 4 sers for that sum, and about 4000 rupees worth is yearly produced. The daily wages of a labourer are from 1 ana to 5 anas.

7. Longcloth, chintz, phulkari, nainsukh, muslin, madarpath, and dorya, &c. &c. which are English manufactures, are annually consumed in Bahawalpur to the value of 20,000 rupees, and in the whole country to about 60,000 rupees. They come from Pali by the annexed routes. Till lately traders brought groceries from Pali to 20,000 rupees worth, but Delhi has decreased that traffic from 20,000 rupees to 5000 rupees. English cloth and grocery.

8. The caravan of the Lohanis brings all kinds of cloth from Calcutta, Benaras and Farrakhabad to the value of 500,000 rupees, they do not sell any part of their articles here, but take them to Khorasan. The duties on the goods which pass through Bahawalpur are or, imported to and exported, are said to be one rupee and nine anas per cent. The Lohanis had lately brought English cloth about 20,000 rupees worth, and grocery about one lac rupees worth, from the market of Pali. The advantages were so great of this trade at Khorasan, that they took a large sum of money with themselves to buy the cloth, which being not sufficiently found in that place, they returned back with the cash. Lohanis pass through Bahawalpur for Khorasan.

9. When the merchants at Bahawalpur give bills on Pali, they take Hundawan 10 rupees per cent., 11½ rupees on the bills of Amratsar, and the same for Multan. The custom of insurances or bina is not general amongst merchants of Bahawalpur; when adopted the charge on goods to Pali is not more than one rupee per cent. The merchants of Bahawalpur can give bills on Pali to the extent of one lac of rupees, on Multan to the same amount, and on Amratsar to five lacs of rupees, but in the city the bankers have great difficulty to procure even 30,000 rupees. Their credit goes so far as I have mentioned. Bills of exchange, &c. &c.

10. Bahawalpur is supplied with silk from Khorasan of the following different sorts: Bahari Chilla, Labeabi, Charkbi, and Kohkari. The first is sold 40 rupees per ser, second 32 rupees, third 19 rupees, fourth 16 rupees, and fifth 12 rupees. It is taxed 4 rupees per man, besides additional expences which amount to about 9 rupees. The silk is beautifully coloured at Bahawalpur, where it is consumed to the value of 1,25,000 rupees per annum. Fruits of Kabul as raisins and almonds, &c. &c. are annually purchased here to the value of 50,000 rupees, half of which are exported to Pali. About 50,000 mans of indigo are produced in the Bahawalpur country. It is purchased from rupees 50 to 60 rupees per man, and each load contains 7 mans. The expences, including the duties from this to Kabul, are about 18 rupees per load, while it sells at Bokhara at a profit of from rupees 50 to 150 rupees per load. The duty raised at Laya is 2 rupees and 4 anas per man: two hundred loads of it are also exported to Bombay, via Jaisalmer, Alaryarkatrarda, and Karachi, but it is very seldom sent by the road of Pali; each load contains from 9 to 10 mans; the duty and expences of the road amount to 175 rupees per load. Four loads of the copper of Kabul annually arrive in Bahawalpur. It is sold 1 rupee and 12 anas per ser, and the pots made out of it are disposed of at 2 rupees 4 anas. The copper, which comes from Hindustan, is 1½ rupee per ser. It is taxed 1½ rupee per cent. Silk, fruits and indigo, &c. &c.

Dyes used in Bahawalpur.

11. Kirmaz or cochineal is of a beautiful red hue—it was lately brought to Bahawalpur from Bokhara, but now comes from Bombay on account of cheapness and the lower duties levied by the road. The value of this import amounts to 20,000 rupees in a year. It is sold from rupees 8 to 20 Rakmi* rupees per ser. Majnit is a deep red—it arrives from Khorasan to the value of 10,000 rupees, and is sold 9½ rupees per man, while its annual sum of import is estimated at about 4000 rupees. Gulnazfar (Kusaub) comes here from many quarters, namely, Kabul, Amratsar, and Dehli to the value of about 7000 rupees. It is sold from 18 to 28 rupees per man, and it also grows in this country. The saffron of Kandhar and Hirat finds its way into the market of Bahawalpur; it is sold to the value of 2000 rupees in a year at the rate of 30 rupees per ser. These colours are taxed 1½ rupees per cent. The dyer receives 6 anas, when he has expended one ser of these articles in colouring his cloth.

Price of corn, fruits, vegetables, &c. &c.

12. In this country the prices of grain are as follow:

| | |
|---|---|
| Wheat, | from 13, 14, 15 anas per man. |
| Barley, | 11½ anas ditto. |
| Gram, | 32 sers per rupee. |
| Sesamum, | 15 ditto ditto. |
| Mash, | 26 ditto ditto. |
| Mah, | 29 ditto ditto. |
| Mung, | 20 ditto ditto. |
| Jawar, | 11½, 12 anas per man. |
| Bajri, | 12, 13, 14½ ditto. |
| Sarshaf, | 12, 15 sers per rupee. |
| Adas, | 1¼ man ditto. |
| Radish, | 3, 4 sers per pice. |
| Sunjna, | 12, 16, ditto ditto rupee. |
| Carrot, | 2½ sers ditto. |
| Cucumbers, | 4 ditto ditto. |
| Brinjals, | 2 ditto ditto. |
| Turnips, | 2 ditto ditto. |
| Onions, | 6½ ditto ditto. |
| Beetroot, | 3, 4 anas per ser. |
| Melons, | 2 pice ditto ditto. |
| Water-melon, | 4 ditto ditto. |
| Lemon, | 2, 3, 4, sers per rupee. |
| Dates, | 4, 8 ditto ditto. |
| Citron, | one pice. |
| Grapes, | 6, 7, 8, 9 sers per rupee. |
| Rose, | 12, 14 ditto ditto. |
| Jessamine, a full small basket, | 2 anas. |
| Raebel, | ditto ditto. |

* I could not find exactly the difference between the Rakmi and the Bahawalpur rupee.

13. Jaija is a fertile district on the Pangrad, the Pangrad produces an abundance of fine and good scented rice, which after being cleaned by the Hindu merchants (called kapreje) assumes the name of kapreje. It is sold from 3 to 4 rupees per man, and about 2000 loads are yearly exported towards Marwar, where they are sold with much profit. This rice is also sent to Multan and Derahjat, beyon which it cannot find its way in consequence of the superior quality of that reared on the canal of Bara in the Peshawar country. Rice.

14. If the rains fall in the sandy desert of Jaisalmer, and Bhatner, a great quantity of butter is derived from the cattle, and imported into the whole territory of the Daodpotra. It is sold at 4 sers per rupee, and very seldom sent to the foreign markets. Butter.

15. Coarse sugar (goor) is manufactured at Bahawalpur, but does not go to foreign lands. It is sold from rupees 1½ to 2 rupees per man. The white sugar (khund) is brought from Lodiana, and Amratsar, and is disposed of at from rupees 13 to 14 rupees per man. Cotton grown in this country excells that of Marwar and Multan—it is sold at 10 rupees per man, while that of the latter places only brings 8 rupees. The duty levied on it is 1½ rupees per cent. Sugar and cotton.

16. The hides of cows and buffaloes of Bahawalpur are famous for their durability, though not equal to those of Khorasan. They are first rubbed, and then put into the water mixed with lime: after they give a bad smell, the hair is removed; each hide is then sown up, filled with water which is mixed with the bark of the bobul-tree for three days, after which it becomes fit for use. Hides.

17. I have stated that the canals of this country are navigable. I now give the following further particulars. When Derah Ghazi Khan, and the country lying between the Ghara and the Indus, were in possession of Bahawal Khan, the merchants used to send the coarse sugar (goor) manufactured at Shujabad by the Ghara down to Kutahwah, which receives its water from that river near Daodpotra about 15 miles below Bahawalpur, and leads the boats to Ahmadpur without any interruption. Kuja or Bihariwah received the same article from Shujabad by the Chinah for Jampur, and Ilahabad, where it is lost in cultivation. This "waha" is cut out from the Panjnad 5 miles below Uch. Ikhtayarwah, which is larger and deeper than all, generally received boats with indigo from Derah Ghazi Khan for Khanpur, whence it was sent to Pali, &c. &c. This famous canal seperates from the river, near Shaidari 7 kos above from the junction of the Indus with the Panjnad. From Khanpur, which is also the commercial mart of Jaisalmer, &c. the boats used to bring in return the famous rice of Jaija for Derah, and all sorts of corn for Ahmadpur, via Panjnad, Ghara, and Kutchwah. Flat bottomed boats containing from 100 to 150 Mari* may easily navigate Ikhtayarwah for five months; and Kutahwah and Bihariwah for three months from the rise of river. When the trans Indus country, &c. &c. already mentioned was under the rule of the Daodpotra chief, the navigation above Mithankot, between Derah Ghazi Khan, Navigation of the canals of Bahawalpur.

* Mari is composed of 12½ Mais, which is of 40 pukka sers, each ser in this country is 84 rupees in weight.

Multan, Shujabad, Bahawalpur, Ahmadpur, Ilahabad, and Khanpur was frequently conducted by the rivers, and the abovementioned canals. Moulvi Khodabakhsh, a holy man, obtained an annual sum from 6 to 12,000 rupees as the hire of the boats of which he has many in his possession: the cargo which they contained, though belonging to different merchants, passed free of the duties as far as his vessels navigated; since Derah Ghazi Khan and Kochhi have been farmed by Diman Samaund this navigation has received no encouragement, and does not now exist.

MOHAN LAL.

ALEXR. BURNES,

*On a Commercial Mission to Cabool.*

KALABAGH
ON THE INDUS,
20*th July* 1837.

# APPENDIX.

## SKETCH OF THE ROUTES LEADING TO BAHAWALPUR.

Routes from Bahawalpur to Pali and duties.

Bahawalpur.

Deramal, 30 kos—on the gate of Bahawalpur duty 1 rupee and 9 anas per cent. and one pice per load, at Deramal on fruits 6½ rupees per load, and on grocery and cloth 8½ rupees.

Bikampur, boundary of Jaisalmer—on cloth, cardamum, and clove 4½ rupees per load, and on other grocery 2 rupees and 2 anas per load.

Phalodi, boundary of Joudpur—on cloth 1 rupee and 4 anas per load, on grocery from 15 anas to 1 rupee.

Pali.

From Bahawalpur to Jaisalmer.

Bahawalpur.
Badarwali.
Derawal.
Fatahgar.
Khatnau.
Birjnot.
Adi.
Hud Jaisalmer (boundary of Jaisalmer.)
Baruk.
Bamankagram.
Phalodi.
Judpur.
Pali.

Bahawalpur.
Ahmadpur.
Chandri.
Khanpur.
Khairgar.
Islamgar.
Jaisalmer—in all these stages the duty amounts to 1 rupee and 8 anas per hundred.

From Bahawalpur to Sabzalkat, the eastern boundary of Sindh.

Ahmadpur.
Ilahabad.
Khanpur.
Ahmadpur Lama.
Shahukara.
Sabzalkat—duty on all the commercial articles is 1 rupee and 8 anas per hundred.

From Bahawalpur to Derah Ghazi Khan.

Ferry of Ghara,... 6 anas per load.
Adamwhan, ..... ditto ditto.
Mianpur, ..... 1¼ anas ditto.
Multan, ..... 4 rupees ditto.
Ferry of Chinab, 6 anas ditto.
Kundrala.
Dadu or Sheri.
Derah Ghazi Khan.

From Bahawalpur to Kaheri.

Bahawalpur.
Khalumata.
Shahkat.
Multan.
Ferry of Chinab.
Jalamala.

Laya—on cloth 1 rupee 5 anas per man, and on indigo 2 rupees 4 anas per man.
Ferry of the Indus.

Kaheri—the traders, except the Afghans, pay to Umarkhan 2 rupees per load, and on indigo 1 rupee and 2½ anas per man.

MOHAN LAL.

# No. VIII.

# REPORT

ON THE

# COMMERCE OF MULTAN.

By Lieutenant R. LEECH,
*Engineers.*

Multan, though not in the flourishing condition it was under Muzaffer Khan, has still a population of 80,000 souls, and Lahore and Amratsar excepted, is the largest town in the Sikh territory; the number of ruined mosks everywhere to be seen in the suburbs gives the idea of a greater decay, than has actually taken place in its wealth and population. It is surrounded by gardens, or properly speaking orchards, all the property of Government. Here the inhabitants are allowed to find refreshment after their sufferings in this close city, which is said to have been cursed with heat by one Shams Tabrez, whose tomb is the chief ornament of Multan; the ancient name of this city was Pahladpoory. It has a surrounding wall, 4 custom houses, 22 bazars, and 6 gates, viz. Lahoree, Bahar, Harrand, Pak, Delhi and Doulat. Population. Ancient name

The Governor is Sawun Mall, who pays in to Maharaja Runjeet Sing's treasury yearly on account of Multan, and its suburbs 4,75,000 rupees, while it yields 5,75,000 leaving a lac of rupees for his expences, and for endowments to religious establishments. He has the farm of the whole province of Multan, the boundaries of which are Rojhan of the Mazarees, Jalapoor, Sanval Karode (near Baghan or Kalabagh) and Kaloor: his rule is in many respects favorable to the government, and the ryot. He allows no one to tyrannize, though he does himself in taking the tax in advance for the year, by three instalments, one in June, the second in July, and the third in August: the cultivators are often obliged to sell their furnitures, and ornaments to avoid worse evils, than his oppression. These people are the chief sufferers, as in many of Sawun Mall's pergunnahs a great quantity of grain, that was formerly exported is now lying without a customer at 2½ and 3 maunds the rupee. Sawun Mall exercises considerable authority over the merchants of the large towns such as Derah Ghazee Khan, Leia, Multan, Mankera and Mittankot, in suffering which their Revenue. Boundaries. Oppression. Cheapness of wheat.

Imposition.

interests are concerned, for they persuade him that the money with which they enable him to pay his instalments regularly into the Government treasury makes them no return, but that they have a pleasure in serving him gratis. For the hoondees which they give him on Amratsar and Lahore, he gives orders on the different pergunnah treasuries: for these loans they charge him 2 per cent. monthly interest and 1 per cent. for the batta of bad rupees, which they pretend to have received. On account of these dealings so favorable to them they keep on good terms with him, and say that they save him the trouble of collecting his revenues: Sawun Mall was formerly the agent of a small merchant; he is a Kshatrya by cast.*

Merchants and capitals.

The principal merchants and their reported capitals are as follows: Ramdass, the agent of Khoobchand of Bhawalpoor, 80,000 rupees—Giddumal Shikarpooree 100,000 rupees,—Jesaumal, the agent of Gungaram Shikarpooree, 80,000,—Narsingdass, the grandson of Gungaram, 100,000,—Madhowdass Multanee 80,000 rupees,—Butsing Bhabda 100,000,—Bhara Mulik Multanee 50,000,—Menoo Malik Multanee 80,000, —Ramkarn Malik Pindojee 100,000,—Rashindass Multanee 1,25,000,—Shamsingh Multanee 50,000,—Narayandass Multanee 40,000,—Mohandass Pindocha 50,000, Paloomal Chug 50,000,—Koonda Malik 50,000,—Mungoo Mal Bhabda 50,000,— Lakhoo Malik 40,000,—Mangar Malik 50,000,—Haree Singh Pindochy 60,000.

The bazar.

The bazar consists of the following trades and professions: 60 merchants, 60 shroffs, 215 shoemakers, 52 ironsmiths, 19 sword polishers, 10 flower sellers, 215 pastry cooks, 65 druggists, 68 milkmen, 45 fruiterers, 112 goldsmiths, 45 enamellers, 35 safflower dyers, 358 chintz printers, 75 butchers, 62 cotton cleaners, 35 cotton sellers, 45 thread sellers, 25 painters, 85 carpenters, 45 ghadoos (stamp makers), 27 hatters, 65 silk merchants, 15 shoe sellers, 40 sword belt makers, 25 brokers, 25 utensil makers, 24 utensil sellers, 615 grain sellers, 1 Government granary, 25 shops general traders in utensils for the table, 25 pipe makers, 34 bakers, 150 barbers, 160 houses of dancing girls, 360 plain weavers, 250 silk weavers, 220 cloth sellers, 12 rope sellers, 112 carpet makers, 12 perfumers, 14 saddlers, 10 tin men, 24 toy shops, 65 pedlars, 12 grain grinders, 45 oil pressers, 24 indigo dyers, 65 silk dyers, 42 ironmongers, 80 vegetable stalls, 9 glass blowers, 150 cloth bleachers, 112 temples, 109 mosks, 8 distillers of spirits, 65 sellers of intoxicating drugs, 100 tailors, 7 schoolmasters, 8 pandits and joshtees, 6 armlet makers, 5 jewellers, 7 stone polishers, making in all 4600 establishments. There are two kinds of weights (wata) one by which groceries are weighed, called Mamoodee wata, 85 rupees weight the seer, and

Weights.

* The present Governor of Multan formerly held the situation of a moharer or a writer in the Financial Department of the Maharaja's service to which he was appointed by Nanak Chand the manager, of the affairs of the late Dewan Mohkam Chand. After a time Sawun Mall renounced the world, and became a recluse, but returning afterwards to the Maharaja, who justly regards him, as he is regarded by others who have any intimate knowledge of His Highness' functionaries as the ablest of them, both in a civil and military capacity, he was readmitted to his service. In 1823-4 when the Maharaja extended his authority to the confluence of the Panjnad with the Indus he appointed Sawan Mall to remain with a garrison of troops at Sitpur. While there he applied to farm the adjacent territory extending to Shujabad and gaining favor with his master for the zeal and ability with which he conducted the civil administration of those districts, in 1829, he was nominated to the Government of Multan, in which office I had an opportunity of observing in the state of the cultivation and from the reports of every class of the population that his reputation was well deserved.—C. M. Wade, P. A.

42 seers the maund; the other by which grains and sugar, &c. are weighed, is called Nanakshai wata 100 rupees weight the seer, and 40 seers the maund; in the suburbs of Multan there is a peculiar weight called a path equal to 16 maunds, 40 seers make a maund and 120 Nanak Chitta rupees weight make a seer. When this weight is brought into the City it is remeasured by the seer of 100 rupees weight. The merchants who buy the grain by the path, make it equal to 20 maunds, by taking more than full weight from the cultivator. The number of a gaz in a carpet is found by taking a mean between the length and the breadth. The Shahjahanee hath = 17 inches and the Multanee hath 1 feet 11 inches, 2 haths = 1 gaz.

Weights of suburbs.

Measures.

The prices of a cossid, and a camel carrying from 8 to 10 maunds are as follows:

Prices of a cossid

And of a camel.

| | Kos. | | | | Camel. | | |
|---|---|---|---|---|---|---|---|
| To Dera Ghazee Khan, | 35 | ..... | 1¼ | Rupees, | ..... | 1¼ | Rupees. |
| „ Dera Ismael Khan, | 100 | ..... | 3 | „ | ..... | 4 | „ |
| „ Leia, | 50 | ..... | 1½ | „ | ..... | 2 | „ |
| „ Bakkar, | 90 | ..... | 2 | „ | ..... | 3½ | „ |
| „ Bhawalpoor, | 40 | ..... | 1¼ | „ | ..... | 1¼ | „ |
| „ Ahmedpoor, | 58 | ..... | 2 | „ | ..... | 1¾ | „ |
| „ Shikarpoor, | 175 | ..... | 6 | „ | ..... | 6 | 8 anas. |
| „ Amratsar, | 160 | ..... | 6 | „ | ..... | 6 | „ |
| „ Lahore, | 150 | ..... | 6 | „ | ..... | 6 | „ |
| „ Lodhiana, | 225 | ..... | 9 | „ | ..... | 7 | 8 anas. |
| „ Peshawar, | 250 | ..... | 14 | „ | ..... | 9 | „ |
| „ Cabool, | 400 | ..... | 20 | „ | ..... | 25 | „ |
| „ Jeysalmer, | 200 | ..... | 5 | „ | ..... | 6 | „ |
| „ Palee, | 250 | ..... | 7 | „ | ..... | 7 | „ |
| „ Hyderabad, | 275 | ..... | 12 | „ | ..... | 12 | „ |
| „ Allaiyar ka Tanda, | 250 | ..... | 10 | „ | ..... | 11 | „ |
| „ Vikkar, | 325 | ..... | 14 | „ | ..... | 15 | „ |
| „ Candhar, | 400 | ..... | 20 | „ | ..... | 20 | „ |
| „ Herat, | 575 | ..... | 30 | „ | ..... | 0 | „ |
| „ Jyepoor, | 300 | ..... | 12 | „ | ..... | 8 | „ |
| „ Mittankot, | 100 | ..... | 2 | „ | ..... | 4 | „ |
| „ Bhaggandava and Kotda, | | ..... | 10 | „ | ..... | 10 | „ |
| „ Kalat, | 350 | ..... | 16 | „ | ..... | 0 | „ |
| „ Tatta, | 300 | ..... | 12 | „ | ..... | 13 | „ |
| „ Bombay, | | ..... | 20 | „ | ..... | 0 | „ |
| „ Mattura, | | ..... | 20 | „ | ..... | 0 | „ |

Bills of Exchange.

Hoondee chalan (rates of bills of exchange, 101 rupees 6 anas chalan Nanakshai=100 in Amratsar, 17 days after date, 99 rupees chalan Nanakshai=100 in Jeysalmeer, 19 days after date, 67 rupees chalan Nanakshai=100 Caboolee rupees, 31 days after date, 95 rupees 12 anas chalan Nanakshai=100 Shikarpoor rupees, 21 days after date, 91 rupees chalan=100 Bhawalpoor chalan, 11 days after date, 92 rupees 4 anas chalan=100 Choweesanna in Mittankot, 15 days after date, 97

rupees chalan=100 Shujawalee in Dera Ghazee Khan, 15 days after date, 91 rupees 6 anas chalan=100 rupees Mehrabee in Dera Ismael Khan, 11 days after date, 96 rupees 10 anas chalan=100 Bombay rupees, 41 days after date, 68 rupees Nanakshai=100 Amedpooree rupees, 15 days after date, 100 Nanakshai rupees=100 Lodhiana rupees, 30 days after date, 72-12 anas Nanakshai=100 Hyderabad rupees, 31 days after date.

Value of coins.

Value of the different coins: 1 rupee Nanakshai chalan=1 rupee 3 pie of Tatta, 1 rupee Halka of Hyderabad=12 anas 6 pie Nanakshai chalan, 1 rupee of Meer Futteh Aly=14 anas 9 pie Nanakshai chalan= 1 rupee Nanakshai chalan=11½ massas silver, 5 rupees 6 pie=1 Ashrefee, 6 rupees 6 anas=1 tilla 4 massas 3 ratees weight, 90 rupees 4 anas Nanakshai chalan=100 Mehrabee rupees, 17 rupees=1 mohar Mamwood Shai, 16 rupees 12 anas mohar of Joodpoor, 1 rupee Mehrabee=15 anas 9 pie chalan Nanakshai, 1 rupee Shikarpooree=15 anas chalan, 1 rupee Khyrpooree=15 anas chalan.

Hire of a warehouse.

The hire of a warehouse containing from 2 to 100 maunds is from 2 anas to 1 rupee per month, the hire of a shop from 12 anas to 1 rupee the month.

Interest of money.

Discount.

The interest on hoondees cashed after time at which they are payable is 6 anas per cent. per month, the interest of money due for articles purchased is 12 anas per cent. per month, the interest of money borrowed by a man possessing credit on a deposited pledge 1 rupee per cent. per mensem. Chot is a discount of 2 per cent. on the accumulated interest allowed the debtor, thus if I borrow 100 rupees at 1 per cent. after 10 months I would have to pay 110 rupees, but the discount would amount to one-fiftieth of 10 rupees or 3 anas 2 pie, so that I should only have to pay 109 rupees 12 anas 10 pie.

Concerted phrases.

A foreign merchant coming into the bazar is surrounded by dalals, who offer to get purchasers for his goods; he is introduced to a merchant by the dalal, and these two latter have a concerted set of words to which the following is a key. If the dalal says dharmchand to the purchaser, he means I claim 9 pie in the rupee of what our victim shall sell you; if he says alamchand he means I will take 1 anna 3 pies; if he says sire ram he means I will take 1 ana 11 pies; rak in the same manner means 1 ana in the rupee, and budh 2 anas.

Peculiar expression.

In speaking of gain a merchant says he has gained 3 per cent. Kadkasoor is a certain transaction which being interpreted means hard cheating.

The hunda bhada of silk to Bhawalpoor is 1 rupee 4 anas the maund.

Contract for road expences.

The hunda bhada (contract for road expences) of silk dupattas to Amratsar is 20 rupees the maund.

The hunda bhada of Kalbatoo on reels to Amratsar 12 anas the score, for chintz 3 rupees 8 anas the score, for fruit 2 rupees 8 anas the maund, Turkisthan wool 20 rupees the maund.

The tax on the company of shoemakers is 650 rupees a year; that on the silk dyers is 512 rupees the year. Tax on Shoemakers.

The Government take 3 per cent. from the merchants buying carpets: merchants of surrounding towns bringing spirits in the town are taxed 2 anas the rupee, if resident merchants 1½ anas; the price of a seer varies from 1 to 3 rupees; 10,000 rupees worth is yearly expended in the city. Taxes.

Kalabatoo makers are taxed 100 rupees a year.

Enamellers also pay 100 rupees. The cloth weavers pay nothing to the Government, but those who purchase the cloths pay 3 rupees 2 anas per cent.

The Ganj custom house is farmed for 45,000 rupees; at this are taxed English cloths, sugar, cotton goods, oil and groceries, viz., indigo 1 ana ¾ pie on the rupee of value, ghee 2 rupees 12 anas the maund, grains not rice 1½ anas on the rupee, rice 4 anas the maund, good extra 2 anas the maund, til and saren 4½ anas the maund, the import amounts to 3 lacs rupees a year, camels 2 rupees per cent. from a stranger, 1 rupee 10 anas from a merchant, other animals not horses 2 anas the rupee, wool 2 anas the rupee, tobacco 2 anas the maund, bhang 2 anas the maund, soap, stone and mats 2¾ anas the rupee, honey 2½ anas the rupee, jewels 1 rupee 12 anas per cent. the import amounts to 80,000 rupees, such as pearls, diamonds, turquoises, rubies, &c. &c. Ganj Custom house.

The fish tax is farmed for 60 rupees the year.

The wood and fruit custom house is farmed for 7000 rupees, wood brought into the town is taxed 2 anas on the rupee, fruit 4 anas in the rupee, milk and curds 2 anas in the rupee. The wood custom house.

The mint, including the duties on the metals imported, and exported, is farmed for 22,563 rupees, the import duty on silver is 12 anas per cent., on gold 2 anas the tola of 12 massas of 18 rupees value. Europe fancy articles 2 anas the rupee, the metals 7 per cent. Kalabatoo sacha from Lahore and Bokhara 3 rupees 12 anas per cent., the import amounts to 100,000 of the latter; the Chilyak custom house is farmed for 60,000 rupees, duties are levied on the following articles at the following rates, camels loaded with groceries from Cabool 5 rupees the camel, camels loaded with groceries in transit 3 rupees 8 anas the camel, if sold in the town 10½ anas the maund, besides, is levied. Mint farm. The Chilyak custom house. Tax on groceries.

Assafœtida in transit to Bhawalpoor and Marwar 5 per cent. according to a variable tariff, if sold in Multan 10 per cent.; silk exported and imported 17½ rupees the maund in the city, and 1 rupee 4 anas the maund at the ferry, the export duty on cochineal is 2 rupees the seer. Horses passing through, 5 rupees each, if sold in the town to an inhabitant 5 per cent. is taken from the seller, if sold to a stranger 1½ anas on the rupee of value, English merchandise from Marwar going to Cabool is charged 3 rupees 8 anas per camel. Indigo passing to Cabool Transit duty on Hing. Taxes and transits.

is taxed 1½ rupees the maund, and 1 rupee the camel at the ferry. The cloths of other places as chintz, chakan, plain cloths, lungees, tahseelos, also shoes going out of Multan are charged 5 per cent.; silk plain or colored in exportation 2 per cent. broad cloth and velvet imported, 9½ anas the Shahjahanee gaz, Pattoo is taxed 9 anas the gaz or if a whole piece is exported, 5½ rupees Nanakshai. Kalabatoo Joutha has an export duty of 6 anas the score. The Lohana Pathans generally purchase 6 lacs rupees worth of English chintzes, nenoo, jamdanee, malmal, momya, joonpoo-ree, jagganathee, latha for the Cabool market; they are charged 7 rupees the camel at Multan.

Purchase of English chintz.

Duties on Cloth.

Cloths purchased in Delhi, Lucknow, Lodhiana, Palee, and Bhawalpoor, and brought to Multan are opened at the custom house, and a value is put on it half as much again as its real value, and then it is taxed 7 per cent., on this value; last year 400,021 jarebs of land were under cultivation in the province of Multan, a tax on is taken from some cultivators without regard to the kind of grain or plant, while some are taxed according to the grain cultivated, viz. gram, chuna, karelee, saren, mustard, gajar, gagadoo, palak, jav, bajeree, til, dudus, and mohree 3 rupees the jareb; wango, pubbee, kartyan, toonee, mehade, and bengan 2 rupees, musk and water melons, dhane and onions 2 rupees 8 anas, mattar 2 rupees 12 anas, juwaree, udad, mung, sonf, kausnee, hurba, (motee), and ahrya 3 rupees 8 anas; moth, rice and lasun 4 rupees, murtalee 3 rupees 2 anas, wheat 4 rupees 2 anas, tobacco which is much celebrated, and bhang 6 rupees 4 anas, cotton 7 rupees, sugar cane 8 anas, opium, and safflower 9 rupees 8 anas, indigo 2 rupees 2 anas the jaub. The Lohanis purchase 1,500 rupees worth of skins in Multan a year, and sell them in Cabool and Bokhara.

Tax on grains.

Skins.

Price current of the Bazar.

*Prices of articles of merchandise in Multan, and the amount of the trade carried on there in each article.*

| | | |
|---|---|---|
| Madder 9 Chilkee rupees (100 Chilkee rupees = 80 Nanakshai chalan) the maund of 40 seers Mamoodee weight, ..... | | 100,000 Rs. |
| Sugar ,14 rupees 8 anas Nanakshai chalan..... | Nanakshai wt. | 60,000 „ |
| Indigo, 2 rupees 8 anas the maund ditto ditto, ..... | | 60,000 „ |
| Black pepper, 34 rupees the maund at 3 months credit or 32 rupees ready money,..... | Ditto ditto..... | 2,000 „ |
| Opium ..... 12 rupees the seer Nanakshai chalan, | Mamoodee wt. | 1,000 „ |
| Ghee ..... 11½ rupees the maund ..... ditto ... | Nanakshai wt. | 30,000 „ |
| Rice ..... 3 rupees ..... ditto..... ditto ... ditto | | |
| Oil Meetha 5 rupees 12 anas, ditto..... ditto ... ditto ..... | | 20,000 „ |
| Oil Khadeva 6 rupees 8 anas, ditto..... ditto ... ditto ..... | | |
| Oil of Sesamum 9 rupees ..... ditto..... ditto ... ditto ..... | | 30,000 „ |
| Rice..... 2 rupees ..... ditto..... ditto ... ditto ..... | | |
| Copper plates 65 rupees ..... ditto..... ditto ... ditto ..... | | 2,000 „ |
| Quicksilver... 8 rupees the seer ..... ditto | Mamoodee wt. | 200 „ |
| Wheat Choukee 1 rupee for 1 maund 15 seers ditto | Nanakshai wt. | |
| Wheat ..... 1 rupee for 1 maund 30 seers ditto ... ditto ..... | | 400,000 |
| Wheat ..... 1 rupee for 2 maunds ..... ditto ... ditto ..... | | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Mung, ..... | 1 rupee | for | 24 seers | ..... ditto | ..... ditto | ..... | 1000 | Rs. |
| Udad, ..... | 1 rupee | „ | 25 seers | ..... ditto | ..... ditto | ..... | 1000 | „ |
| Gram, ..... | 1 rupee | „ | 2 maunds | ..... ditto | ..... ditto | ..... | 2000 | „ |
| Moharee, ..... | 1 rupee | „ | 2 maunds | ..... ditto | ..... ditto | ..... | 2000 | „ |
| Almonds, ..... | 12 rupees | „ | maund | ..... ditto | ..... ditto | ..... | 2000 | „ |
| Raisins, ..... | 10 rupees | „ | maund | ..... ditto | ..... ditto | ..... | 1000 | „ |
| Pista, ..... | 12 rupees | „ | maund | ..... ditto | ..... ditto | ..... | 500 | „ |
| Iron, (bhode)... | 10 rupees | „ | maund | ..... ditto | ..... ditto | ..... | 1,500 | „ |
| Iron sheets, ..... | 12 rupees | „ | maund | ..... ditto | ..... ditto | ..... | 2000 | „ |
| Phatkadee, ..... | 8 rupees | „ | maund | ..... ditto | ..... ditto | ..... | 3000 | „ |
| Takee, 30 for ... | 1 rupee | ..... | | | coined | ..... | 100,000 | „ |
| Lon, (salt) ..... | 2½ rupees | „ | maund, | from Pind Dadan Khan,... | | | 25,000 | „ |
| Tin, ..... | 50 rupees | „ | maund | Nanakshai wt. and currency, | | | 100 | „ |
| Lead, ..... | 20 rupees | „ | maund | ..... ditto | ..... ditto | ..... | 1000 | „ |
| Saltpetre,..... | 2½ rupees | „ | maund | ..... ditto | ..... ditto | ..... | 2000 | „ |
| Cotton,..... | 10 rupees | „ | maund | ..... ditto Mamoodee wt... | | | 60,000 | „ |
| Goor, ..... | 3 rupees 12 anas | „ | maund | ..... ditto Nanakshai wt.... | | | 10,000 | „ |
| Indigo..... | 50 rupees | „ | maund | ..... ditto Mamoodee wt. | | | 240,000 | „ |
| Indigo..... | 60 rupees | „ | maund | ..... ditto | ..... ditto | ... | | |
| Indigo..... | 70 rupees | „ | maund | ..... ditto | ..... ditto | ... | | |
| Indigo..... | 80 rupees | „ | maund | ..... ditto | ..... ditto | ... | | |
| Cochineal, ..... | 17 rupees the seer Nanakshai currency Mahmoodee wt. | | | | | | 20,000 | Rs. |
| Cochineal, ..... | 18 rupees | ..... | | ditto | ..... ditto. | ..... | | |
| Ginger, ..... | 14 rupees | „ | maund... | ditto | .....Nanakshai wt. | | 500 | „ |
| Cloves, ..... | 2 rupees | „ | seer..... | ditto | ..... ditto | ..... | 1000 | „ |
| Haldee, ..... | 10 rupees | „ | maund... | ditto | .....Mamoodee wt. | | 1000 | „ |
| Haldee, ..... | 12 rupees | „ | maund... | ditto | ..... ditto | ..... | | |
| Agraee Haldee, | 14 rupees | „ | maund... | ditto | .....Nanakshai wt. | | | |
| Chandan, ..... | 30 rupees | „ | maund... | ditto | ..... ditto | ..... | 200 | „ |
| Elaechee, ..... | 22 rupees | „ | maund... | ditto | ..... ditto | ..... | 1000 | „ |
| Elaechee, ..... | 5 rupees | „ | seer..... | ditto | ..... ditto | ..... | | |
| Jyaphul, ..... | 9 rupees | „ | seer..... | ditto | ..... ditto | ..... | 200 | „ |
| Singraf, ..... | 8 rupees | „ | seer..... | ditto | ..... ditto | ..... | 200 | „ |
| Ras Kassor, ... | 9 rupees | „ | seer..... | ditto | ..... ditto | ..... | 500 | „ |
| Khomba Gaboolee, ..... | 26 rupees | „ | maund... | ditto | .....Mamoodee wt. | | 5000 | „ |
| Asbarg, ..... | 14 rupees | „ | maund... | ditto | ..... ditto | ..... | 1000 | „ |
| Assafœtida, | | | | | | | | |
| Pharra,superior, | 70 rupees | „ | maund... | ditto | ..... ditto | yearly exported. | 200,000 | |
| Ghorbandee,... | 20 rupees | „ | maund... | ditto | ..... ditto | | | |
| Shahbandaree, | 18 rupees | „ | maund... | ditto | ..... ditto | | | |
| Hadda, ..... | 65 rupees | „ | maund... | ditto | ..... ditto | | | |
| Tulsee, ..... | 20 rupees | „ | maund... | ditto | ..... ditto | | | |
| Pharra, inferior, | 40 rupees | „ | maund... | ditto | ..... ditto | | | |

Reel Kalabatoo, 13 rupees 4 anas the score, weighing 2¾ seers, including the reel, half gold and half silver.

Ditto,..... Aree chap,..... 12 rupees, ..... ditto ..... ditto.
Tarazoo chap, ..... 11 rupees 8 anas, ... ditto ..... ditto.

Imports from Cabool.

## IMPORTS FROM CABOOL.

| | | | | | | |
|---|---|---|---|---|---|---|
| Nawabee, silk | 50,000 | rupees worth, price in Multan... | 15 | rupees | 12 | anas the seer. |
| Charkhee, ... | 50,000 | ..... ditto ..... | 13 | „ | 12 | ditto. |
| Kokanee, ... | 50,000 | ..... ditto ..... | 10 | „ | 0 | ditto. |
| Kushikaree, | 50,000 | ..... ditto ..... | 7 | „ | 7 | ditto. |
| Heratee,..... | 50,000 | ..... ditto ..... | 14 | „ | 12 | ditto. |
| Chilla, ..... | 10,000 | ..... ditto ..... | 14 | „ | 0 | ditto. |
| Gailanee, ... | 1,000 | ..... ditto ..... | 6 | „ | 0 | ditto. |
| Toone, ..... | 10,000 | ..... ditto ..... | 18 | „ | 0 | ditto. |
| Cochineal, ... | 25,000 | gajkusht ditto ..... | 17 | „ | 0 | ditto. |
| | | shrabkusht ditto ..... | 16 | „ | 0 | ditto. |
| Chitta silk,... | 50,000 | rupees worth, price in Multan... | 17 | „ | 0 | ditto. |
| Ashrefees, ... | 10,000 | ..... ditto. | | | | |
| Asbarg, ..... | 10,000 | ..... ditto. | | | | |
| Safflower, ... | 1,500 | ..... ditto. | | | | |

Gold 100,000 rupees, tilla of Bokhara 40,000 rupees, horses 50,000 rupees, asses 2,000 rupees, gunetee 2,000 rupees, turquoises 10,000 rupees, assafœtida 1,25,000, dried fruits 8,000, fresh fruits 2,000, wool passing through (rah guzar) 1,50,000, silver 50,000, Khorasan jeera 2,000, madder 80,000, bhojgundh 2,000, kalabatoo sacha of Russia 10,000, skeins of the same, jootha, 5,000, kalabatoo in reels 2000, copper 5000, Kanavez cloth 5000, Hoondees 80,000, passes 5000, charas 2000 rupees.

Road expences.

## EXPENCES ON THE ROAD FROM CABOOL.

The price of a camel from Cabool to Dahman is 15 rupees, and from Dahman to Multan 25 rupees, 12½ daghdar the load, clears Cabool and Ghaznee; at Kaheree 4 Mehrabee rupees are levied on the load, at Leia 12 rupees the load on all articles; silk imported into Multan is charged 5 anas 3 pie the maund at the ferry, and 17 rupees 8 anas the maund in Multan; when the silk is sold, the broker takes 10 rupees the maund, part of which goes to the Government, this is called Santeedalalee; on the score of false kalabatoo reels they take at the ferry 6 pice, and in Multan 6 anas. 2 rupees per cent. on the value when sold is taken by the Multan Government on jewels; silk from Cabool pays there 2 rupees the tabrez, or maund, and 1 rupee the tabrez at Ghaznee.

Kalabatoo of Russia, leaving Cabool, pays 9 rupees on 100 skeins. The jewels are all smuggled; the kalabatoo on reels is charged on leaving Cabool 8 anas the

score, and 8 anas at Ghaznee; sacha kalabatoo coming to Multan is charged 3 rupees 8 anas per cent. on the value; Turkisthan wool is charged an import duty of 3 rupees per cent.; on other articles 3 per cent. is generally levied; 12½ rupees are taken in leaving Cabool on every load of hing; the indigo for the Cabool market is chiefly bought at Khangad, Shujabad, Sakandarabad by the charaka or load of 7 maunds for from 50 to 80 rupees the maund: the Government take 4 rupees 8 anas per cent. from every customer of indigo; a tax is also taken on the maund of 8 anas called chungee: the broker takes 4 anas per maund; the load costs to Multan 3 rupees: 10 rupees the load is expended in adulterating and packing the indigo—the currency is Nanakshai chalan—the indigo is first packed in khadee coarse cloth, then in leather, and then in kamlees: indigo is also produced in Sivhaniya and Mahomed Kot—the rupees current are Mehrabee. The price is from 50 to 70 rupees the maund—the load costs 3 rupees as far as the other side of the ferry, and 10 rupees are expended in adulterating and packing a load: this item is called *bartee;* 4½ rupees the maund is taken by Government, and 4 anas the maund by the broker; other indigo is produced in the towns of Majraee and Aralee—the rupee in currency there is the Herat rupee of 1826. The price is from 50 to 60 rupees the maund—the same expences attend this kind as the former—1½ rupees the maund is taken by Government. In Leia 17 rupees Mehrabee the load is levied, 8 rupees the load at Kaheree, 2 rupees 8 anas in the Dahmanpass. From Multan 10 rupees nandramee are taken by the Pathan Lohanis from the merchant for the expences of Dera Ghazee Khan; in Ghaznee 10 Daghdar rupees are taken the camel, and in Cabool 20 rupees the load—the broker there on the sale takes 5 rupees the load.

Indigo export.

Three hundred and twenty pieces of chintz form a camel load of cloth, and 3 rupees the load gets the merchant across the river; in Leia 17 rupees Mehrabee; 10 rupees in Dera Ghazee Khan; 10 rupees the load in Ghaznee; in Cabool $\frac{1}{10}$ in kind called chilyak.

Load of chintz.

From Jalalpoor the following cloths are carried to Cabool: sirisaf, momiya, chakan—2 rupess the 100 pieces is levied there; at Shujabad 5 rupees the load, and 1 rupee the load in Multan—the remaining expence to Cabool is the same as the former; the nasarkhanee, badalkhanee, and hajame chintzes were formerly made and exported to the extent of 10 and 15 lacs of rupees; the export has now decreased to 2 lacs on account of the English chintzes which are exported from Dehli, Palee, and Farakabad.

Exports from Jalalpoor.

Decrease of Multan trade.

The imports from Lodhiana are sugar of 1½ lac rupees worth, kalabatoo 10,000 rupees worth, English cloth 1½ lac rupees worth, metal utensils 50,000 rupees, groceries 50,000 rupees, precious stones 100,000 rupees, lead 5000 rupees, glass ware, and cutlery 10,000 rupees.

Imports from Lodhiana.

The exports to Lahore and Amratsar are, Cabool wool 300,000 rupees, dupattas of Multan 100,000 rupees, silk of Bokhara 50,000 rupees, cochineal 25,000 rupees, assafœtida 1,25,000 rupees, horses 50,000 rupees, gold 100,000 rupees, hawks 10,000 rupees, carpets 50,000 rupees, plain white cotton fabrics 10,000 rupees.

Exports to Lahore.

Chintz.

In the hot weather chintz is made for the Hindustan and Marwar markets, and in the cold weather for Khorasan—the former have generally a yellow ground. There are two purchases made in the cold weather for the Khorasan market. At the first purchase in this year little was sold on account of a desire to lower the market on the part of the purchasers, which they succeeded in doing 20 per cent., Sawun Mall sent for all the chintz makers to enquire the cause of reduced sale which he discovered from a decrease in the amount of his export duties. The Pathans complained of the inferiority of the stamp. The printers complained that they were only paid 8 rupees where formerly they were allowed 15, and that their employers gave them inferior cloth. The expences on the road from Multan to Delhi are as follows: The hire of a camel 15 rupees going and 15 rupees returning, or if discharged there 20 rupees. At Shah Ookapatan 2¼ rupees the camel is levied by the Sikh. At Daoodpootra ka Kooha 3 rupees the camel load of madder, 4 rupees the load of almonds, at Suratgad 5 rupees the camel, at Bhatneer 1½ rupees the camel, at Delhi Multan chintz 1½ rupees the maund, and hing 5 rupees the maund, 5 rupees the camel load of sugar covers the expences as far as the British territory extends along this route;—an approximation to the expences of the other routes will be found under the head of hunda chada. The extent of the cloth trade will be found in the accompanying list of the specimens forwarded.

Road expences to Delhi.

Extent of cloth trade.

Profit of trade.

Articles in demand.

The profit of a Bhawalpoor investment to Multan is 10 per cent.,—of ivory at 10 rupees Mamoodee weight the seer, 30,000 rupees worth is sold yearly: the price of a seer encreases to 13 rupees when many marriages take place, which they do sometimes among the Hindoos as many as 100 in a month: the number accumulates on account of the couple waiting a propitious season; 10 rupees the maund is levied on it in entering Multan—there is a demand for ivory to a lac rupees worth yearly.

Pattoo.

The piece of pattoo (red broad cloth) is 24 guz long and 1 hath broad, the price is 40 rupees; 2000 rupees worth is now exported, but the demand is for 10,000 rupees worth.

Velvet.

Velvet is sold by the guz for 3 rupees, 2000 rupees worth is yearly imported of only a red color, different colors are desired, and to the amount of 8000 rupees.

Profitable speculations.

Speculations in the following merchandise from British India would meet with success.

Ivory, copper, English cloths of the kinds found in the bazar; at present quicksilver would sell for 8 rupees the seer; groceries, vermillion, corrosive sublimate, pearls, lead, iron, quart bottles would sell for 3 and 3½ rupees the dozen, dammer.

The following articles would be advantageously imported into British India:

Wheat, hides, wool, gram, rice.

R. LEECH, *Bombay Engineers.*

A

# SHORT NOTICE OF LEIA.

By Lieutenant R. Leech,
*Bombay Engineers.*

The population of the town of Leia may be estimated at 15,000,—the collector is Deewan Keerparam, a nephew of Sawan Mall—the town with its pergunnahs produces 1,27,000 rupees—the principal merchants are Sadai Mall, Rangod Mall, Wallabdass, Jesamal Moolchand, Bagoo Malet, Vujan Mall—there are three custom houses (chabuters) one for the city, one for the suburbs, the third is now converted into the collector's dwelling house, and a prison—there are 150 soldiers stationed in Leia, and 400 in Mankeda. Population and revenue. Merchants.

The bazar is inhabited as follows: Bazar.

30 druggists, 105 grain sellers, 10 green grocers, 6 tailors, 28 cloth sellers, 5 butchers, 10 badbhoonj, (grain purchasers) 8 merchants, 5 pedlar shops, 12 oil pressers, 6 tinmen, 5 indigo dyers, 8 ironsmiths, 8 coppersmiths, 9 silk merchants, 4 safflower dyers, 28 barbers, 40 washermen, 240 weavers, 15 milkmen, 19 shoemakers, 8 hatters, 7 bakers, 28 mosks, 25 temples, 120 wells, inside and out the town; 3 distilleries, 6 farriers.

Each well for cultivation is taxed from 20 to 100 rupees the year, warehouse room 20 maunds for 2 annas per month, 100 maunds for 1 rupee, and a shop may be had from 12 annas to 1 rupee per month. Tax on cultivation.

Hire of a camel carrying 10 maunds to Dera Ismaeel Khan 2 rupees, Dera Ghazee Khan 1 rupee 4 annas, Mankera 1 rupee, Amratsar 6 rupees, Multan 2 rupees, Bhawalpoor 3 rupees, Ahmedpoor 4 rupees. In going to these latter places the owner of the goods pay the ferries—Peshawar 14 rupees, Cabool 20 rupees, Lahore 14 rupees, Attock 12 rupees. Camel hire.

Dulalee (brokerage) in gold and silver from each party 8 annas per cent., hoondees 4 annas, grains 8 annas, groceries 1 rupee, cloth 8 annas. Brokerage.

Rates of adat (commission) gold and silver 8 annas per cent. hoondees, grains 1 rupee, groceries 2 rupees, cloth 1 rupee. Commission.

Value of coins 31 takkas = 1 Mehrabee rupee (the local currency) 1 rupee Nanakshai = 1 rupee 3 annas Mehrabee, 37 takkas = 1 Nanakshai rupee. Ready exchange.

**Bills of exchange.** Hoondee chalan (rates of bills exchange) 111 Mehrabee rupees = 100 Nanakshai chittee, 7 days after date, 113½ Mehrabee rupees = 100 Amratsar chalan, 27 days after date, 69 Mehrabee rupees = 100 Caboolee, 51 days after date, 101 Mehrabee rupees = 100 Mehrabee in Dera Ismael Khan, 12 days after date, 102 Mehrabee rupees = 100 rupees in Dera Ghazee Khan, 15 days after date, 100 rupees 8 annas Mehrabee = 100 Mehrabee rupees in Mankeda, 7 days after date.

**Price of silver.** The price of silver is 10½ massas for 1 Mehrabee rupee.

**Price Current.** Ashrefees = 5 rupees 5½ annas, Mehrabee currency, wheat for 2½ to 3 maunds the rupee, the maund of 40 seers of 84 Mehrabee rupees weight—last year 400,000 rupees worth was bought, Delhi sugar 12 rupees the maund of 42 seers of 100 Nanakshai rupees weight—20,000 rupees worth was exported last year.

*The prices of Articles in the Bazar, are—*

| | | |
|---|---|---|
| Oil, ..... | 4 rupees the maund Mamoodee weight,..... | 10,000 |
| Ghee, ..... | 16 rupees 4 annas the maund,..... | 30,000 |
| Madder, ... | 60 rupees 8 annas the maund Mamoodee weight, | 100,000 |
| Goor, ..... | 3 „ 12 ... ditto ..... Nanakshai weight, | 20,000 |
| Coarse woolen thread, | 7 rupees the maund..... ditto, ..... | 20,000 |
| Fine ditto, ... | 10 ..... ditto ..... ditto, ..... | 10,000 |
| Wool, ..... | 3 rupees the maund ..... ditto, ..... | 15,000 |
| Cotton,..... | 10 ditto..... Mamoodee weight, ..... | 2,500 |
| Iron bars,... | 15 ditto ..... ditto, ..... | 2000 |
| Sakud, ..... | 2 rupees 12 annas ..... ditto, ..... | 1000 |
| Khar, ..... | 13 annas ..... ditto, ..... | 500 |
| Black pepper, | 28 rupees the maund ..... ditto, ..... | 500 |
| Jeera,..... | 6 ..... ditto ..... ditto, ..... | 300 |
| Lodh, ..... | 5 ..... ditto ..... ditto, ..... | 200 |
| Iron, ..... | 6 ..... ditto ..... ditto, ..... | 1000 |
| Gram, ..... | 1 rupee 3 maunds..... ditto, ..... | 10,000 |
| Jav, ..... | ..... ditto..... ..... | 10,000 |
| Mung, ..... | 25 seers the rupee ..... ditto, ..... | 5000 |
| Lon, ..... | 1½ rupees the maund, ..... | 500 |
| Udad, ..... | 1½ rupees the maund, ..... | 1000 |
| Red Pepper, | 5 rupees the maund,..... | 500 |
| Moharee, ... | 2½ maunds the rupee, ..... | 1000 |
| Copper plates, | 60 rupees the maund Mamoodee weight, ..... | 2000 |
| Copper, ..... | 52 rupees the maund, ..... | 1000 |
| Tin, ..... | 60 rupees ditto, ..... | 500 |
| Brass pots,... | 70 rupees ditto, ..... | 500 |
| Mung, ..... | 1 maund the rupee, ..... | 500 |
| Haldee, ..... | 8 rupees the maund, ..... | 200 |
| Gold, ..... | 19 rupees the tola, ..... | 5000 |

## TAXES AND DUTIES.

The import duty on oil and ghee is 1 rupee 6 annas the maund, on sugar from Delhi by Navekot, 13 annas the maund, and in Navekot 8½ annas the maund. If through Mankera 1 rupee 10 annas the maund. The goor of Khanyad is secured passage through Sawan Mall's country by a sanad (pass) for 1 rupee 1 anna the maund, except 9 annas in Leia and 8 annas in Wahaded; without a sanad 2 rupees the maund is paid; grain imported is taxed on entering Multan 2 paise on the rupee of value, 60 paise = 1 rupee; ⅛ seer of wheat is taken from the customer and the same from the seller; a merchant bringing cloth from Bhawalpoor is charged 2 rupees per cent. there; 5 rupees the maund brings his goods to Leia, including Rahdaree Mahsool and camel hire; in Leia 14 annas the maund is levied—of the two rupees taken at Bhawalpoor 1 rupee 10 annas goes to the Government, 2 annas to the appraiser, 4 annas to the ferries; cloth imported from Multan pays 2½ annas the load there. At the Wewhan ferry 14 annas per cent. and 14 annas in Leia. In Sivhanee and Mamoad kot indigo is sold by a peculiar weight of 465½ rupees Nanakshai, 8 of these is a ganj dhadec, and 2 seers over make a maund: they pack it up in camel loads of 8 maunds of 40 seers of 80 rupees weight. They put 2 seers of oil, and 5 seers of sand in each maund. The dust that is left in the bag is only reckoned as half indigo; cloth passing through Leia to Cabool is charged 1 rupee 7 annas, if taken by Mussalmen, and 2 rupees 6 annas if by Hindoos.

Taxes and duties.

Peculiar weight.

Indigo brought in Multan or Bhawalpoor going through Leia to Cabool is taxed 2 rupees 3 annas if belonging to Musselmen, and 2 rupees 1 anna if to Hindoos, the maund.

Indigo.

Silk, kalabatoo, groceries, and dried fruits coming from Cabool are taxed in Leia 1 rupee 5 annas the maund—fresh fruits brought in khajawars—each khajawar is taxed on entering Leia 10 rupees—horses coming are taxed 12 rupees each—asses 1 rupee each: on camels sold in Leia the Government take 2½ rupees. There is a place near Leia called Adookot, from which merchants bring a great quantity of indigo, and the Government take 7 rupees 6 annas the maund, including the levies at ferry, and Siohaniya. In the city of Bukka Khanpoor there is a great quantity of indigo produced, and sent to Cabool: an export duty of 4 rupees 5 annas the maund taken in Leia.

Export to Cabool.

Leia and the Thall together produced under Muzaffer Khan 5½ lacs of rupees, it yields now only 3½ lacs. Sawan Mall has not as yet assessed these districts anew.

Produce of Leia and the Thall.

The collector of Bakkar is Ram Rakhya; it yields 10,000 rupees a year. Its bazar is as follows: 6 druggists, 8 green grocers, 4 bakers, 6 shoemakers, 2 indigo dyers, 7 grain sellers, 22 cloth sellers, 4 pastry cooks, 4 milkmen, 2 safflower dyers, 16 washermen, 15 mosks, 19 temples, 1 grain warehouse, 2 pot makers, 3 ironsmiths, 6 carpenters, 8 barbers, 4 cloth sellers, 65 weavers, 1100 dwelling houses, 1 merchant Bhoolchand Shet. 1500 rupees worth of cloth is yearly produced—2½

Short notice of Bakkar.

Bazar.

maunds of wheat is sold for a rupee, Mamoodee weight—20,000 rupees worth are sold a year; ghee 9 rupees the maund, 5000 rupees worth sold a year; oil 4 rupees the maund, 1000 rupees worth sold a year, goor 5 rupees the maund, 500 rupees worth sold a year.

## SHORT NOTICE OF THE PRODUCE OF THE THALL.

Animal taxes.

The tax on she camels is 8 annas each per half year.
The tax on cows is 4 annas each per half year.
Ditto on buffaloes is 8 annas ditto.

Produce and realization.

The price of ghee in the Thall is 6 rupees the maund of 42 sers of 85 rupees weight; 10,000 maunds are produced a year. There are 462 wells for cultivation taxed from 20 to 100 rupees, besides 151 broken and out of repair; last year 54687½ rupees were realised from the tax on animals in the Thall, viz. 6,750,00 sheep and goats at 1 anna per head, 5552 camels, 10,000 cows, 5,750 buffaloes.

The price of wool is 2 rupees 12 annas the maund, 1500 maunds are produced a year; coarse woolen thread 5 rupees Mehrabee, the maund, Mamoodee weight; fine wool 12½ rupees the maund, 1500 rupees worth produced a year.

R. LEECH, *Engineers.*

# REPORT

ON THE

# TRADE BETWEEN SHIKARPOOR AND HERAT.

By Lieutenant R. LEECH,
*Bombay Engineers.*

The merchants engaged in this trade, and their reported capitals are, at Shikarpoor, Jetsing to the amount of 40,000 rupees, Giddumal to the amount of 15,000 rupees, Sawaldass to the amount of 40,000 rupees, Seelaram to the amount of 10,000 rupees, Jada Pathan Dalal 20,000 rupees, Asanand Vadhwa to the amount of 50,000 rupees, Asanand Luthadiya to the amount of 30,000 rupees. Employed in the Trade.

The merchants of the Kuchee District employed in the trade at Kotda are, Gyana to the amount of 15,000 rupees, Pokad to the amount of 5000 rupees, Jada to the amount of 10,000 rupees, Tahkandass Tadhwa 30,000 rupees—at Gandava, Changa 5000 rupees, Hemraj 10,000, Savaldass 5000, and Jeewanmal 40,000—at Bhag, Gungaramal 10,000, Santdass 10,000, Eeratdass 20,000, Jada 5000 with Kohyar Pesoo to the amount of 40,000, Ghyana 10,000, Seelaram 20,000—at Khalat, Taratdass 20,000, Gangaramal 20,000, Devidas 20,000, Tara Sing 15,000, Lahoree Mal 5000, Asanand Sutadeeyar 20,000, Changa Mal 5000—at Shall, Mastung, and Teeree, Lekhnaj 5000, Jada 15,000, Ghaunoo 5000, Gunga Ramal 10,000.

A great quantity of madder, 8000 maunds, is brought from Shall and Mastung, and sold at Jirk and Curachee, Sonmyany, Bailo and Kotadee. The merchants are Amaula Babee worth 100,000, Naturla Babee 10,000, Dervesh Mammad 20,000, Fakeer Deen 40,000. In Candahar Veerumal's agents worth to the amount of 60,000 rupees, Saman 60,000, Commissioner Kheeyal Dalal 50,000, Kewalram 10,000, Vadhyamram 30,000. There are no principal merchants at Herat engaged in the Shikarpoor trade, the whole business is carried on there by agents of Shikarpoor merchants. Madder. From Herat is brought a year hing (assafœtida) 20,000 rupees worth, sold by the Dhada of 20 maunds of 40 seers of 8 rupees. Chouweesang Shoree from 50 to 70 rupees the maund. There are several kinds, one called hing hadda, second hing pharra, (the best kind sold for 70 rupees the maund,) third sharrodee, fourth shahbandaree, fifth tulsee. At Herat 12½ rupees the camel is charged; formerly 125 rupees of Herat would bring a camel to Shikarpoor; now it costs 200 of Herat, viz. Mustafee ka Sarra 7 rupees the camel, Savzwar 5 rupees, Pharra 8 rupees, Bakwa 2 rupees, Gweesh of Candahar 16 rupees. The Candahar people used to take one-fortieth Assafœtida.

Transits.

per cent.; now they take a quarter; and formerly when ashrefees came they took nothing, now they take 1 rupee on each; merchants smuggle them under their saddles at the risk of entire forfeiture; at Peshing they take 5 rupees; Kache, Khalat, Shall 3 rupees, Bhag 5 rupees, Chouweesane Shoree 2 rupees a camel, Ameer Rajhan 1½ rupees, Shikarpooree Jagan 3 rupees the camel; Shikarpoor 6½ rupees of the value. The price of pharra in Shikarpoor 100 rupees per maund; the badraka or guards in caravans are changed in passing the boundaries of one town, and entering another.

Shahzadah Kamran.

Kamran is described as a great tyrant, and as robbing whole caravans after taking the usual duties; when he first entered Herat the merchants fled, the few that remained were plundered; my informant who was there at the time was confined for 8 days and endured many tortures until 2000 rupees were extorted from him: although oppressive to merchants himself, he does not allow it in others, and has been known to bake a baker in his own oven for selling him, when in disguise, bread under weight.

Exports to Persia.

Formerly a crore worth of pashmeenas were exported to Persia from Herat; the export has now considerably decreased in quantity; brocade real and imitation to the amount of 5000 rupees worth comes to Shikarpoor; the false is sold in gotas weighing 8 rupees; each score costs there 8 rupees of Herat. In Shikarpoor they are sold from 14 to 16 rupees the score, the real is sold there for 2½ rupees the tola; it is brought to the amount of 500 rupees; it is sold in Shikarpoor for 2 rupees the tola; the expences attendant on the latter are less from the diminished bulk, and the quantity smuggled. Cotton comes to the amount of 320 maunds of the finest kind: it is mixed with Shikarpoor cotton—in some of the latter places with other fabrics as doreeya; it is sold there for 1 rupee the tabrez or maund of Herat. It was formerly sold for 2¼ rupees the seer in Shikarpoor, it then fell to 1½ rupees. Its price is now in Shikarpoor 1 rupee 2 anas; a camel only carries 6 or 7 maunds of cotton; on account of the great bulk, the cotton is pressed by men before starting, 80 maunds of Herat are wasted down to 6 and 6½ Shikarpoor maunds, when they arrive at Shikarpoor.

Imports to Shikarpoor.

Cotton.

Turquoises.

Khak peerozas come from Nishapoor, about 15 lacs of rupees; they are sold by the potdee or bundle from 20 to 5000 rupees each; a man sometime ago gained 100 rupees profit for some he had brought on a jackass loaded apparently with raisins, and which he had sold for 4 rupees the seer. Veenjars polish bad peerozas with faudanas, the cotton seed; the merchants in this trade are said to gain 30 per cent. It is invariably the custom for a merchant buying peerozas from another to give 24 rupees 6 anas per cent. less than what the bargain has been made for, and he sells them to the Veenjars at the original rate; he gets besides 5 rupees 8 anas in interest in baramun or commission from the polishers (Veenjars). Kahanee silk, nawabee, sufarfeen, chilla, toonee, is to be found to the amount of 2 lacs of rupees; lola silk of 2 kinds choudar and watwan.

Silk.

| | Herat. | | | Shikarpoor. | | |
|---|---|---|---|---|---|---|
| Kokanee,..... | 50 rupees the maund | | ..... | 13 and 14 rupees the ser. | | |
| Nawabee,..... | 60 | „ | „ | 18 and 19 | „ | „ |
| Sufarfeen, ..... | 40 | „ | „ | 10 and 11 | „ | „ |
| Chilla,..... | 70 | „ | „ white | 20 and 21 | „ | „ |
| Toonee,..... | 45 | „ | „ | 10 and 11 | „ | „ |
| Lola,..... | 32 and 33 rupees | | „ | 7-8 and 9 | „ | „ |

Kermiz (cochineal) to the amount of 15,000 rupees; formerly it was imported to the amount of 2 lacs, but now the Bombay market supplies the rest. There are two kinds one called sharab kusht from Bokhara, and the other gajkusht from Yaz'd. Cochineal.

| | Herat. | Shikarpoor. |
|---|---|---|
| Sharab kusht | 90 rupees the maund,..... | 18 and 19 rupees the ser. |
| Gajkusht | 80 ... „ ..... | 16 and 17 „ „ |

Salab Misree to the amount of 15,000 rupees, formerly the Marwarees used to buy one lac rupees worth. Salab Misree.

The finest specimens are large white and saffron colored; the prices in Herat are from 4 to 100 rupees the maund, and the profit is not known, neither is there any certain profit in hing; beggars get rich in the trade, and rich men become beggars after a few speculations.

Saffron is imported to the amount of 30,000, formerly to the amount of 80,000 rupees. There is not so much taken up by the Marwarees and blights have been very severe of late years. Saffron is of two kinds, one called bakwaee, or tikkee, (cakes) the other kaeenee gul. Saffron.

| | Herat. | Shikarpoor. |
|---|---|---|
| Bakwaee ..... | 80 to 90 rupees the maund,..... | 19, 20 and 22 rupees the ser. |
| Kaeenee gul... | 1 rupee the 5 miskhalee, ..... | 40 and 50 rupees „ „ |

$2\frac{1}{2}$ Miskhalees = 1 tola.

The former kind is mixed with fowls' blood and safflower; formerly the Meers got a lac of rupees from the duties on hing alone.

Asbarg comes to the amount of 20,000 rupees. In Herat 8 anas the tabrez, and in Shikarpoor 18 and 20 rupees the maund. Asbarg.

Bozgund (pepper wort) to the amount of 1000 rupees produced alternate years with the pista. The price of a tabrez there, is one rupee and in Shikarpoor 28 rupees the maund. Bozgund.

Sheerkhist to the amount of 2000 rupees used by the noblemen much. In Herat 40 rupees the tabrez, at one time the price rose to 400 rupees, and has been down as low as 4 rupees the tabrez; in Shikarpoor it sells for 12 rupees the ser. Sheerkhist.

Turauj been (manna from the camel thorn) 300 rupees worth, used as a medicine 16 abbasee ($2\frac{1}{2}$ abbasees = 1 rupee) per maund, in Shikarpoor $1\frac{1}{4}$ and $1\frac{1}{2}$ rupees the ser. Turauj been.

Behi dana (quince seed) 1500 rupees worth generally, though this year 3000 rupees has come on account of the demand in Marwar. In Herat 4 and 5 rupees the tabrez, and in Shikarpoor $1\frac{1}{2}$, $1\frac{3}{4}$ rupees the ser. Behi dana.

Horses.

Horses to the amount of 5000 rupees. Formerly when Sondarjee of Bhooj had the Government supply, the imports amounted to 2½ lacs; horses from Meshid pay each at Herat 12 rupees, Savzwar 8 rupees, Greesk 8 rupees, Candahar 30 Bazad Khan ½ rupee, Roghanee ½ rupee, Pishgen ½ rupee, Shall 2 rupees, Dadar 3 rupees, Bagh ½ rupee, Barshoree 2 rupees, Rojhan ½ rupee, thence to Hyderabad nothing. The profits of this trade was immense formerly; my informant eleven years ago had made 3200 rupees on two horses, which he had sold to a Baloch in Ladkhana. The profit now is very variable.

Silk cloths of different colors called tafta, wala atlas kanàvez, kassab, abulkasumee, to the amount of 8000 rupees. The profit of this trade is 20 per cent.

Exports from Shikarpoor.

From Shikarpoor the exports of cloth was ten years ago 9 lacs of rupees worth, when English cloth had not come in the market. It has decreased as well as other branches of the Herat trade, partly on account of the increased dangers of the road, more on account of Kamran's tyranny. Now there is not much English cloth exported on account of the market being supplied through Khalat, Meshid, Yaz'd, Khulam; and Meimana, there is however a quantity to the amount of 25,000 rupees worth still sent through this channel, the amount of transits and hire is 400 rupees the camel, chintzes forms the largest item of these. If two lacs rupees worth of Jenning's new pattern chintzes were sent they would find a ready sale. Unbleached, bleached plain cloths and native chintzes to the amount of 2500 rupees, are sent: also leather hides from Shikarpoor and other western marts of Sinde to the amount of 20,000 rupees. At Herat they are sold for 60 or 70 rupees the score, and in Shikarpoor from 30 to 50 rupees. Indigo formerly was exported to the amount of 10 lacs of rupees, but now it has decreased on account of Kamran's tyranny, and on account of the quantity of Bengal indigo exported through Yaz'd. Meer Sohrab, the father of the present Khyrpoor Meer, ten years ago attempted to force the merchants who traded in indigo to Herat, to buy the produce of his country, which was 3 lacs of rupees worth at 10 rupees the maund dearer than they had bought it in former years, and he also had it much more adulterated. On their refusal he made the speculation through some of his officers to Herat himself, and continued to do so for three years, in which he made 8 lacs of rupees. At present there is only 10,000 rupees worth exported, the hire and transits together amount to 400 rupees the camel, the price in Shikarpoor is from 50 to 70 rupees the maund, and in Herat 2 to 3 butkees the tabrez. The butkee = 5 rupees 6 anas Shikarpoor currency.

Chintz.

Hides.

Indigo.

Speculations of the Khyrpoor Meer.

Munj.

Munj to the amount of 2000 rupees; in twine and tow, the price in Shikarpoor is 2 rupees the maund, and in Herat 2 rupees the tabrez.

Groceries.

Groceries, noushadar, black pepper, hareera small and large, ginger, cloves, cardamums large, sugar, quicksilver, &c. &c. to the amount of 100,000 rupees.

| Shikarpoor. | | | Herat. | |
|---|---|---|---|---|
| Noushadar,..... | 28 | rupees the maund. | 8 | rupees the tabrez. |
| Black pepper,... | 22 | " " | 6 | " " |
| Ginger, ..... | 8 | " " | 3 & 4 | " " |
| Cloves, ..... | 1½ | rupees the seer. | 30 & 35 | " " |
| Quicksilver, ... | 5 | " " | 60 & 70 | " " |

There is no quicksilver now in Shikarpoor, in Ahmeedpoor 8½ rupees were offered for a seer. Demand for quicksilver.

There are no measures in Herat, the weights are 8 rupees weight of the year 1224 coinage each weighing 11½ massas = 1 seer, 40 seers = a maund or tabrez, 100 maund = 1 kharwar; wood even is sold by weight; cloth is sold by the hath or cubit of 19 inches English. Weights and measures.

The coins current and their value are 5 paise = 1 shaee, 10 paise = 1 miskhalee, 20 paise = 1 abbasee, 3 abbasee = 1 rupee chalnee (in change,) 2½ abbasees = 1 rupee daghdar (in accounts). There are no Sinde coins current there. Coins, value of rupees.

In Shikarpoor the rupee of 1224 = 15½ anas, Shikarpoor of 1225 and 26 = 15 anas, 1227 and 28 = 13 anas, Shikarpoor 1229 and 30 = 12 anas, 1231 and 32 = 10 anas, 33 and 34 = 9 anas, of 35 and 36 = 8 anas.

One hundred and twenty rupees of 1224 received in Herat = 100 rupees; hoondee at 75 days after date. Bills.

The adat or rates of commission of Herat, groceries 1½ rupees per cent., on cloth 2 rupees, on indigo 2 rupees per cent., pashmeena 2½ rupees, specie 8 anas, on bills of exchange 2 anas the cent. Commission rates.

In Herat a merchant selling articles to another takes a promissory note for butkees to be paid at a fixed time for so many rupees worth of value received: when the time of payment arrives the price of butkees has risen in the bazar, and the creditor is of course a gainer, sometime to considerable extent; the price of butkees this year in Herat was 16 rupees each. Creditor and debtor.

R. LEECH, *Engineers.*

# No. IX.

ON THE

# TRADE OF THE UPPER INDUS OR DERAJAT.

By Captain ALEXR. BURNES,
*On a Mission to Cabool.*

Definition of Derajat.

The country on the right bank of the Indus, below the salt range, till that river is joined by the waters of the Punjab, is known by the name of Derajat. It is so designated from the two principal towns in the tract Dera Ghazee Khan and Dera Ismael Khan, Derajat being the Arabic plural of the word Dera. The lower part of the tract bears the local name of Sinde, and the upper that of Damun (or border) from its bordering on the mountains of Sooleeman. The country itself is flat, and in many places fertile, particularly in the vicinity of the two Deras, but to the westward of the river, even at a distance of a few miles, there are no wells, and the soil is entirely dependent on rain, and water from the hills, without which there is no crop. On the opposite bank of the river in Leia, the Indus overflows to the east, and the land, which is exceedingly rich, yields heavy crops, and is known by the name of "Cuchee." From Leia the great ferry of Kaheeree conducts the merchant beyond the Indus into Derajat, and as the mountains are crossed by caravan routes that lead to Cabool and Candahar, and it is here that the greatest of the Indian caravans assemble before passing to the west, the Derajat is invested with a high degree of commercial importance.

Caravan of the Lohanees, Camels, &c. Its route.

2. From Calcutta, by Lucknow, Delhi, Hansee, and Bhawalpoor; from Bombay, by Palee, Biccaneer, Bhawalpoor and Mooltan; from Umritsir by Jung and Leia; and from Dera Ghazee Khan itself on the south, by Bhawalpoor; all these routes join at the small town of Drabund, about 30 miles west of Dera Ismael Khan—at this point commences the well known road by the Goomul river to the pass of Goolairee, which is always traversed by the Lohanee Afghans—some of them enter the mountains higher up west of Tak, and also by an inferior pass named Cheeree lower down, but all eventually join about 45 miles from Drabund. These people are pastoral and migratory, and many of them proceed annually into India to purchase merchandize, and all assemble here, in the end of April, their families having wintered on the banks of the Indus, to pass into Khorasan for the summer. They effect

this in fixed order by three divisions or "kirees," which, I believe, simply mean migrations, and these bear the names of Nasseer, Kharoutee, and Muankhail, which is that of the branches of the tribes conducting them. The first is the most numerous, and with it, go from 5 to 60,000 head of sheep, but it is with the last that Hindoo merchants, and foreigners generally travel. The extensive nature of the traffic will be best explained by observing that the custom house books shew that 5140 camels laden with merchandize passed up this year, exclusive of those carrying the tents and baggage of the people. These are rated at the enormous number of 24,000 camels, the Nasseers having 17,000, the Muankhail 4000 and the Kharoutee 3,000. The tract which they pass leads by broken, rugged roads, or rather the water-courses of the Goomal, though the wild and mountainous country of the Muzeerees, but the Lohanees have arms and numbers to protect their property, and that of strangers. They all reach Cabool and Candahar by the middle of June in sufficient time to despatch their investments to Bokhara and Herat, and in the end of October, as winter approaches, they descend with the same arrangements into the plain of the Indus, bringing the horses, dyes, fruits, and productions of Cabool in return for the goods of India and Britain. The channel of trade is ancient for in the year A. D. 1505, we find the Emperor Baber compaigning in the Derajat, and stating that he had fallen in with Lohanee merchants, and plundered them of "a great quantity of white cloth, aromatic drugs, sugar, both candied and in powder, and horses," which are the very articles of trade in these days, though 332 years have since elapsed. It is due to the Emperor to state that if he then plundered, in his own difficulties, he afterwards clothed the Lohanee merchants in dresses of honor, when firmly established on the throne of Cabool.

Other caravan routes from India.

3. Having given the routes of the Lohanee caravan I ought now to note the whole of the other roads leading from India to Cabool, but it would be impossible to do justice to the subject by any verbal description, and I have therefore embodied the detailed information, which has been collected in the annexed "sketch of the caravan roads west of the Indus."

* It will at once be seen that there are three great roads leading from India, the first by Lahore and Attok, the next from the Derajat already described, and the last by the Bolan pass from Shikarpoor to Candahar. Intermediate to these lines, lie various routes, some of which have been used even by large bodies of armed men, and though therefore very important, need not detain us here, as they are not at present used by the merchant. I may only observe of that leading from Dera Ghazee Khan across the Sukhee Surwar pass, by Boree to Candahar, that it has been used in modern times by the kings of Cabool to supply the luxury of mangoes, and that I met persons who had seen the fruit arrive by it at Candahar from the Indus, in 8 or 9 days. The climate of Boree is described in very favorable terms both by Mr. Elphinstone and all the natives, I have interrogated, and by this route Baber passed up to Ghuzni with his force after the campaign of 1505 already alluded to; his horse suffered from the want of grain, but as a caravan route, this seems not

* Moonshee Mohun Lal's enquiries when in Dera have assisted me considerably in preparing this sketch.

inferior to the Goolairee pass, and only to have been deserted of late years; at the present hour it is used by couriers (cossids) to bring speedy information to and from India; from Dera Ismael Khan, north to Peshawur, there is no direct traffic. The roads are bad, the people are predatory. From Dera Ghazee Khan, south by Dajel and Hunund, there are roads leading over low hills to Bag, Dadur, and the Bolan pass which have been used by large caravans within these 25 years. Dera Ghazee Khan indeed, and Shikarpoor as I stated when writing on that mart, are always spoken of by the people, as the "two gates of Khorasan."

Dera Ghazee Khan described.

4. In a neighbourhood so advantageously situated, the merchant exports the native productions of the soil with profit, and the manufacturer converts them, and the imports from other countries into cloth, which accompanies these, and the foreign goods that pass through it in transit. Dera Ghazee Khan itself is a manufacturing town, but it is surpassed by Mooltan and Bhawalpoor which are in its neighbourhood; on these two marts I shall be silent as their commerce has engaged the attention of Lieutenant Leech, whose reports will convey every, and the fullest information. Of Dera Ghazee Khan I need only speak; at one time its trade with the west and even with the east was brisk, and though it does not now exhibit its former prosperity from the great influx of British goods, its native manufactures are yet healthy and thriving. It is celebrated for its goolbuddens, and doryaees, or striped and plain silken cloths, which, being sought for and admired, are yet annually exported to Lahore, and to Sinde, and considered to surpass those of every other country. To the east it sends its silks, deriving the raw material from Bokhara, and the west. To the west it sends its cotton and the greatest of its exported manufactures is coarse white cloth, which is sent to Khorasan, and yet stands its ground with English cloth as far as demand goes, though far its inferior in quality. The demand for British calicoes has decreased by one half this year on this account: last year the sales effected amounted to 50,000 rupees, and for this it is under 24,000. Chintzes of different descriptions, with soosee, bafta, and some coarse loongees complete the list. There are no woolen manufactures. The value of all these may amount to about one and a half or two lacs of rupees, and the greater part is exported; a coarse kind of cutlery, swords, scissors, knives, such as are used by sailors, is made at Dera Ghazee Khan, and exported. The bazar consists of about 1600 shops, 530 of which are engaged in weaving and selling cloth. I annex a list of them.—The town has a prosperous appearance which is altogether attributed to the protection of Monsieur Ventura, who was lately in charge of this district. It may have a population of 25,000 people: it is said to have been built by a Belooch about 300 years since, and its name long fluctuated between Ghazee Khan and Hajee Khan. It was completely subject to the crown of Cabool and fell into the hands of the Seiks about 25 years ago. They farmed it to Bhawal Khan, who had no interest in protecting it, and his officers were guilty of gross extortion, but since it was resumed in 1832, it has greatly recovered itself.

Productions, prices and revenue of Dera Ghazee Khan.

5. The country around Dera Ghazee Khan is very rich; the town is pleasantly situated in a flat country about four miles from the Indus, and surrounded by gardens and lofty trees, among which the date predominates. It is said indeed that there are 80,000 date trees around Dera. By far the

most valuable production of the place is indigo, 2000 maunds of which were this year exported to the west. I am informed that this is the full resource of the district. The best sort now sells for 65 rupees per maund, the next for 50, and the most inferior for 32, so that this export alone amounts to about one lac of rupees in value. The dye is inferior to that procured in Bhawal Khan's country, but it is cheaper, and has a ready sale in Cabool and Bokhara, besides being nearer at hand. The cotton of Dera Ghazee Khan is superior being soft in staple: 25,000 maunds are procurable; it is at present exported. Sugar is cultivated, but in small quantities and only of late years. The place is rich in grain, the wheat and barley are superior, but the rice is red and indifferent. The price of grain in June 1837 was as follows, the currency being that of Shooja ool Moolk, and much the same as the Company's rupee, and the maund as that of Shikarpoor already described.

| | Price. |
|---|---|
| Rice per maund of 40 seers, 80 rupees to a seer, | 3 rupees. |
| Rice, second sort, 1½ maunds, | 2 to 1¾ |
| Wheat, 1½ maunds, | 1 |
| Gram, 70 seers, | 1 |
| Dal or mohree, 2 maunds, | 1 |
| Moong or mash, 50 seers, | 1 |
| Ghee, per maund, | 8½ |
| Oil, per ditto, | 4 |
| Salt, per "riya" or piece of 1 maund 25, | 3¾ rupees. |
| Native salt, 2 maunds, | 1 |
| Sugar candy, per maund, | 16 |
| Goor or molasses, | 3½ |

Under Cabool, Dera Ghazee Khan yielded a yearly revenue of about 12 lacs of rupees; it now produces 8½ or 9 lacs, and that only within these 2 or 3 years. The country which gives this includes the district of Sungur on the north, and Hunund Dajel on the south, also Cachee across the Indus. It is farmed to the same person, who is now Governor of Mooltan, and it is improving daily. The number of villages around Dera Ghazee Khan is exceedingly numerous. They are nearly all peopled by Mahomedans, and in the town of Dera Ghazee Khan the two tribes are about equal; their being in it 125 Hindoo temples, and 100 mosques great and small, every description inclusive. The duties leviable in Dera Ghazee on all sales of cloth is 1 paes per rupee, which is paid at the custom house (chubootra) immediately after the transaction. This is called the old tax (muhsool qudeemee) and paid by citizens. Foreigners pay double.

Communications and Transits to and from Cabool, &c.

6. Dera Ghazee Khan communicates with all the countries around it by good roads, except those to the west, where it is necessary to qualify that term. A list of the marts or places of note may not be useless, and I may prefix to it, that goods of every description, quitting Dera Ghazee Khan, pay an ad valorem duty of 2½ cent., viz. to Asmee, Hunund, Cutch, Gandava, Mittun, Shikarpoor, Bhawalpoor, Khyrpoor, Ullahyar, Hydrabad, Mooltan, Lahore, and Umritsir, all merchandize, whether cloth or groceries, is taxed in this manner. But since the

most important route in this line is that of the great caravans to Cabool. I shall particularize the duties there leviable. At the outset the first charge is as above.

| | |
|---|---|
| Ad valorem, ..... | 2½ per cent. |
| At Sangur, per maund, ..... | 13 annas. |
| At Kot Tuga, per camel, ..... | 2 rupees. |
| At Drabund, ditto, ..... | 2 ditto. |
| At Tuk Sewaree Khan, ditto, ..... | 2 ditto. |
| At Soolecmun Khuel, ditto, ..... | 1 ditto. |
| At Ghuzni, ditto, ..... | 8 ditto. |
| At the gate of Cabool "Goshee" or ear tax, ditto, ..... | 2 ditto. |

Landed at the caravanserais of Cabool, one in 40 is taken in pieces of cloth. Indigo and groceries are compounded for at 20 rupees per camel load. This is the whole duty of the road. In effecting sales a brokerage of 1 per cent. is paid, and another rupee is expended in caravanserai hires and porterage. On returning from Cabool the duties are as follows, on quitting the city :

| | |
|---|---|
| Ad valorem, ..... | 1¼ per cent. |
| At Drabund, per mun of every kind, ..... | 6 rupees. |
| (if to any but a Shikarpooree the charge is rupees 10.) | |
| At Dera Ghazee Khan, per mun if advanced from this, ... | 10 annas. |
| At Bhawal Khan's frontier, per camel, ..... | 3 rupees. |
| At Bhawalpoor (though the usual route here is via Mooltan,) | 3 5½ ans. per ct. |

Nothing therefore is more complicated in appearance than these duties, and one is surprised at the novel mode of weighing cloth, and levying duty accordingly. The Hindoo merchant or Shikarpooree, it will be seen, has a great advantage over the Mahomedan which arises from its being advisable to give encouragement to a great dealer. The duties on conveying goods into Khorasan are heavier than in returning, probably from the greater value of the articles. The expenses of an investment to and from Dera Ghazee Khan to Cabool and Candahar, are rated at 35 per cent.; the profit in excess is calculated at 25 per cent. and this is generally realized. From Dera Ghazee Khan to Drabund 90 coss, the hire of a camel is 3 rupees; from that to Cabool it depends upon the supply, varying from 20 to 30 rupees per head.

Of Dera Ismael Khan—its trade, revenues, &c.

7. Dera Ismael Khan is, in these parts, next in importance to Dera Ghazee but it is only a third of its size and labours under disadvantage from its position—about 12 years ago the town was washed into the Indus, and on a new site about 3 miles from the river, the inhabitants have again fixed themselves. Till lately the place was held by a Mahomedan chief, who laid out the new town with order and regularity having wide streets and a good bazar, but the Seiks possessed themselves of Dera Ismael a year ago, and are not likely to work out his plans of improvement. As yet the houses are built of sun-burned brick, and the town has a deserted look, but it is said to be a place of much stir and bustle in the winter, when the Affghans return from Khorasan to its neighbourhood. There is a large caravanserai in it, where they transact their business and dispose of much of their goods; for Dera Ismael is their

bazar town. It contains 518 shops but there are no native manufactures here as in the lower Dera. The wool of the Lohanee sheep is not sold here, but in Cabool, where an agent, if dispatched, might procure the article in abundance, and, at the same time, the means of transporting it. The transit of coarse white cloth from the Punjab through Dera Ismael to Drabund is great, amounting to no less than 3000 camel loads a year; each package contains about 600 yards of cloth, the guz and English yard being the same, so that we have an export of 18,00,000 yards of this fabric. It is manufactured at Meengana, Jung, &c. also at Rohan, and might be made in Britain: most of these goods are crossed at the ferry opposite Dera Ismael, and pay much heavier duties than lower down, 2¼ rupees being exacted on every maund of weight while 7 to 10 annas is the demand at Kaheeree, which readily accounts for the caravans crossing at that ferry. The revenues of Dera Ismael Khan amount to 4¼ lacs of rupees per annum; of this 2 lacs and 8000 are derived from the taxes and town duties from Kaheeree south to Eesa Khyl north, and the rest from the lands subject to Dera Ismael Khan. Grain and the necessaries of life are more expensive than in the lower Dera, though supplies are also received by the river from Murwut, which is a grain country.

Water communications—boat hire.

8. The Derajat as I have stated lies along the Indus, and the advantages of the river are so obvious, as even not to have escaped the people. The productive soil of Sungur, 50 miles to the north, under the hills, from which that district is watered, supplies more wheat and grain than is required, and it is therefore shipped for Dera Ghazee Khan, which contributes still further to keep down the price of provisions at that town. The salt of Kala Bagh is also used all along this line of the river, and brought down by boats, but a few cargoes of it supply the population. The pilgrim boats likewise take in a little cargo for which I find there is a regulated charge, but as this is unknown to Government, it may be considered a kind of smuggling. So organised however is it, that a weight of 8 maunds may be sent down at the following rates. Dera Ghazee Khan to Mittun 2 rupees, to Shikarpoor or Roree 5 rupees, to Sehwun 7 rupees, to Hydrabad 9 rupees, and to Cora Baree 12 rupees; all this is indicative that there is a channel of trade by the Indus. The only instance however of upward communication of a late date is in a Shikarpooree merchant freighting a vessel with molasses or goor from Dera Ghazee to Dera Ismael Khan about four years ago, and bringing salt in return. The cold season was selected, and the voyage performed in 15 days, the distance being about 160 miles, the downward voyage occupied four days. The speculation was profitable, and the same merchant has since forwarded goor to Shikarpoor. At the opposite season it may be as well to state that the voyage from Mittun to Dera Ismael Khan was made in 19 days during May and June, the road distance is about 250 miles, perhaps a quarter more by the river, and as the swell is near its height the result in a commercial point of view is encouraging. In navigating the Indus above Mittun it will not be omitted in the calculations of the merchant, that boatmen and boats may be hired for one half the sum paid in Sinde, the contrary of this is stated in my printed work, and I am glad of an opportunity to correct the error after finding it out by actual experience.

ALEXR. BURNES, *on a Mission to Cabool.*

CAMP AT ATTOK,
*5th August*, 1837.

## THE BAZAR OF DERA GHAZEE KHAN,

### ON THE INDUS.

| | *No. of Shops.* |
|---|---|
| Sellers of cloth, | 115 |
| Sellers of silk, | 25 |
| Weavers of white cloth, | 128 |
| Weavers of silk, | 112 |
| Cleaners of cotton, | 25 |
| Sellers of cotton, | 17 |
| Dealers in grain, | 219 |
| Boot and shoemakers, | 55 |
| Ditto, Hindoos, | 25 |
| Capmakers, | 15 |
| Tailors, | 50 |
| Butchers, | 15 |
| Dealers in vegetables, | 40 |
| Dealers in fruit, | 32 |
| Dealers in milk, | 30 |
| Confectioners, | 75 |
| Cooks, | 40 |
| Hakeems, | 10 |
| Grocers, (Passarec) | 30 |
| Dealers in ivory, glass, &c. (Munyaur,) | 30 |
| Blacksmiths, | 45 |
| Coppersmiths, | 25 |
| Jewellers, | 60 |
| Cutlers, | 12 |
| Tinners, | 9 |
| Shroffs, | 30 |
| Saddlers, | 20 |
| Washermen, | 50 |
| Painters, | 15 |
| Dealers in tobacco and bang, | 30 |
| Dealers in salt and "mate" | 12 |
| Pipe sellers, | 18 |
| Paper sellers, | 18 |
| Shops shut up and consequently unknown, | 165 |
| Total, | 1597 |

ALEX. BURNES.

*Dera Ghazee Khan, June* 1837.

# No. X.

## NOTICE

ON THE

## WOOL OF CABOOL AND BOKHARA.

By Captain ALEXR. BURNES,
*On a Mission to Cabool.*

Since there are few articles of greater utility, and for which the demand increases more steadily than wool, it seems desirable to place on early record the particulars which have been gathered regarding the quantity and quality of the supply likely to be derived from the great pastoral countries of Cabool and Bokhara. The following observations are therefore submitted regarding this commodity, and as specimens accompany them, an opportunity it is to be hoped, will be presented of determining whether there are any prospects of drawing a return, that will be advantageous to the merchant, or likely to suit the growing wants of the European manufacturer by a developement of the resources of these countries.

2. The wool of Toorkistan is much more celebrated than that of Cabool. For some years past it has been sent regularly to India, as far as Umritsir in the Punjab, where it is manufactured. The best kind is procured in the immediate vicinity of Bokhara, and from the north eastern districts of that Kingdom, particularly Aratippa, Kurshee and Samarcand. It is now used to adulterate the wool of Tibet in making what are called *Cashmere* shawls, which is alone a proof of its superiority. The most of this wool which I have examined is soft and full. That of a white color is most prized. It is generally however mixed in the bales, light brown predominating; but it is also black and ashy grey though these different kinds are easily separated from one another. It is the produce of the goats, and not the sheep of Toorkistan, and it is called "just" in contradistinction to "pushm," which is used to express the fleece of the sheep. It falls from the animal in summer, and is also cut with scissors, though the greater quantity is procured from animals that are killed. Probably 80 or 100 pony loads pass through Cabool annually though the supply is unlimited. A load of 26 sers of Cabool, that is, 130 Furruck-

abad sers, or about 416 English lbs, now sells at Bokhara for 20 tillas or about 130 Company's rupees; at Cabool it bears the value of 260 Caboolee rupees or about 230 Company's rupees, and at Umritsir 320 Nanuck Shye or Sonat; these prices of course are fluctuating, but they will give an idea of the relative value of the wool, before clearing at the different marts. In Cabool it is sometimes manufactured into woollen cloth, which goes by the name of "puttoo" as soft and warm fabric much sought.

3. The wool of Cabool is not at present exported, but entirely consumed in the native manufactures. It is generally darker than that of Toorkistan, and much shorter in its staple, but seems from its feel, to be also a superior article. Like that of Toorkistan it is procured from goats, and chiefly from the hill country of the Hazaras to the west of Cabool, and between that city and Herat, which has an elevation of about 6 or 8000 feet above the level of the sea; its value is about half that of the Bokhara wool. It is cleared of hairs by picking them out with the hand, a very laborious and expensive mode (each ser of Cabool costing more than five rupees), but which is also the manner, that that operation is carried on in Bokhara. They have no machinery in the country for this purpose, nor for spinning it into thread except the common wheel. Since the late improvements in Europe give to short-stapled wool a value which it did not possess, the importance of this article may perhaps surpass that of Bokhara, from the proximity of the supply, and the comparatively moderate price at which it may be brought into the market. It may likewise be found, that the goat of Cabool inhabiting a climate, differing greatly from Ladak and its dependancies, might be domesticated in Britain, and some of its colonies, such as New Holland, with much greater success than has hitherto attended the experiment on the continent of Europe. It will be time enough to procure the animals, when the value of their production is determined by competent judges.

4. The countless flocks of flat-tailed sheep in Cabool produce an abundance of wool, for, besides the supply derived from those which fall under the butcher, of which 200 or 250 a day are sometimes killed in Cabool, they are shorn generally twice a year, and sometimes four times. The best wool is from the spring crop; the flesh is said to be improved by frequent clipping of the wool, otherwise it is watery. The fleece is of a glossy white colour; this it appears, is what the merchant particularizes as wool; the specimens above described being, I imagine, more properly denominated shawl wool. In Cabool it is called "pushmi burra," and the fabrics prepared from it "burrak," in contradistinction to "puttoo." Coarse cloth, woollen and worsted stuffs, stockings, carpets and felts (numud a kind of carpet) with many other useful articles, suited to a cold climate, are made of it, not forgetting "posteens" or pelisses of skin lined with the wool, in which the whole population dress during winter, so that the consumption is considerable—it would be gladly exchanged for money or goods, but is not at present exported, and, in fact, brought from all directions for sale in Cabool, and particularly from Dera Ismael Khan on the Indus by the Loharees. It sells for 1½ to 2 Cabool rupees the ser or 16lbs. English; a load of 26 sers is thus valued at from 40 to 50 rupees; this however is the article desiderated by the manufacturers: much of it may be had pure white, though it is said that the

lambs of the first year, from the whitest ewes, have at first a brown tinge, which afterwards disappears. The article therefore is of high value, and though far inferior in price to the other wools, may give a return which will be even more prized. I can scarcely place a limit to the supply, since the extent of pasture land in these countries is not overrated at four-fifth of the whole surface of the country, and a very large portion of the population, such as the Loharees and Ghiljees, are shepherds who remove from pasture to pasture and rear their flocks with great care and attention. Nature however does as much as the people; for aromatic plants, in which sheep delight, are exceedingly abundant, and it is universally believed that they have considerable effect on the quality of the wool.

5. There is yet another wool in this country, that of the camel, which from its quantity, may also prove deserving of notice. It is brought in the greatest abundance, from the Hazara country, where a fabric is made from it called "burraki shootaree," or camels' wool cloth, which is thicker than "puttoo" and not unlike very coarse English broad cloth, only that it is not dyed, and retains its natural colour of the animal, from which it is procured. It sells for 8 or 9 rupees the web of eight yards, and is about half a yard broad, but it can be made double this value. The ser of 16lbs. English sells for half a rupee or three quarters, but the article is seldom sold in its raw state, but manufactured. The supply is abundant. Besides this fabric from the camel, a closer kind of cloth called "oormuk," common to Cabool and Toorkistan, and considered water proof, is manufactured, but it is made from the hair, and not the wool of the camel. See specimen No. 5.

I have, &c.

(Signed) ALEXR. BURNES, *on a Mission to Cabool.*

CABOOL,
*28th Novr.* 1837.

(True Copies,)

W. H. MACNAGHTEN, *Secy. to the Govt. of India, with the Govr. Genl.*

# XI.

# REPORT

ON THE

# ESTABLISHMENT OF AN ENTREPOT, OR FAIR FOR THE INDUS TRADE.

By Captain ALEXR. BURNES,
*On a Mission to Cabool.*

1. By desire of the Government of India, I now proceed to record the result of my enquiries and observations regarding the "most convenient place for the establishment of a mart of entrepot, with reference to all the branches of trade proceeding up, down, or across the Indus, and the means, best suited for the establishment of an annual fair, in furtherance of the plan for promoting commerce by way of this river, providing at the same time, for the security of the merchant, and a system of moderate duties."

2. It may be observed, at the outset, that in the foundation of a periodical fair, there is no innovation of established usage. The system is known to most Asiatic nations, has been followed up with eminent success in Russia, exists in full force, to this day in Toorkistan, North of Hindoo Kosh, is not unknown in some parts of the Cabool dominions, and has long been familiar to the natives of India. The celebrated fair at Hurdwar will immediately occur, and besides it, numerous "melas" or assemblages, take place in different parts of the country. The performance of a religious ceremony, or the casual collection of a body of people for any purpose would most naturally suggest to the merchant, that the opportunity was favourable both for the sale and purchase of goods, and to this no doubt we owe these institutions, which were, at one time, equally common to our own country. In the altered state of society in Europe, which has brought people to congregate in towns, where every necessary and luxury of life may, each day, without inconvenience be procured, fairs have become less useful, but in Asia every thing yet contributes to give them vigor, and they flourish as the only means by which nations distant from each other, and the population of which is often widely spread, can be readily supplied with articles of home and foreign produce.

3. Although there has not been hitherto any such establishment on the Indus the materials exist ready for the purpose, and had the political state of these countries admitted, we should long ere this have had a flourishing fair on the banks of this river. The merchants who carry on the trade from India to Cabool are principally Lohanee Afghans, whose country lies westward of the river between Dera Ismael Khan and Cabool, and they now make an annual journey to and from these places bringing with them the productions of Afghanistan, and taking back those of India and Europe. Being a pastoral race, they are their own carriers, and being brave, they require no protection but their own arms. They leave the rugged mountains of the west at Drubund, and assemble at Dera Ismael Khan, where they dispose of some of their property; others proceed lower down the Indus to Dera Ghazee Khan or cross to Mooltan and Bhawulpoor; where their wants in a return supply of goods, are sometimes to be procured. Failing this the Lohanees pass into India, and even to Calcutta and Bombay. Their resort to these distant marts is solely attributable to inability to supply their wants nearer home; and while it would be the business of a fair to effect this, the site of it is indicated by the names of those four places above noted, Dera Ismael, Dera Ghazee, Mooltan, and Bhawalpoor. Other localities, Mittun or Mittuncote on the south, and Kala Bagh on the north, also suggest themselves, and I shall now proceed to state the eligibility or otherwise of these different localities as an entrepot of trade. The whole of them have been particularly described in reports already forwarded, and it will not be necessary to repeat details on the present occasion. It will only be required to refer to the "sketch of the Caravan routes west of the Indus."

4. The highest navigable point of the Indus throughout the year is Kala Bagh, above the latitude of 33° north, about 80 miles from Attock, and the same distance from Dera Ismael. There is no doubt that boats can ascend to Attock for 8 or 9 months of the year, and even to Peshawur, but the Indus between Attock and Kala Bagh, always narrow, is rapid and dangerous during the swell, though the downward navigation is never interrupted. Kala Bagh therefore is the point to which this river can be ascended with advantage, and below it we must seek a site for commerce. That town itself carries great celebrity from its salt mines, but it is situated in a barren country, apart from the great caravan roads though there is a line of communication from it, or rather Mickud 28 miles higher up, by Jajee and Tooree to Cabool, through the valley of Bungush which is now frequented. Light duties and safety from the Khyburries compensate for the inconveniences of an unfrequented road. This line can only be considered as a partial outlet from the Indus, and Kala Bagh, in consequence not adapted for our purpose.

5. Dera Ismael which succeeds Kala Bagh has an advantageous position, and is besides the market town of the Lohanee merchants. It is however a small place, and subject to alteration from the inundations of the river, which a few years ago swept away the entire town. It is nearer to the great commercial city of Umritsur than any of the other places on the Indus, and lies on the road between it and Cabool. This tract however is not much frequented, except in the extensive export of the native fabrics of Jung and Meengana, which consist of coarse white cloth. European goods are not in general sent by this road, for the merchant, besides avoiding the

desert tract between the Jelum and Indus, derives the supply of goods for Cabool and Toorkistan from marts below Umritsur. Though Dera Ismael covers the road from that city, it does not on that account, possess any paramount advantages, for the object being to promote a trade by the river, and the present supply being procured from the towns lower down, they possess superior advantages: without casting Umritsur out from the line, Dera Ismael Khan must yet be considered one of the most eligible sites on the Indus.

6. The town of Dera Ghazee Khan possesses however the first importance in the Upper Indus. It is itself a manufacturing place, and it leads to the commercial town of Mooltan and Bhawalpoor, which adjoin, and now furnish many articles for the Cabool market. It is about equidistant from Umritsur, and the opulent town of Shikarpore in Sinde, so that it embraces the trade of the Punjaub and India, of Candahar and Cabool, and the more remote capitals dependent on them, Herat and Bokhara. The goods of India may be sent to it by rivers as far as Mooltan and Ooch, and the narrow neck of land which lies between these places and Dera Ghazee may either be crossed by camels which are both cheap and abundant, or the Indus itself may be used as their channel of transport for articles that are bulky, and in which any particular expedition is not sought. From Bombay to Dera Ghazee the water communication is open, and from the Upper Indus the intercourse is equally available. Many roads in former times also led down upon this town from the west, and time and peace will in all probability open these now forsaken lines, which will thus concentrate in one point all that can be desired. In addition, Dera Ghazee itself is a populous and thriving town, agreeably situated in a grove of date trees, and not liable to be flooded by the Indus. With a fertile soil and an open airy neighbourhood the necessaries of life are to be purchased cheaper than in any other place on the Indus, and the supply may be encreased from the adjacent districts.

7. Of Mooltan and Bhawalpoor I do not speak as sites for an emporium, since they do not lie on the Indus. They both stand on rivers which can be approached from the north and south, and very near Dera Ghazee, the one being distant but forty-five, and the other eighty miles. Their vicinity confers further advantages on Dera Ghazee, and were Mooltan situated on the Indus, it would certainly be a preferable locality, but, as it stands, it is destitute of the advantages enjoyed by the Lower Dera.

8. There is yet another position, and which at first sight appears the most favorable of all the towns on the Indus, Mittuncote. With this impression I entered on the subject, on which I am now reporting, for Mittun stands at the confluence of the Indus with the five rivers of the Punjaub. An examination of this locality led me, at once, to abandon every hope of its suiting the purposes intended. The place itself stands about two miles from the Indus on an elevated spot, but the country around is flooded by the inundation, and either under water or a marsh for half the year, when it is both hot and sickly. Mittun is a small town with a population of about 4,000 souls, and though a site not far from it to the west, and much preferable might be found, still the objections of being unable to bring boats close

up, as well as a damp soil intervening, are positive, and exclude Mittun, however well adapted it may be in a geographical point of view from being a chosen spot on the Indus.

9. It will be thus seen that Dera Ghazee Khan has advantages above all other places for being the entrepot of the Indus trade, and that the only other locality which can share the preference is Dera Ismael Khan, this advantage arising from its upper situation on the banks of the river.

10. Next to the site, the season of the year at which the bazar should be held must be considered. The Lohanee and all other traders, descend from Bokhara and Cabool, about the month of November, and set out on their return in the end of April. This therefore indicates the time of assembly to be between these months, which will fix the cold weather as the season, and the whole of January as the month. A later date than this would prove beneficial in the upward navigation of the river, which from the nature of the winds, is most readily accomplished in spring and summer, but it is necessary that the merchants should reach Cabool in June, and besides taking advantage of the season, and avoiding the heat in the valley of the Indus, all procrastination which would interfere with established usage is to be avoided. A month or two earlier, or the fall of the year, would suit the inclinations of the western merchants even better than January, for it would relieve them from their anxieties as to procuring what was wanted, since they might still, if disappointed, go into India and return, in time, for the Caravan to Cabool. The delay after purchase is to them no very great inconvenience, for their families and flocks are with them, and they feel themselves at home; still January is about the healthiest time of the year, and ensures, in consequence, a regular communication with Shikarpoor and all other places.

11. The interest which the Government of India has always exhibited for the improvement of commerce by the line of the Indus, has been made known to the mercantile community, but the British must appear directly in concert before any fair or bazar can be established with success. The superintendence of a British officer on the spot is imperiously necessary. Dera Ghazee Khan happens to be in a foreign territory, but the rulers of Lahore, if actuated by the spirit already evinced, will certainly make no objections to allow the same system, which has been pursued in the Lower Indus, to be followed up here; the place should be made neutral ground, the agent will then be invested with powers which will prove of the highest benefit. The protection of property, the Police of the bazar, the regulations for its location, cleanliness and supply, the collection of the duties that may be fixed, should all be managed, with a competent establishment by him. A military force, probably a Regiment of Infantry, would be quite sufficient to ensure confidence, and it is immaterial whether Maha Raja Runjeet Sing or the British Government furnish it, if its services are left to be regulated by the British officer, who superintends. It must also become an especial part of his duty to adjust all disputes that may arise between the traders, and in the event of any one dying without heirs to take possession of the property, and account for it, according to usage, when those entitled to it, may make their appearance. A regulation of this description in Russia, has given great popularity to the system pursued in that empire.

12. It might be considered premature to enter upon any arrangement for the erection of booths or sheds for the accommodation of the merchant, but, in the event of success attending these measures, it will certainly become a necessary duty. This too must be in the hands of the superintendent, who will arrange for their being put up and removed, for the rents leviable and the distribution of merchandize in different quarters according to the usage in Asiatic countries. It will also be necessary to erect warehouses of a substantial nature to house such property as the merchant may leave behind him either from inclination, inability to transport it, or death; and this establishment will likewise require the vigilant superintendence of the British agent. The neighbourhood of Dera Ghazee presents many places adapted for the purpose, but the site should be between the river and the town and as near the former as possible. The style of building in these parts is with sun-dried bricks and a wooden frame work, so that an arrangement might easily be adopted, which combined economy and utility with beauty.

13. The residence of the agent at the fair should, on every account, be permanent *throughout the year*, and his undivided time devoted to the subject. All references sent to him from any direction would thus be satisfactorily answered, and, in the end he might become the means of communicating the nature of the probable demand and the necessary supply so as to ensure a good sale, and the merchants against loss. A watchful vigilance, such as this, should materially forward the interests of commerce, and petty quarrels that now arise among the chieftains, such as that which exists at the present time, between Bhawalpoor and Mooltan regarding indigo, would be no more heard of. Reciprocity would then become general. The very circumstance of the officer's presence will also produce the most happy effects in the neighbouring countries. He will have it in his power to conciliate the hill tribes, the Muzarees and Boogtees, to open a safe road through their country to Shikarpoor, which is to be done without difficulty, for they are friendly to the British Government, and ready to meet its wishes. They, and the mountaineers to the west, might even, in time, if properly managed supersede the necessity of the presence of regular troops, for a degree of reliance on these half civilized tribes, is almost always rewarded by faithful service, and the Muzarees, once notorious for their piracies on the Indus,—may yet become, like the Bheels of Southern India, a protection against plunder and robbery. Should these expectations not be realized, it is not, to be doubted that the near residence of a British officer will deter them from acts, which are at variance with the tranquillity of the country and the well being of society.

14. The advantages of a resident superintendent being manifest, it seems most desirable that he should be relieved from attending, to the navigation, or wants of those proceeding by the river, in the issue of the necessary papers. Passports may still be granted by him and by the agents at the head and mouth of the river, but the seeing to the execution should be entrusted to a distinct officer, who should, if possible, be a nautical man, and charged with the superintendence of the navigation, as the officer is of the fair. This is a matter of the highest importance, for, notwithstanding the arrangements that have already been made, I myself was applied to, by one man at Khyrpoor, Bhawalpoor, and Mittun, or at three different places

for one passport, before he could move his cargo, it having been necessary to withdraw the present British Agent to perform a necessary duty near Lodiana. This officer should have free permission to proceed from Attok to the sea, ought to act in concert with the superintendent of the fair, and under the guidance of the Agent of the Governor General, while the native officers along the river should be directed to attend to his orders. If it was deemed advisable, and it certainly appears very much so, he could organise an establishment of pilots along the Indus, which would cause no expense to Government, and be hailed as a boon by the community who would readily contribute to its support. All regulations, also regarding the hire of boats, should be under him, as well as full permission to examine their condition, and reject those which are not river-worthy. The merchant would thus be secure against imposition and loss, and the boatman would take a pride in his vessel since regular employment, and his lawful hire would be ensured to him. In process of time too, we should thus acquire a complete influence over all the people on the Indus itself and along its line, and, with this such an accurate knowledge of the river itself as to suggest those improvements, which experience never fails to point out.

15. The treaties already made provide for the levy of duties on the Indus from the sea to Mittun. The navigation from that place to Attok should at once be arranged, and, as the distance is about equal, the toll of 240 rupees per boat, now leviable, may be doubled, sharing the aliquot parts of it, according to the distance which the boats may ascend. If Dera Ghazee Khan becomes the site of the fair, 60 rupees must be added to the 240, so that the total leviable, from the sea will be 300 rupees. The additional toll will, of course, belong to Runjeet Singh, since the river passes through his territories. This portion of the arrangement is more simple, than the adjustment of the duties at the fair. For the first few years these should be trifling, if not altogether remitted, but a scale must be fixed for their ultimate levy. At present goods pay a tax at Dera Ghazee Khan, according to weight, which averages on cloth and indigo an ad valorem duty, from 1½ to 2½ per cent. This is however a mere transit duty, and differs materially from what the State would be entitled to if the goods were disposed of. In Russia the duties leviable are 4 per cent. on entering the fair and 1 per cent. on quitting it, which might be introduced as the standard at Dera Ghazee Khan, if no reasonable objection present itself.

16. Since it becomes an object of high importance, that the merchants proceeding to this emporium should have the means of procuring a return, so that they may avail themselves of the spare tonnage of their vessels, it would be well to consider how far the British Government can afford to admit into its territories the rock salt of Kala Bagh and the Punjab. This is a point on which I cannot be supposed to judge, but it certainly appears feasible enough, and even consistent with the regulations regarding the monopoly, to admit mineral salt into India, imposing upon it like duties. The prime cost of salt at the mine or on the sea shore, is a mere trifle, but the one article is far superior to the other, and in course of time, we might see vessels sailing from Bombay with cargoes partly made up of Punjab salt for the Liverpool and London markets, instead of storing mud and stones, to be cast away in road-making at Blackwall and the Docks. Salt being a valuable commodity, would hardily appear to require any remission of toll.

17. Grain is an article which the fertile banks of the Indus and Punjab rivers admit of being largely exported, but the present treaties grant no privileges to encourage the transport of this bulky article beyond sea, and are consequently tantamount to prohibition. An arrangement should immediately be entered upon with all the powers to free grain of every description from all but a nominal duty. So long as profit is not derivable, none of it will be exported except from one section of the river to another, while a revised system will be productive of advantages alike to the community of Western India, and the growers on the Indus. Grain, particularly rice, is now extensively exported from the Delta of the Indus, and a light toll, never exceeding 24 rupees per boat, is levied, so that it would only be in unison, with the already established usage to extend this benefit throughout the course of the river. One per cent. ad valorem would suffice to check irregularity, and be a fair tax on this necessary of life, but even this might be reduced according to the distance from which the grain is brought, since the harvest of the Punjab has to be transported to the Delta of the Indus before it can compete with what is raised so much nearer the market. If an article of value cannot be found, a coarser description furnishes a return which though it be inferior, promotes the good of trade. This is apparent in the commerce which America now carries on with India.

18. Without instancing other articles in which it would be advisable to lighten the duties, it has occurred to me as a general proposition, that it would be most desirable to remit one half of the toll to vessels, which had already paid the full amount in ascending or descending the Indus. This will place the parties at both extremities of the river on a par with each other, and encourage them, instead of breaking up or selling their boats at the termination of a profitable trip, to set out upon another, even though it be less advantageous. If some such arrangement is not made, many of the boats will return empty, and no duty can be then leviable on their passage, which subjects the rulers to loss, and prevents the scheme coming to maturity. It might however be provided that the upward and downward voyage must be performed in the course of one year, that is in twelve months, to entitle the merchant to the remission suggested.

19. Whatever plans or arrangements may be finally adopted for the removal of obstacles to this trade, it will be necessary not only to promulgate them, by means of the Gazettes in India, but to have them translated into Persian, Punjabee, Shikarpooree, and Sindee, and extensively circulated in the countries themselves. A lamentable ignorance exists among the native merchants regarding the intentions of Government in opening the Indus. Some few individuals who have had intercourse with the European officers are aware of the designs in view, but the bulk of the community are uninformed, and what is further, consider that the regulations as stated are intended for the benefit of foreigners to their exclusion. The natives of Sinde in particular fear to embark capital, since they believe they would not be entitled to, or rather could not ensure, the same protection as a strange merchant from India or the Punjab. This impression would be removed by having the regulations that are fixed upon, made public *under the authority* of the rulers themselves, followed up further by personal explanation from the agents of the British Government. The Ameers of Sinde, and all the other powers are guaranteed by

treaty from any interference with their usages regarding internal trade, but they are not on that account, at liberty to prevent the merchants of their country, should they wish it, from profiting by the Indus being opened, which would certainly be an exclusion of the natives in behalf of foreigners. This is a subject which requires explanation particularly in Sinde.

20. The free navigation of the Indus will be productive of two advantages distinct from each other, the one a more ready supply of one part of its banks with the productions of the other, the next a means of transport, by water for a considerable distance of the goods of India and Europe to Cabool and Toorkistan. The first branch of this commerce or the internal trade will probably continue in the hands of those resident on the river, and the speculations already entered upon shew it to be a profitable kind of commerce. The latter is however by far the most important, and which it is our object to encourage. To form a more perfect idea of the articles in demand, two lists are annexed, the first (No. 1.) naming the goods which at present reach the city of Cabool from Russia by way of Bokhara, distinguishing those which are sent on to India; the second (No. 2.) descriptive of the articles which are now brought to Afghanistan from India and Europe. I also add a third list (No. 3.) detailing the productions which are sent from the Afghan country to India. Many articles not now enumerated may find their way in due time to these lists, but they are, I believe, at present complete, while descriptions and specimens of them, together with the probable profit have also been prepared for the information of the community in different papers, about to be, or already forwarded.

21. In the various proposals which I have suggested, it has been my endeavour to avoid all unnecessary interference with the merchant. The principles of trade are, in these days, too well understood to admit of any useless interposition on the part of the State. We may aid it without caressing, and advance its interests by removing obstructions, and leaving it to run its course. If the success of other such schemes is an encouragement, it is indeed to be found in what is now passing in the Russian Empire. Fairs have been founded there, in the memory of man, at which business to the amount of two hundred millions of roubles,* or about ten millions of pounds sterling, is now transacted, and this is even on the increase. The removal of the great fair of Maccaire to Negrai, has only served to give commerce a greater impetus, and if Dera Ghazee Khan is not found suitable on experiment, another site may easily be found. With light duties for the few first years, this fair cannot fail to prosper, and goods will even desert the natural track, if their owner can secure a more ready sale, and a smaller profit. The continental system of Napoleon led to Russia being supplied with English goods by way of India, Cabool and Bokhara, which is supported by the authority of a Russian writer, and the concurring testimony of native merchants. The channel is therefore not new and, as some of the fairs of Russia are, in a great degree, supported by the trade with Central Asia, a part of that trade will certainly be drawn to the nearer mart on the Indus, and contribute to the success of this undertaking. A banking establishment may be

* Mr. Lovea and Captain Cochrane.

said to be at hand to aid it—Shikarpoor is, at this day, the focus of all the money transactions of Western Asia, and it is but 300 miles distant from the site of the proposed bazar, and between it and Bombay, the great mart of Western India. Above all the interest now exhibited by the British Government in encouraging this commerce must prove of the highest advantage. The effect of its having sent a Mission to Cabool has already become so apparent, that no less than five caravans with shawls have arrived from Cashmere since our reaching Cabool, while such a briskness has been unknown for years, and what is still more remarkable the merchants have come with a knowledge, that the duties have been raised sevenfold. They express themselves universally ready to make the additional sacrifice of duty, and publicly avow that the arrangements of Government in deputing an Agent to encourage commerce has inspired them with this renewed confidence.

22. In conclusion, it is desirable to recapitulate the contents of the foregoing report, and to state briefly the propositions contained in it which are as follows:

1. The establishment of a fair on the Indus is agreeable to the usage of Asiatic Nations, and therefore a very desirable measure.

2. That the best site for such a mart, with reference to all the branches of trade, is Dera Ghazee Khan.

3. That the season most suitable is the month of January, during which, or part of it, the assemblage should take place.

4. That the site should be made neutral ground, and the fair managed in all its branches by an Agent of the British Government, who should be appointed superintendent, and through whom all duties should be collected, places of accommodation erected, and arrangements made for the security of property of the absent or present.

5. That the superintendence of the navigation of the river, and the due execution of what is required from the promise of it, should be vested in a different officer, who should if possible be a nautical man, and through whom a pilot establishment might in time be formed.

6. That the Indus should be thrown open to Attok on the principles already acted upon, and the amount of toll and duties fixed according to a given scale.

7. That, if consistent with what is due to the state, the mineral salt of the Punjab should be admitted into British India under certain limitations, its export contributing to the public good as a return trade.

8. That the toll on boats laden with grain should be revised, and a lighter assessment fixed with the same end.

9. That half toll should only be levied on all return boats, which would place the merchants at both extremities of the river on a par, and also promote commerce.

10. That all the arrangements entered upon besides being published in the Gazettes of India, should be translated into the languages of the country, and made known to the native merchants, first through the rulers on the Indus, and then the Agents of the British Government, a lamentable ignorance now existing of all that is passing.

11. That the mercantile community may judge of the existing state of the trade, of the articles in demand, and procurable in return, three lists of them are annexed, the nature of the profit, and other particulars being furnished elsewhere.

12. That the state of the fairs in Russia, the business done at them, being on the increase, holds out encouragement to the merchant, that with the facilities existing, and a bank of Shikarpoor, a portion of that commerce will be diverted to the Indus. This is illustrated by a striking instance of the effects already produced in Cabool from the interest which the British Government has now exhibited in the encouragement of trade.

(Signed) ALEXR. BURNES,

*On a Mission to Cabool.*

CABOOL,
18*th January*, 1838.

## No. 1.

*List of Articles, mostly Russian, found in the Bazar of Cabool, and brought to it from Bokhara.*

No.

1. Ducats, tillas, Soomsand Yamoos.*
2. Gold dust.*
3. Pistols and muskets.
4. Gun locks.
5. Padlocks,
6. Knives, razors.
7. Wires of iron and brass.
8. Copper.*
9. Russian boxes, snuff boxes.
10. Needles.
11. Glass spectacles, mirrors.
12. Porcelain.
13. Flints.
14. Beads and Coral.*
15. Fish bone.*
16. Paper.
17. Tea.
18. Saleb Misree.
19. Kunson, a kind of leather.
20. Kirmiz or Cochineal.*
21. Blue stone or sulphate of copper.
22. Iron trays.
23. Kullabuttoo, two kinds.*
24. Sungot.*
25. Broad cloth.
26. Chintz.
27. Velvet.
28. Atlas (Satin.)
29. Khoodbaft.
30. Shija.
31. Koitan or Muslin.
32. Nanka.*
33. White cloth.
34. Handkerchiefs (silken.)
35. Chuppun Kord.
36. Silk of Bokhara and Koondooz.*

NOTE.—The articles marked thus * are passed on to India along with the productions of Cabool, given in list No 3

(Signed) ALEXR. BURNES, *on a Mission to Cabool*

## No. 2.

### *List of European and Indian Articles brought to Cabool.*

No.

1. Jamdanee.*
2. Muslin.
3. Book Muslin.*
4. Alwan Gulnar.
5. Velvet.
6. Abrak.
7. Jali.*
8. Chintz of various kinds.*
9. Unwashed chintz ditto.
10. Duputta, scarf.*
11. Broad cloth.
12. Monim.*
13. Long cloth.*
14. Cambric.
15. Dimity.
16. Shawls.*
17. Handkerchiefs.
18. Lata, a kind of silk cloth.
19. English porcelain from Delhi.
20. Ditto razors and scissors.
21. Ditto needles.
22. Ditto gunlocks.
23. Ditto beads.
24. Ditto spy glass.
25. Ditto spectacles.
26. Ditto brocade of Benares,* Indian, good.
27. Chintz of Furrackabad.
28. Bafta of Rawand.*
29. Carpets of Umballa.
30. Soosee Mooltanee of various kinds.
31. Dhotar ditto.
32. Chintz of Nusseerkhanee.*
33. Chintz of Hot.*
34. Badal Khani and Hazeani.*
35. Loongy of Mooltan.*
36. Embroidered cloth ditto.
37. Khess ditto.
38. Tomurshah, mixture of silk and thread.

NOTE.—The articles marked thus * are in part passed on from Cabool to Bokhara.

39. Shuja Khance, ditto ditto.
40. Hindi or Dareyar.
41. Haidershah, white cloth.
42. Adarshah, ditto.*
43. Khosa Babar.*
44. Coarse cloth.
45. White of Punjab, different sorts.
46. Chintz of Joonaghur.*
47. Khess of Vazirabad.
48. Soosee ditto.
49. Indigo.*
50. Mooltan, and Delhi, &c. Shoer.
51. Looking glass.
52. Razor and scissors.
53. Bracelets of glass from Bombay.
54. Shields.
55. Post Sylahna, kind of fur from Derah.
56. Cornelian.
57. Ishgar or sajji from Derah.
58. Swords.
59. Ditto hilts.
60. Bags of blankets from Haidree.
61. Cocoanuts.
62. Ivory.
63. Mina.
64. Spices, pepper, cloves, cinnamon, cardamoms, &c.

NOTE.—The articles marked thus * are in part passed on from Cabool to Bokhara.

## No. 3.

*List of the productions, &c. of Afghanistan, sent into India.*

No.

1. Madder.
2. Assafœtida.
3. Dried and fresh Fruits.
4. Koossoomba Dye.
5. Drugs.
6. Tobacco and Snuff.
7. Wool and Doomba Sheep.
8. Silk, raw.
9. Lead, Sulphur, Zak or Zinc.
10. Horses and Ponies.
11. Bactrian Camels.

(Signed) ALEXR. BURNES,
*On a Mission to Cabool.*

Those articles which pass in transit from Russia and Bokhora to India are stated in List No. 1.

# No. XII.

# PROSPECTS

OF

# TRADE WITH TURKISTAN,

## IN REFERENCE TO THE CONTEMPLATED ESTABLISHMENT OF AN ANNUAL FAIR ON THE BANKS OF THE INDUS.

By P. B. LORD, Esquire.

Nature of project.

"Little utterance and less profit" has been the proverbial description of English trade with Central Asia from the middle of the 16th century to the present day, and there is no doubt that were we to follow in the step of Anthony Jenkinson, we should find the description not more proverbial, than true. But now that the enterprize of the British Government is about to avail itself of the new commercial route afforded by the grand navigable stream of the Indus, and to establish on its banks a mart at which the merchandize of Europe, Hindustan, and the Punjab may be exchanged for that of Kabul and Kandahar, of Meshid and Herat, of Orgunje, Bokhara, and Koondooz, new prospects offer themselves, and we are struck with the project at once magnificent, and feasible, of drawing from these vast regions the raw produce which they afford in an exuberant abundance, and supplying them in return with our manufactured goods, with which neither their industry nor their skill enable them to compete.

Of the requisites to its success.

2. To the success of this project as far as regards Toorkistan, the only part of which it is my province to speak, nothing further is necessary, than that the native merchants should be reduced to seek at our fair the supply of European goods, for, which they have hitherto by a long and hazardous route been accustomed to resort to the bazaar of Nijnee Novogrod; and to effect this change there are three requisites, first, that we should be able to supply goods of the desired quantity, and description on equally or more eligible terms, second, that the road, which in point of natural advantages infinitely surpasses the route to Russia, should be freed from the artificial restrictions of exorbitant, varying, and vexatious taxation, and third, that intelligence regarding the general protection given to commerce by our Government, and its particular views in establishing this new fair, should be fully, and freely disseminated amongst the native community.

3. To assist our merchants in meeting the first requisite, I have drawn up what I believe to be a very accurate account of the annual sales of the bazar of Koondooz, the only bazar to which as yet I have had access, and which being the central emporium of the dominions of Meer Mahomed Murad Beg may be looked on as affording a fair standard of the wants and tastes of the whole Uzbek nation, and its dependencies. In this I have given— First, of the nature and price of goods.

1st. The nature and quantity of Russian goods brought from Bokhara, and hence; so as to exhibit the gross profit to the merchant, leaving the expences of carriage and customs to be deducted, of which I shall speak afterwards.

2d. The same specification regarding Chinese goods brought from Bokhara; the direct route viâ Yarkund and Kashgar, having been for some years closed by the predatory habits of the Khirghiz and other wandering tribes, who are hostile to the present Chief of Koondooz.

3d. The same specification respecting goods, the produce of Bokhara.

4th. The same specification respecting the imports from Kabul, including goods of England, Hindustan, Peshawar, and Kabul.

5th. The nature, and as far as I could ascertain, the quantities, of native manufacture, and produce sold in this bazar.

6th. A short specification of the goods exported to Bokhara and Kabul.

I have framed a detailed statement of the bazar as it exists, with tables of weights, measures and monies, and to complete the whole have forwarded specimens of all the manufactured articles with which it seems possible we could compete, and of all the raw produce, which it might be advantageous for us to export.

4. As regards the road to be travelled, all advantages are on our side. From Bokhara to Orenburg is a journey of 2 months, and Nijnee Novogrod a further journey of 28 days, whereas Bokhara to Khooloom is 18 days, 18 more to Kabul, (in summer only 12 over the pass of Hindu Kush,) and a further 10 to 18 days, according as the Kafila is destined for Dera Ismael or Dera Ghazi Khan—the total of the Russian route being 3 months, that of the Indus 6 to 8 weeks. Again the former road lies for the greater part through an inhospitable desert, in which water is scarce, and provisions bad and forage not to be found, firewood scanty, and the only inhabitants, roving predatory bands; the latter on the contrary, except for about five marches between Bokhara and the Oxus, is altogether through countries thickly inhabited, well watered, and in which Kafilas are under the special protection of Government—instances of their being plundered being almost unknown.

5. Then as regard the expenses—the hire of a camel from Bokhara to Nijnee Novogrod is 12 tillas, the tax at Orenburg or whatever Russian custom house is

first reached, is 5 per cent., in all goods, besides a further tax on Kashmir shawls of 11 tillas per pair, in addition to which the desert tribes when they forbear to plunder a Kafila never fail to exact a heavy contribution as the price of the immunity. The goods also on leaving Bokhara pay the usual 2½ per cent. if of foreign produce, and belonging to a Musulman, but if they are the property of Jew, Hindoo, or Armenian then 5 per cent. is exacted; goods the produce of Bokhara leave Bokhara free.

6. The same sort of regulations hold good respecting goods sent towards India, which if Russian or Chinese pay as above, if of Bokhara go free, but all goods pay 4 "shaees" a load at crossing the ferry of the Oxus, and 5 "shaees" on entering the gates of Khooloom. Here commences a rather complicated system of taxation. Both Dost Mahomed Khan and Mahomed Murad Beg have been the founders of their own power, and in progressing towards it have been frequently obliged to be content with partial submission, or to concede to inferior chieftains rights, which properly should centre in the governing head. Thus the two sons of Killich Ali Beg, formerly a chieftain of considerable power in this country, have been allowed by Murad Beg each to exact a small tax per load on every Kafila, that passes through their towns of Khooloom and Herbak, and these towns be it observed cannot be avoided. The lesser rulers also of Syghan, Kamurd, Bajgah, &c. have the same privilege though in a lesser degree. Again on the Cabul side, this privilege is possessed and exercised by the several Huzarah tribes dwelling in the vallies between Gurdum Dewan and Hajee Ghuk; so that the merchant is almost at every stage subjected to a fresh taxation, not very serious in its amount, but often rendered extremely vexatious in its mode of collection.

7. To exemplify this a load of "Kiriana," the common term, including drugs, dye stuff, groceries, and spices, in coming from Cabool to Khooloom will pay—

| | Rs. | Qrs. | P. | |
|---|---|---|---|---|
| In Kabul at loading, | 3 | 0 | 0 | N. B. I have reduced all the charges to Kabul currency. |
| At gate of ditto, | 0 | 0 | 3 | |
| Chouky, | 0 | 1 | 0 | |
| Sonfaid Khak, | 0 | 0 | 1 | |
| Donna Sirchushma, | 0 | 0 | 12 | All these lesser exactions are the same whatever be the goods sent. |
| To Meer Kasim, (Hazara) | 1 | 1 | 12 | |
| Dusht i Yurd, | 0 | 0 | 12 | |
| Jaokoal, | 0 | 0 | 3 | |
| Kaloo, a piece of cloth from whole caravan. | | | | |
| Bameean, | 0 | 3 | 3 | |
| | | | | Rs. Qrs. Pice. |
| Total at Kabul side, | | | | 5 3 1 |

| | | | |
|---|---|---|---|
| Agrabad, | 0 | 0 | 6 |
| Sookhta Chenar, | 0 | 0 | 6 |
| Syghan, | 0 | 2 | 1 |
| Kamurd, a piece of cloth as at Kaloo. | | | |

| | | | | | | |
|---|---|---|---|---|---|---|
| Bajgah, | 0 | 0 | 10 | | | |
| Sarbagh, | 3 | 2 | 0 | | | |
| Heibuk, | 1 | 3 | 0 | | | |
| Khooloom, | 0 | 2 | 0 | | | |
| Ditto Meer's tax, | 7 | 2 | 0 | | | |
| Total at Koondooz side, | | | | 14 | 8 | 0 |
| Total taxes in a load of Kiriana, | | | | 19 | 3 | 9 |

8. Now the total value of a load of Kiriana were it at all to consist of sugar and spices would not at the Kabul prices exceed 400 rupees, so that the above tax would amount to about 5 per cent. in the proportion of 1½ to Kabul and 3½ to Koondooz. But were the load to consist of common dye-stuffs, such as the Ispuruk and Buzgunje, sent from hence, the same tax would be levied, while its amount would equal the value of the entire load, so that by a mistake not uncommon in the early stages of political economy they lay a light tax of 5 per cent. on valuable articles of foreign growth, and under the same denomination an oppressive tax of 100 per cent. on bulky articles of home produce. Of this however we at least have no reason to complain, as the mistake is altogether in our favor, but the abolition or consolidation of the smaller and more vexatious taxes above enumerated would be felt as a sensible relief by the merchants, and might fairly be made the subject of commercial negotiation.

9. One of the above taxes is so absurdly ridiculous that it merits explanation. 3½ rupees are exacted at Sarbagh, not for Sarbagh itself, but for the customs of Gharee and Khinjan. Now these places are not in the Bameean, but on the road to the pass of Hindukush over which the Kafila may have no intention of going, or over which at the time it may not be possible for it to go: it is closed by snow for 8 months in the year. All this is of no consequence, the tax must be paid, as here the roads separate, and having paid it the Kafila is then at liberty to go which road it likes which it can. If it takes the road over Hindookush the total expences are somewhat less amounting per load of Kiriana to about 15 rupees. The remaining system of duties in Khooloom, whether the goods came from Kabul or Bokhara is as follows, viz.

| | Tillas. |
|---|---|
| Silk and silk goods per load, | 4 |
| Europe cloths (chintz, muslin, &c.) per ditto, | 3½ |
| Hindoostanee cloths, fine, (gauze, kincob, &c.) ditto, | 3½ |
| Ditto coarse (Mooltan and Punjab cotton, chintz, &c.) | 3 |
| Kuriana (spices, groceries, dye stuffs, drugs,) | 1½ |
| Except indigo and chers (cannabis satin,) which pay | 3 |
| Cotton, tobacco, sulphur of native produce is exported, pay per load, | 1 |

In addition to which Meer Wulee takes ¼ rupee and Baba Beg ¼ rupee.

| | |
|---|---|
| Pistachios, jujubes and other fruit, per load, | 3½ |

In addition 1½ rupees on the road, and 5 rupees in Kabul, being a total of 10 rupees per load, which (see Appendix VI.) rather exceeds the prime cost of the goods.

The remainder of the road from Kabul to the Indus is in better hands than mine, so that I shall say nothing further respecting it, than just by way of giving a general idea of the expences, to add, that a few days since I saw a letter from a factor in Kabul to his employer here, advising him that he had despatched on his account two loads of silk from Kabul to Multan, and that the entire expense of his hire, and transit duties (not of course including the taxes in these two cities) had amounted to 20 rupees Kabuli per load.

3d. Of the diffusion of intelligence.

10. The diffusion of intelligence is the next, and a no less important requisite. This as far as regards Kabul and Kandahar may be considered most effectually provided for in the presence of Captain Burnes and Lieutenant Leech, nor have I, though furnished with no authority, hesitated whenever an opportunity has occurred in this country to explain to all individuals, mercantile as well as political, who might appear concerned in the views of our government respecting the establishment of a bazar on the banks of the Indus, and to point out the vast benefits, which would result from such a step to the dominions of Meer Mahomed Murad Beg, not only as affording them a ready outlet for their productions, and a mart at which they may supply themselves with the manufactures of Europe and India, and on favorable terms, but further as tending to turn into this road the entire, or a great portion of the trade, which to the yearly value of 30 lakhs of rupees is now carried on between Bokhara and Russia, so that without trouble or expense on their part, their ruler would in the common transit duties gain a magnificent addition to his money revenue, while the people would have supplies of all kinds of merchandize in the greatest abundance, and their country resorted to by such crowds of merchants could not fail to become rich, tranquil, and happy. I may add that Murad Beg has expressed his unqualified approbation of the scheme, and his anxiety for its success, and has commissioned his confidential secretary Meerza Buddeea, to assure me that if the value of one pul (the lowest copper coin) be lost from Murzar to Bameean, he is ready to replace it. I have no doubt a similar avowal might he got from him in an official form by any person authorized to ask it, but wanting that authority I have never spoken to him directly on the subject, though I have taken care that he should be indirectly made acquainted with it. There still however remain, Bokhara, Orgunje, Herat, and Mushed, to which it is of the utmost importance that information of this new establishment should be sent, and there is evidently no mode of doing this equal to the deputation of an authorized British agent.

Of the kind of goods it may be most profitable to send.

11. These may in general be inferred from an inspection of the Appendix in which the prices and quantities consumed are both entered. I shall therefore only specify a few of the most important. *Broad Cloths* command a ready sale, and good price. Those that reach this market are all of a very inferior description, but I am assured by Atma, the principal Hindoo merchant in this country, and farmer of all the customs and transit duties, that a better description would fetch a proportionably higher price, and in Bokhara particularly, meet with an extensive demand. He says he himself purchased several pieces of

fine cloth brought here by poor Moorcroft and immediately sold them to considerable advantage. The best colors are scarlet, sky, and garter blue, and bottle green. Dark blue they do not distinguish from black, and dislike. A drab is worn by the graver sort of persons, and a bright yellow is much used by those who have a taste for something gaudy. This colour is also chosen for saddle cloths. The sale of broad cloth in this single bazar amounts, it will be observed, to from 6,000 to 10,000 rupees a year, a better article sold at moderate profits would, I am inclined to think, quickly double the sale.

12. *Chintzes* and other piece goods already come in quantities from India. Of course with water carriage at our command, there can be no difficulty in supplying such goods at a much cheaper rate, than when as at present, they have reached this market either from Bombay via Palee, or from Calcutta via Umritsir. Under such circumstances a large increase in the sale of our cotton, may be looked for. The stronger fabrics, nankeens, fustians, it will be observed come chiefly from Russia. This demand must now be supplied at the Indus fair, and the prices shew that even allowing the 30 per cent. profit, which according to M. de Myendorff, the Bokhara merchant requires, the speculation will still be advantageous. Fustians with watered or damasked patterns similar to what are seen on furniture moreens in England are at present in request here, and such should form part of an investment. Striped patterns are also in good request. The total value of Russian cotton goods, at present sold in the single bazar of Kundooz, amounts to about 15,000 rupees per annum, and at least double that amount should be estimated for the bazars of Khooloom, Talikan, and Huzrut Imaum, also within Murad Beg's dominions. We may thus put down half a lakh of rupees for the yearly value of Russian cottons consumed in this small state, and not less than four times that amount or two lakhs of rupees for the piece goods of England, Hindoostan, and the Punjab, which principally reach this by the way of Multan, Dera Ghazi, or Dera Ismael Khan, and Kabul.

13. The silks of Bokhara of which I send numerous specimens, next merit attention. It might seem hazardous to attempt a competition in silk manufacture with a silk-growing and silk-manufacturing country, but the well known instance of our cotton fabrics under-selling those of India in the Indian market, shews the project to be not only feasible but profitable. The silks of Bokhara sell to the annual amount of not less than five lakhs of rupees in this country and therefore are well worthy of consideration. They all contain a mixture of cotton, and so should any that may be sent to rival them. Substance is particularly looked for, and flimsy articles would not sell. We can at least have no difficulty in beating out of the field their handkerchiefs, an article of very great consumption chiefly amongst women, and without exception the most wretched fabrics, I have ever seen. Their manufacturing skill is so very low, that they cannot even weave a handkerchief entire of more than an "alcheen" wide. In such case it is woven in breadths which are afterwards stretched together.

14. In the article *Hardware*, cast-iron pots are in great demand, there being no house without one or more, and as they are fragile articles, the demand is constant. I can see no reason, why the whole of this trade should not at once fall into

our hands, as the freight of a ton of iron goods from England to the mouth of the Indus is considerably less than the hire of a camel to bring quarter of a ton from Orenbourg to Bokhara : on the same grounds bar-iron, steel, copper, and tin must be all purchased from us as soon as our mart is opened; and razors, penknives and scissors in moderate quantities would form a tolerably good investment, but the high prices (in proportion to their quality) at which they have hitherto been sold has prevented the habit of using them from being established. It would be necessary therefore to avoid glutting the market at first. A moderate supply engenders a habit, which in its turn produces encreased demand, whereas an over stock lies heavy on the hands of the native merchant, and deters him from similar speculations in future ; the best penknives to send would be those with many blades ; small scissors are preferred ; common razors, if neatly done up in morocco cases, would take.

15. *Common Glass and China Ware* under the same restrictions would be found to answer. The China Ware should be rather bowls than cups, the glass green and white bottles, with small common mirrors. In Bokhara cast and cut glass is I am told highly esteemed, and would fetch a good price. *Tea* is an article in the greatest request amongst the whole Uzbeck nation, and the consumption of which is only limited by their means of procuring it. The whole supply is at present brought by Kafilas from Kashgar and Yarkund, a journey of 25 days to Bokhara, and the greater part of it is of a description, inferior to any I have ever seen in India. Small quantities of Banca Tea, which is of a very fine flavour are brought, but the price is so extravagant as to put it beyond the reach of any, but the Meer and a few principal merchants. *Ziracha*, a tolerable good green tea, sells in Bokhara for seven (7) tillas the Do neem seer, a parcel weighing 400 tolas. This is equivalent to nearly 2 rupees the pound, and better tea can be got in Bombay even by retail at a lower rate. We are therefore fairly invited to competition here, and as the taste for tea is not confined to the Uzbecks, but would doubtless extend to the Afghans were the article placed within their reach, I seem to detect in this establishment of a fair on the banks of the Indus, the commencement of a considerable, increase to our already enormous Tea Trade.

16. *Sugar*, *Paper*, *Indigo*, and various other articles which it is unnecessary to particularize more fully, will suggest themselves on looking over the Appendix. One general remark may be added before leaving this part of the subject. Bokhara is much further advanced in luxury, than the comparatively rude Uzbeck states amongst which I am living, and her merchants from long access to the Russian fairs have become fully acquainted with European articles of the best quality, the taste for which they have to a certain extent introduced amongst their countrymen. In preparing an assortment for the Indus Mart, this should always be held in view, and while the general supply for the country should be of the coarse and substantial nature I have indicated, a stock of what is more rare, and costly will be required for the capital.

17. The principal exports of this country at present are—to Bokhara, slaves, furs, and sheep; to Kabul, gold, silk, sheep, cotton, and horses. *The gold* is brought down by the Oxus, and its tributaries during the swell caused by the melting of the

snow in summer, and is washed from the deposited sand and lime, when the river shrinks in winter. It is found in dust, in grains, and in leaves deposited on, and around pebbles in the course of the stream. The quantity annually procured is by the lowest estimate 12,000 miscals or nearly 146lbs. troy. This estimate I got from Atma, the Hindoo merchant, and tax farmer before mentioned, who is himself engaged in the collection; other estimates procured from inhabitants of the different places at which gold is washed, as well as from Hindoo goldsmiths who come here for the purpose of purchasing it, would considerably raise the amount. The following which I got from one of these latter individuals, though doubtless an exaggeration and incorrect as regards the tax, is yet valuable as shewing the places at which it is collected, and giving some idea of their relative productiveness:

| Name of Station. | Yearly amount of Gold in Miscals. | Yearly Tax taken in Miscals. |
|---|---|---|
| 1 Roostakh, | 9000 | 250 |
| 2 Chaib and Kakha, | 11,000 | 450 |
| 3 Yung Kula, | 7000 | 150 |
| | 27,000 | 850 |
| 4 Syad, | 1000 | 300 |
| 5 Huzrut Imam, | 20,000 | 150 |
| 6 Kolab, | 8000 | 300 |
| 7 Kurghan Tippa, | 900 | 60 |
| 8 Buduk Shan, | 900 | 200 |
| 9 Bughlan, | 300 | 50 |
| Total, | 58,100 | 1910 |

About 500 families are said to be employed in this kind of labour, and none can embark in it without receiving permission from the Meer, to whom also they are obliged not only to pay a tax, but further to sell whatever quantity of the gold he may require at the reduced rate of 3½ rupees per miskal. But small quantities of gold, 10 to 30 miskals, are secretly washed by the inhabitants at numerous small villages principally up in Budukshan, as well as in the Kafir country, and this gold is generally purchased by the Hindoo goldsmiths I have mentioned, for a small quantity of pepper, coarse cloth, turmeric, glass heads, or a few needles with which they provide themselves for the purpose. Several of those men make large fortunes by taking to Umritsir, the gold which they thus collect here in a few years.

The market price of gold here is uncommonly low, being not more than 9 or 10 times its weight of silver, 1 miskal of gold selling on an average for 4 rupees each: weighing 2½ miskals in Bokhara, it fetches 14 times its weight of silver, and in Bombay if I mistake not 1 tola of gold not unfrequently sells for 18 rupees, i. e. 18 coined tolas of sterling silver.

18. Budukshan which now forms part of Murad Beg's dominions has been known since the days of Marco Polo, as the country producing the real *balassuiby*,

as well as the lajwerd or lapis lazuli from which is made beautiful blue pigment, called ultramarine. The mines of both still exist, though no longer worked for want of capital and skill. Those are wants we could readily supply, and if the American companies have not spoiled the taste for mining speculations, few more advantageous fields could be found than the countries of Dost Mahommed Khan, and Mahomed Murad Beg. Regarding a few of the mines of the former I have already spoken in a previous paper, some of the latter including those of rubies, and lapis lazuli, Lieutenant Wood is at present engaged in exploring, and I shall not anticipate his report. I may however mention that at Baljewan one day's journey north of the Oxus, is a lead mine so rich that the people who work at it for two months in the year are said to be able to live on the produce the remaining ten months, and that in the immediate vicinity of this is a large hill called Koh-i-Muriah from which is extracted a coal of a good quality, much resembling the coal of England, and used as firing by the inhabitants of the neighbourhood. A specimen of the coal with a few details respecting the formation in which it occurs I have already transmitted to Captain Burnes.

19. Leaving however these matters that are doubtful or distant; *Silk* is a commodity at present produced in abundance, and which could be cultivated if desirable to an almost indefinite extent. The Vale of the Oxus seems peculiarly adapted to its produce, and the best specimens in this market uniformly come from Koh-i-Hadian and Huzrat Imam on its north and south banks. The Silk of Bokhara is spoken of as being still better. The price here is extremely low, at present 8 rupees for 100 tola, which is not quite 2 rupees per pound avoirdupois, and the export tax is moderate. We might advantageously become purchasers to a large amount on the banks of the Indus. In fact as I have already shewn, it even now finds its way there, being more particularly used in the rich fabrics of Multan. It is said that from 50 to 100 loads leave this country annually, but regarding this I have no certain information.

This country contains 20 lakhs of sheep. The number is easily ascertained for they pay a yearly tax of one in fifty. Meer Mahomed Beg, brother of the Chief, gave me the numbers thus produced, and they were:

| | |
|---|---|
| To Meer Mahomed Murad Beg, .... ..... | 22,000 |
| To Meer Atalik Beg (his eldest son), ..... | 8,000 |
| To Meer Mahomed Beg (his brother), ..... | 5,000 |
| Total... | 35,000 |

which at 2 per cent. gives 17½ lakhs. Meer Murad Beg himself is owner of nearly a lakh, and about a lakh and half more belong to his brother, son, and other privileged persons from whom no tax is exacted. These sheep are all of the broad-tailed species called Doomba, and in general make very fine mutton. They sell here at from 1 to 3 rupees each; very seldom indeed so much as the latter. Exported to Kabul, they produce a profit of about 2 rupees a head, over and above all expences, and the shepherds here willingly go to Kabul, as in consequence of water and

pasturage being abundant the whole way, their sheep always arrive in good condition, but they dread the road to Bokhara in consequence of the sterile sandy tract between the river and that city. The wool is seldom shorn or rather plucked, as they prefer selling the sheep with the wool on it, in which case the skin is used to make pasteens; however wool if required may be got, and I send specimens not only of this, but of the Thibet shawlgoat got in this country, and also of the common goats and camel's hair, which are all to be had in quantities. *Furs* are to be had here and are generally sent to Bokhara, whence they probably go on to Russia. Some of them are very beautiful, such as the Dulah khufuk, a small animal I believe of the weasel kind, but I have not yet got a specimen. I paid for a cloak lined with the former 130 rupees here, and have seen worse fetch double the price in Kabul; a single otter skin sells even here for nine rupees.

20. *The horses* of this country have long been famous, and they well deserve their character. The importation of them into India has for some time ceased in consequence of the establishment of the Company's studs, yet I cannot help thinking that a mixture of Turkoman blood would wonderfully improve the remount of our cavalry corps at Bombay. The horse of this country has size, strength, spirit, temper, and an almost incredible power of endurance; these are qualities of first rate importance. The best are to be had beyond Balkh, and principally at Sireepool, the breed of which is famous. Their prices are sufficiently moderate. One hundred rupees will get a strong serviceable animal from 14 to 15 hands high, with girth in proportion, and double that sum will get quite a shewy charger. There is a tax of a tilla on each horse exported, and something further is taken at Kabul, still allowing all expences it appears to me they could be landed at Bombay for a price lower than is now paid for inferior animals. It is probable however that Government are already in possession of the lamented Mr. Moorcroft's opinions on this subject, which are far superior to any thing I have to offer. He had himself I am told purchased 60 beautiful horses in the country below Balkh, which at his death were seized with the rest of his property.

21. *As for grain* its production in this country is limited, by its being all but unsalcable. Any man who chooses may have ground to cultivate on the condition of paying an eighth of the produce to the Ameer. A rupee buys a large bag of wheat weighing more than two cwt. English, and in many places two bags can be had for the money. Barley is still cheaper, rice 2 rupees a bag. Flour ½ cwt. a rupee. There is probably no country, in which life can be supported cheaper and better. Though money is scarce, there is no absolute poverty. I have now been here nearly three months, and I have never seen a man in rags. The beggars ride.

I had almost forgot to mention cotton and tobacco which both grow here, of good quality, and are generally sent to Kabul.

*Fruits* are in abundance, but none of them are exported that I know of, except the pistachio and the tinabe or jujube: isparink and buzgunje (see Appendix V.) both used in dyeing, are also exported. The former is a genista, the latter either the blossom of the pistachio as all my informants say, or a gall nut formed on the tree as M. de Meyendorff describes it.

Of the proper time for the fair.

22. There can be no difficulty in fixing this for the cold weather. During the hot, the mouths of the Indus are closed by the swell. Business cannot be done with the thermometer as we experienced it at 110° in the shade, nor can merchants return conveniently either by land or by water during the monsoon. The cold weather then being assumed, the kafilas from this side must all have reached Kabul before the middle of December, for the road of Bameean though open to cossids and foot passengers all the year round is virtually closed to kafilas from the end of December to the end of March. The merchants from this quarter therefore will reach the banks of the Indus early in January, and the same time is most favorable for boats coming up from Bombay, as at that period the river is low, the winds moderate, and the N. W. Monsoon, which towards the end of January and beginning of February blows with much violence off the Southern coast of Sinde, has not yet commenced. The period occupied by the Russian fair is generally from 40 days to 2 months. Suppose our fair to occupy the same time, and that 10 days or a fortnight further are employed in transferring goods, settling customs, hiring carriage, &c., the Turkisthan merchant will be on his return about the middle of March, reach Kabul the end of that month, and find the road back just opening for his passage; whilst merchants of Hindoostan and the Punjab will arrive at their respective homes before the setting in of the rains, and the boats will float down with the first rise of the river, and reach Bombay with the finest weather during all April. After having arrived at this conclusion, I received from Captain Burnes a copy of a report, which he has made regarding the establishment of this fair, and have the great satisfaction to find that proceeding from totally different data, he has fixed exactly the same time for the assembling of the merchants, as I have been led to do from the consideration of natural phenomena.

(Signed) P. B. LORD, M. D.

*Detached to Kundooz.*

*Kundooz, 22d February,* 1838.

(True Copy,)

(Signed) A. BURNES, *On a Mission to Cabool.*

# APPENDIX.

## SHEWING ANNUAL SALES IN THE BAZAAR OF KOONDOOZ.

### *No. 1. Russian Goods brought from Bokhara.*

| Name and Description. | How Sold. | Price at Bokhara. | Price at Koondooz. | Yearly Consumption. | Remarks. |
|---|---|---|---|---|---|
| Broad Cloth, viz. | | Tillas. | Tillas. | | |
| Gulianar (scarlet,) ..... | per piece of 24 alcheens | 10 | 12 to 14 | 60 to 100 pieces. | The measures in English feet and inches will be found attached to the specimens. |
| Lurkh (madder,) ..... | " | 8 | 9 " 10 | 10 " 20 | |
| Pila (yellow) ..... | " | 10 | 12 " 13 | 18 " 25 | |
| Ride sky blue, ..... | " | 11 | 12 " 13 | 30 " 40 | |
| Zerbuft juta (false brocade,)..... | per piece of 32 alcheens | 3 | 4 | 50 | |
| Suf (a white cotton cloth,)..... | per kori of 20 pieces, each piece 8 guz ... | 14 | 18 to 20 | 300 " 400 | For women's clothing. |
| Chint Muskawi,..... | | | | | |
| Coarse chintz of various colours and prints, ..... | per piece | 1½ | 2 | 400 " 500 or more | Worn by all the peasants. |
| Mukhmul Oaoroosi (cotton velvet,) | per piece of 48 alcheens | 5 | 6 to 6½ | 50 | Breadth 1 feet 4 inches. |

| Name and Description. | How sold. | Price at Bokhara. | Prize at Koondooz. | Yearly consumption. | Remarks. |
|---|---|---|---|---|---|
| | | Tillas. | Tillas. | | |
| Nauke (same green) ..... | | $1\frac{1}{4}$ | $1\frac{1}{2}$ to 7 Rs. | | |
| Nankeen or fustian } Chitta (white,)..... | | " | | | |
| Zerd (yellow,)..... | | " | | | |
| Budamiani,..... | per piece of 48 alcheens | " | | 200 | Much worn, the striped is preferred—see specimens. |
| (Purple) ..... | | " | | | |
| (Asmani blue) ..... | | " | | | |
| (Alacha striped,) ... | | $6\frac{1}{2}$ | 2 to 10 Rs. | | |
| Chint guli anar (red flowered chintz,) ..... | per piece of 40 alcheens | 4 | 5 | 100 | |
| Sirje (a coarse kind of Nauke, flowered or watered,)..... | per piece of 42 alcheens | $1\frac{3}{4}$ | $2\frac{1}{2}$ to 3 | 100 | |
| Roomal Ooaroose (cotton handkerchief,)..... | | 13 for 1 | 9 for 1 | 250 | Light patterns sell best—see specimen. |
| Nafirman (shot silk,) ..... | per alcheen | $1\frac{1}{4}$ | " | | Only brought in small quantities for Meers—no specimens to be had. |
| Gulianar chintz, (Mukhmali,) ... | per alcheen | $\frac{1}{2}$ | " | | |
| Mukhmali (Feringi velvet,) ..... | per alcheen | 1 to $1\frac{1}{2}$ | " | | |
| Needles of sizes, ..... | per bundles of 16 paper qtly. 250 needles each | 16 tunga | 1 | 100 bundles | A few English needles latterly come here, but they are too fine and do not sell. |
| Steel in thin bars,..... | per mun | $9\frac{1}{2}$ to 8 | $9\frac{1}{2}$ to 10 | 4 muns | For knives, steel flints, &c. |
| Iron rods, ..... | | $5\frac{1}{2}$ | 6 | 8 to 10 | For horse shoes, nails, &c. |

| | | Tillas. | Tillas. | | |
|---|---|---|---|---|---|
| Iron in three pieces for shoeing, wheels making, ..... | " | 4½ | 5 to 6 | 10 to 15 | |
| Cast Iron Pots, of sizes, viz. large, ..... | per load containing 10, to 50 pots, and weighing 2 mun, Bokhara | 8 | 10 | 20 to 25 loads | Much used. |
| small, ..... | | 11 | 14 | | |
| Razors, ..... | per 100 | 3 to 4 | 5 | perhaps 100 at most | |
| Scissors, ..... | per 100 | 2 to 2½ | 3 | 200 to 250 | |
| Penknives, ..... | " | about 1 Rupee each | | 20 to 50 | |
| Copper, ..... | per mun of Bokhara | 24 | 28 to 30 | 7 | If for pice or a gun cast, 15 to 40 muns are required. |
| | per 800 toli | 5 | 7 " 7½ | 7 to 10 poods | |
| Tin, ..... | per 800 toli | 5 | 7 " 7½ | 7 " 10 poods | Tinning pots, &c. |
| Kulabatoo (tinsel thread,)..... | per 800 toli | 7 | retailed in miskals for 10 12 | 1 pood | Embroidery. |
| Padlocks of sizes, ..... | per 100 | " | 3 for 1 rupee | 600 | |
| Gun locks, ..... | per score | 5 | 7 | 200 to 250 | Not used by Uzbecks, all brought by people from Hindoo Koosh. |
| Quicksilver, ..... | per furkan, bladder, qtly. 21 tola | 2½ to 3 furka for 1 | 200 to 950 furka | 200 to 950 furka | Used in refining gold. |
| Bujaki (ducats,)..... | Gold coin | " | ¾ tilla | generally sent on to Cabool. | |
| Surn (roubles), ..... | Silver coin | " | 4 to 10 tungor | | |
| Qungal (verdigris,) ..... | per pood | 4 to 5 | 6 to 6½ | 1 to 2 poods | |
| Nila Tota (blue stone),..... | " | 3½ " 4 | 4½ " 5 | 5 " 6 " | Used for sheep. |
| Josha (vermillion), ..... | " | 17 | 22½ | trifling | |
| Kirmiz (cochineal), ..... | " | now 40 | 60 | 1 pood | Varies in price extremely, even up to 80 to 100 tillas per pood. |
| Shirmahi (tooth of fish), ..... | " | 10 | 12 to 13 | 3 to 4 poods | Handles of knives and swords. |

| Name and Description. | How Sold. | Price at Bokhara. | Price at Koondooz. | Yearly Consumption. | Remarks. |
|---|---|---|---|---|---|
| | | Tillas. | Tillas. | | |
| Bulgar (Russian leather,)..... | per skin | 1½ rupee | 2½ rupees | 30 to 40 skins | |
| Kirina (kid's skin,)..... | per skin | 1 rupee | 1½ rupees | 100 skins | |
| Paper, viz. white, ..... | 1 tope 40 dusta and 1 dusta 12 sheets | 2 tope for 1 | ½ | 50 topes | |
| blue glazed, ..... | | 1 tope for 1 | ½ | very little | |
| coarse, ..... | | 3 tope for 1 | ½ | 80 to 100 topes | |
| Wooden boxes of sizes, ..... | each | 1 to 5 | profit of 30 per cent | 50 | Brought here by the kafilas full, and when exported sold at a profit. |
| Daki Firingi (very fine muslin,)... | per piece of 60 alcheen | 7 to 8 | 11 | 5 or 6 pieces | Brought only for Meers. |
| Chini Muskawi,..... | per set of 6 cups | | | | |
| Russia China ware, with gold edges and rings,..... | cream jug, tea pot, bowl | 1½ to 1¾ | 2 to 2½ | 2 or 3 sets | |
| Baudru Misri (sugar in boxes,)... | per box weighing 1 pood | 4 | 5 to 6 | 4 boxes | Used only in medicine or by rich men here; but immense consumption at Bokhara. |
| Kund (loaf sugar,)..... | per pood | 4 | 5 to 6 | | |
| Mom chitta (white wax,)..... | per pood | 1 | 1½ | 10 to 15 pood | |
| Gulia (coral),..... | per kunoka of 22 tola | price according to size, profit 50 per cent | | 20 to 30 kunoka | |
| Mora (glass beads) of sizes,..... | per 3 bundles | 1 | 1½ | | |
| Saz Firingi (musical boxes,)..... | From 12 to 60 tillas according to size and finish | | | | |

## *No.* II.—*Chinese Goods brought from Bokhara.*

| Name and Description. | How sold. | Price at Bokhara. | Price at Koondooz. | Yearly Consumption. | Remarks. |
|---|---|---|---|---|---|
| Tea, viz. | | Tillas. | Tillas. | | |
| Rusmi, (common tea), ..... | 1 Bundle called douneem seer, 400 toli of 4½ miscals each. ... | 3¼ | 4 | 300 bundles | |
| Chischuk, (coarse), ..... | per ditto | 2½ | 3 to 3¼ | 300 ditto | |
| Akaruk, (better kind), ..... .. | per ditto | 3 to 3½ | 4 to 4¼ | 20 ditto | |
| Ziracha (fine green), ..... | per ditto | 7 | 8½ | 8 or 9 ditto | |
| Banca, 2nd sort),..... | per ditto | 10 | 11 to 12 | for 2 ditto | |
| Banca, (1st sort),..... | in box of 100 toli | 5 | " | " | Brought for Meer. |
| Kuzzil Kaghiz, ..... | in papers of 20 toli | ¾ | 4 rupees | 100 papers | |
| Huzmi than, ..... | ditto of 20 toli | 1 | rarely comes here | | |
| Khumpt, silk stuff,..... | per piece of 16 alcheen, by 1 width | 6 | 7 to, 8 | 10 to 12 pieces | Now out of fashion. |
| Tawar ditto, with flowery,..... | per ditto | 5½ | 7 | 10 to 12 ditto | |
| Muloom, (silk stuff),..... | per ditto | 6 to 6¼ | 7½ | 5 to 6 ditto | |
| Singsee ditto,..... | per piece of 8 alcheen | ½ | ¾ | 10 to 12 ditto | Used by women. |
| China cups,..... | per | 12 to 18 for 1 | 8 to 12 for 1 | 2 or 3 loads | |
| " dishes, ..... | per | 8 to 9 for 1 | 6 for 1 | 100 to 150 | |
| Yambos, ..... | Stamped Silver Ingots | | | | |

## *No.* III.—*Goods of Bokhara.*

| Name and Description. | How sold. | Price at Bokhara. | Price at Koondooz. | Yearly Consumption. | Remarks. |
|---|---|---|---|---|---|
| | | Tillas. | Tillas. | | |
| Istop, (silk stuff,) viz. subuk, ..... | per pair, each subuk and 2 pieces making 1 dress ..... | 1 | 1½ | 100 mule loads | Numerous specimens are sent; there is a mixture of cotton in all. |
| Sungin, ..... | per ditto | 5 rupees | 1¾ | 50 ditto | |
| Kusrchi, ..... | per ditto | 3 rupees | 1 rupee | 80 ditto | |
| Alcheenbur, double width, ..... | per piece | 1 | 7½ rupees | " | A new invention printed only on one side, 12 pieces came, all sold. |
| Putnug, ..... | per pair | 3¼ rupees | 4½ rupees | 35 loads | |
| Siyah, ..... | per ditto | 3¼ rupees | 1 | 100 pairs | |
| Roomal, Bokhara, ..... | per buckha or bundle of 5 handkerchiefs | 4 | 5¼ | 100 bukckha | Used by women: there are other patterns, but all black ground with large green, red and yellow flowers or border. |
| (Suijai, small,) | per buckha of 50 chiefs | 2¾ | 4 | 100 ditto | |
| (another sort) | per 43 handkerchiefs | 3¾ | 5 | 2000 ditto | |
| (another sort) | per ditto of 17 ditto | 2¾ | 3¾ | 1000 ditto | |
| Beku Sub. silk and cotton, ..... | per score each piece 8 alchee ..... | 3½ | 4½ | 100 loads | |
| Ditto Kokani, ..... | per pair | 3 tunga | 3½ rupees | 20 loads | |
| Pugri Bokhara, ..... | per score | 2 | 3 | 9 loads | |
| Khasa Dustani, for turbands, ..... | per score | 3¼ | 4½ | 40 loads | |
| Alacha Rispani, striped cotton, ... | per score 1 piece, 4 kolach | 2 | 2½ | 70 ditto | Various specimens sent. |

| | | Tillas. | Tillas. | | |
|---|---|---|---|---|---|
| Alacha, (Siah kahas,)..... | per ditto | 3½ | 4¼ | 20 loads | |
| Chitka Bokhara, native chintz,... | per score 1 piece, 8 kolach | 2 | 3 | 9 ditto | Used for lining. |
| Khasa Bokhara, coarse white cloth, | per pieces of 8 achuns each | 30 for 1 | 21 for 1 | 5 loads | For grave clothes. |
| Puré pusha, ..... | per pair | 6 tunga | 2½ rupees | 40 ditto | |

## *No. IV.—Goods brought from Kabul.*

| Name and Description. | How sold. | Price in Cabool. | Price in Koondooz. | Yearly Consumption. | Remarks. |
|---|---|---|---|---|---|
| | | Tilla. | Tillas. | | |
| Nil, indigo chaths,..... | per mun | 19 | 22 to 24 | 40 per mun | Lieutenant Leech has already sent all the necessary specimens from the Caboolbazaar, I therefore send none. |
| Chintz Multani,..... | per score | | | | |
| Multan Chintz various patterns and colours,..... | each piece 8 guz | 3½ | 5 | 20 to 25 loads | |
| Chintz Guilanar Feringi, ..... | per piece of 25 guz | 3½ | 4½ | 1 ditto | |
| Khasa halgu, ..... | per score each piece 16 guz | 7½ | 12 | 60 ditto | |
| Flowered Cotton of Punjab,..... | per score, piece 8 guz | 2½ | 4 | 10 ditto | |
| Bafta Peshawari, ..... | per score, piece 8 guz | 4½ | 6½ | 32 ditto | |
| Nimsén coarse cloth of Peshawur, | per score | 6 | 11 | 17 ditto | |
| Dustar Nishapori, common white turbans, ..... | | | | | |

| Name and Description. | How sold. | Price in Cabul. | Price in Koondooz. | Yearly Consumption. | Remarks. |
|---|---|---|---|---|---|
| | | Tilla. | Tillas. | | |
| Jamdani Multani, flowered turbans | each | 2¼ rupees | 3¾ rupees | 10 ditto | |
| Loongee Multani, ..... | per score | 3¾ | 5 | 9 ditto | |
| Chintz, Jeynuggur, printed calico, | per score, piece 8 guz | 9 | 16 | 3 loads | |
| Shutnum turbans, ..... | per score, piece 8 guz | 9 | 17 | 2 ditto | |
| Chintz Feringi, ..... | per piece, 25 guz | 1¼ | 2 | 19 ditto | |
| Hyder Shai, coarse cloth of Multan, | per score, piece 8 guz | 1¼ | 2½ | 16 ditto | |
| Chintz Nunring Feringi, striped chintz, ..... | per piece of 25 guz | ¾ | 1¼ | 9 ditto | |
| Chintz Kabuli, ..... | per score, piece 6 guz | 3 | 5 | 1-2 ditto | |
| Kiriana, viz. drugs, dye, stuffs and spices, groceries, &c..... | | Kabul Rupees | Koondooz Rupees. | | The relative value of Kabul and Koondooz rupees will be found in the money table. |
| Zardchoba, (turmeric,) ..... | per mun | 12 | 16 | 2 loads | |
| Zunjabul, (preserved ginger)..... | per charuk | 2¾ | 3¼ | 2 ditto | |
| Sunt, (dry ginger,)..... | per seer | 5 | 6 | 3 ditto | |
| Kund, (soft sugar,) ..... | per seer | 3¾ | 5½ | 100 ditto | |
| Misri, (coarse sugar from Umritsir,) ..... | per mun | 38 | 40 | 100 ditto | Partly in transit to Khooloom and Bokhara. |
| Afim, (opium,) ..... | per khoord | ½ | 1 | 4 seer | |
| Murcha, (black pepper,) ..... | per mun | 28 | 42 | 100 loads | Partly in transit. |
| Petkuri, (alum,)..... | per mun | 11½ | 16 | 3 ditto | |
| Sunkiah, arsenic, viz. white oxide yellow sulphorate,... | 10½ toli | 1 | 1 | 3 mun | Used in killing vermin, &c. |
| Shingruf, (cumabar,)..... | per toli | 6 for 1 | 4 for 1 | 1 ditto | |

| Name and Description. | How sold. | Price in Cabul. | Price in Koondooz. | Yearly Consumption. | Remarks. |
|---|---|---|---|---|---|
| Murdar Sung, (letharge of lead,) | per toli | 20 for 1 | 20 for 1 | 2 seers | |
| Ruskapur, (oxymuriate of mercury,) ..... | per toli | 5 for 1 | 5 for 1 | 2 mun | |
| Kusturi, (musk,) ..... | per nakhud | 2 for 1 | 2 for 1 | 30 miskals | |
| Kuriana, ..... | | Kabul rupees | Koondooz rupees | | |
| Keysur (saffron), ..... | per toli | 4 for 1 | 2 for 1 | 10 tola | |
| Jayaphul (nutmeg), ..... | per | 11 for 1 | 10 for 1 | 1000 | |
| Chundun (sandalwood),..... | per toli | 50 for 1 | 20 for 1 | 4 seer | |
| Illachi nike (coller cardamans,)... | per toli | 8 for 1 | 8 for 1 | 1 mun | |
| Kuchla (nux vomica), ..... | per toli | 7 for 1 | 7 for 1 | 4 ditto | |
| Kuchur (curcunna reclinata), ... | per seer | $2\frac{3}{4}$ | $3\frac{3}{4}$ | 1 load | |
| Jumal gota (crotore tighi seeds,) | per khoord | 1 | 1 | 2 ditto | |
| Kumbela, ..... ..... | per toli | 120 for 1 | 100 for 1 | $1\frac{1}{2}$ mun | |
| Mururpuli,..... | per pao | 3 for 1 | 2 for 1 | 3 ditto | |
| Hust gund,..... | per chanuk | 2 for 1 | 2 for 1 | 9 ditto | |

## *No. V.—Native Manufactures and Produce.*

| Name and Description. | How sold. | Price. | Yearly consumption. | Remarks. |
|---|---|---|---|---|
| | | Koondooz Rupees. | | |
| Alacha (striped cotton cloth of various patterns,) viz..... No. 1 | per pair., | 1½ | 20 loads | The estimate of the consumption is necessarily very rough, no tax is taken and account kept. |
| „ 2 | | 2 | 5 loads | |
| „ 3 | | 3 | 5 ditto | |
| „ 4 | ..... | 2½ | 4 ditto | |
| „ 5 | ..... | 3 | 3 ditto | |
| „ 6 | ..... | 2 | 6 ditto | |
| (Khanabad,)..... „ 7 | ..... | 1¾ | 8 ditto | |
| „ 8 | ..... | 2 | 5 ditto | |
| „ 9 | ..... | 1½ | 8 ditto | |
| „ 10 | ..... | 2 | 6 ditto | |
| „ 11 | ..... | 2 | 8 ditto | Each pair of pieces making one choga, the price shews the expense of a dress of native manufacture. |
| „ 12 | ..... | 2 | 5 ditto | |
| „ 13 | ..... | 2½ | 4 ditto | |
| „ 14 | ..... | 2¼ | 4 ditto | |
| „ 15 | ..... | 2¼ | 6 ditto | |
| „ 16 | ..... | 2¼ | 8 ditto | |
| „ 17 | ..... | 1½ | 3 ditto | |
| „ 18 | ..... | 2½ | 5 ditto | |
| Kurbas (white cotton cloth,) ..... | per dress of 6 kolach | ½ | 40 loads | |
| Abreshun (raw silk or gan zinc,)... | per 100 toli of 47 miskals each, ..... | 8 | No estimate of the consumption of this, and the following articles. | |
| Thibut (hair of shawl goat,) ..... | per seer | 3¾ | | |
| Buzi (hair of common goat,) ..... | per seer | 2 to 3 for 1 | | |
| Gospundi (crash,) ..... | per seer | 2¼ for 1 | | |

| | | |
|---|---|---|
| Pushm i shutur (camel's hair,)... | per seer | 2 for 1 |
| Pistachios per mun,..... | 3 | |
| Buzgunje gullant of Pestachu,... | per mun | 2½ to 3 |
| Ispurak ogenista (dyes, yellow,)... | per mun | ¾ to 1 |
| Cotton in pods,..... | per seer | 4 for 1 |
| Til (oil seed,) (verbisina satra,)... | per mun | 1 |
| Ulsi (linseed), ..... | per seer | 7 for 1 |
| Kunjara (oil cake,)..... | per mun | 2½ for 1 |
| Tel (lamp oil,) ..... | per seer | 2½ for 1 |
| Wheat, ..... | 18 seer | 1 |
| Jao,..... | 21 ditto | 1 |
| Rice,..... | 1 mun | 1½ |
| Flour,..... | 1½ mun | 1 |
| Moong,..... | 1½ mun | 1 |
| Kungari (oil plant,)..... | 2 mun | 1 |
| Juwari, ..... | 2 mun | 1 |
| Roghan i zurd (ghu),..... | 1½ seer | 1 |
| Firewood, ..... | 4 loads | 1 |
| Charcoal,..... | 1 jowal or bag | 6 pice |

| Name and Description. | How sold. | Price in Koondooz Rupees. |
|---|---|---|
| Furs Luglabi (otter,) ... | per skin, | 9 |
| Ilderi, ..... | ..... | 4½ |
| Palang (larpond,) ..... | ..... | 2 |
| Dulah, ..... | ..... | 1¼ |
| Robah (fox), ..... | ..... | ¾ |
| Kura (kola,) ..... ... | ..... | 3 |
| Shigal (chaeal,) ..... | ..... | 2 |
| Kurush, ..... | ..... | 1½ |
| Kurghooz, ..... | small boxing animals, | 4 to 6 pice |
| Mulool, ..... | | 3 pice |
| Samancha, ..... | | 6 pice |
| Meera Nosh, ..... | | 5 pice |

Name and Description.

Fruit, viz. Peaches, Apricots, Mulberries, Almonds, Walnuts, Grapes, Apples, Pistachios, Pears, Melons and Watermelons.

Vegetables—Turnips, Cabbage, Carrots, Parsnips, Nolecole, Pumkins, and Gourds, Cucumbers.

## *No.* VI.—*Exports to Bokhara and Kabul.*

To Bokhara go slaves, sheep, furs.

To Kabul go gold, silk, sheep, horses, dye stuff, fruit. The following are the only returns I have been able to procure, and they do not assume to be very accurate:

### *Exports from Koondooz to Kabul.*

| Name. | How sold. | Price here, Kundooz rupees. | Price at Kabul, Kabul rupees. | Quantity sent. |
|---|---|---|---|---|
| Silk or ganzine, | per seer of 100 tolì, | 8 | 20 to 30 | 10 loads. |
| Pistachios, | per mun, | 2½ | 13 | 500 ditto. |
| Buzgunje, dye stuff | ditto, | 6½ | 18 | 1000 ditto. |
| Ispunak, dye stuff | ditto, | 1 | 3 | 1000 ditto. |

From Khooloom it is said quantities of the same articles are sent.

The year before last it exported 2000 Tabreezee mun of raw silk, 2000 loads of Ispurah, 1000 of Buzgunje, 900 of Jujubas, and a large quantity of Pistachios. The prices of those articles are said to be much higher there than here—the prices as given here I have verified:

## BAZAAR OF KUNDOOZ,

*Monies, Weights and Measures.*

| Metal. | Coin. | Exchange. | Approximate Value in English Money. | Remarks. |
|---|---|---|---|---|
| Gold, ..... | Tilla. | 4¼ Rupees. | 9 shillings. | Varies from 4¼ to 5 rupees. |
| Silver,..... | Rupee. | 5 Tunga. | 2 ditto. | |
| Silver,..... | Tunga. | 8 to 9 pice. | 4¾ pence. | |
| Copper, ... | Pier or Piel. | Each a little more than 2 farthings. | | At present 44 for 1 rupee, and 26 for 1 Kabul rupee. |

The tilla is said to be a miscal in weight, several that I tried averaged 70 grains.

The rupee is the sicca of the Dehli emperors, and is supposed to contain 2½ miscals or according to the above experiment 175 grains. I weighed 10 and found them average 168, 6 grains each. They contain scarce any alloy, and may be considered as at par with the Company's rupee.

The Çabool rupee is much inferior, on an average of 10 I found it weigh 146 8 grains, and it is said to contain one-eighth alloy. The exchange into Kundooz rupees, may be stated at 15 for 9.

The Kabul rupee is divided into 12 shaees, and 60 pice.

## WEIGHTS.

| | | | | | English Avoirdupois Weight. | | |
|---|---|---|---|---|---|---|---|
| | | | grains. | | lbs. | oz. | grains. |
| 1 mun | = 8 | seer of Kabul | = 806,400 | = | 115 | 3 | 87.5 |
| 1 seer | = 4 | charuk | = 100,800 | = | 14 | 6 | 1.75 |
| 1 charuk | = 4 | pas | = 25,200 | = | 3 | 9 | 242.5 |
| 1 pao | = 2 | khoord | = 6,300 | = | 0 | 14 | 175.0 |
| 1 toli | = 4½ | miscals | = 315 | | | | |
| 1 miscal | = 4½ | maschas | = 70 | | | | |
| 1 masha | = 5¼ | nakhud or grains of grain | | = | | 0 | 15 5 |
| 1 nakhud is therefore nearly equal to..... | | | | | | | 3 0 |

The mun and seer of Cabool as above, are always to be considered as meant, when none other is specified; 6 muns make a camel load, and 3½ muns a mule or yaboo load.

The mun of Bokhara, which is occasionally used, consists of 16 doneem seer, each equal to 400 toli, so that the mun is equal to 6400 toli or 288lbs. avoirdupois, and each doneem seer is equal to 18lbs.

In weighing some heavy articles as lead, copper, &c. the Russian pood continues used, = 800 toli or 2 doneem seer or 36lbs. avoirdupois.

### *Bazar of Koondooz.*

The mun of Tabreez is only employed in weighing silk; it is stated to me to contain 200 toli, which would make it equal to nearly 9½lbs. avoirdupois. Sir J. Malcolm states it at about 7lbs. I have enquired carefully, and can detect no error in the statement made to me.

The toli is to be carefully distinguished from the tola, the latter containing only 2½ miscals, while the former contains 4½; there is a small toli of 4 miscals and a large toli of 5 miscals used at Cabool, but the toli of 4½ miscals is most generally used here, and is always to be understood, when no other is specified.

### *Measures of Quantity.*

The nincha used in selling grain contains by weight ½ seer—12 neencha equal 1 jowal or bag, which therefore may (sufficiently near for practical purposes) be considered as containing 18 stone.

### *Of Length.*

3½ spans = 1 alcheen (archine.)
4 „ = 1 guz.
2 guz = 1 kolach.

The alcheen (archine) is Russian measure = 28 inches.

The guz may be stated at about = 82 inches. There is no measure of land except the lryat, which is as much as a bag of seed will sow.

## BAZAR OF KUNDOOZ.

### *Detailed statement of Shops.*

24 Bazar, foreign cloth.
27 Alacha, country striped cloth.
11 Kurbas, country white.
12 Chit-oo-chinbas, Bhokhara cloth.
12 Kulama, cotton thread.
12 Felt and camels' hair cloths.
6 Jhools or body clothes for horses.
8 Dyers.
4 Machines for cleansing cotton.
8 Leather sellers.
9 Saddlers (saddles, bridles, totras.)
12 Ausar (sword, belts, pouches, powder bags.)
6 Men's shoe makers.
8 Iron smiths.
6 Sellers of iron pots.
8 Nailors.
4 Knife sellers.
5 Ewers, basins, &c.
4 Copper smiths.
4 Gold smiths.
5 Potters.
12 Bakers.
12 Butchers.
3 Confectioners.
10 Fruit shops.
8 Mulberry.
14 Dried fruit and shera (expressed juice of grape used as a coarse substitute for sugar.)
25 Oil sellers.
8 Soap sellers.
4 Soap manufactories.
12 Tobacco sellers.
23 Uttar, drugs, perfumery, &c.

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There are also a varying number of shops for the sale of grain, wood, charcoal, &c. but in fine weather these articles are sold in the open air.

(Signed) P. B. LORD.

(True Copy,)

(Signed) A. BURNES, *on a Mission to Cabool.*

# No. XIII.

## DESCRIPTION OF ARTICLES,

### MOSTLY RUSSIAN,

FOUND IN THE

### BAZAR OF CABOOL,

AND BROUGHT TO IT BY WAY OF BOKHARA.

By NOWROZJEE FURDOONJEE.

No. 1.
Ducats, Tillas, Soomand, Yamoo.

Ducats or Venetians are a gold coin, too well known to require description. They are known in this country by the names of "Boodkee" and "Boojaglee," the former distinction being applied to them on account of their having the stamp of an image. They are taken most extensively to India by the Lohanee, and other merchants in exchange for the British and Indian goods, which they bring. Two lacs of rupees worth are imported annually into Cabool, and are thence re-exported to Hindoostan to nearly the same amount. The value of a ducat is 6 rupees in Cabool, but it is liable to change, rising to 7 rupees when gold is scarce, and falling to 5, when the contrary is the case. The standard weight of each piece is 52½ grains troy, though some Venetians often weigh a grain more or less than it. They are exported secretly, on account of the ruler imposing a duty of 1 per cent. on the import, and 1¾ per cent. on export. Boodkees are sometimes strung as necklaces, and worn by the women for ornament, but the Afghans have an aversion for coins with images stamped on them, declaring it idolatrous to keep such things. Tillas are the gold coins current in Bokhara, Toorkistan, or Tartary, and Cabool, containing good gold, though the gold of the Boodkee is of superior quality, and valued at 7, 7½ rupees or about 15 shillings each. "Soours" are roubles, the silver currency of the Russian empire, of which 3 are equal to a tilla in Bokhara. The coin is circular, and weighs 6 miscals or a little less than one ounce. "Yamoos" are silver ingots in the form of small boats from China (Kkita). They come chiefly from Yarkand either by way of Bokhara or Koondooz, and are used as bullion, being melted up for that purpose immediately on importation here. They have generally a Chinese stamp in the middle, and are received as pure silver—one of these ingots,

when fused, scarcely gives a hundred grains of alloy. They are not all uniform in weight, some exceeding a great deal, and others falling short of the standard which is 328 miscals or 4½lbs troy, equivalent to 195 rupees in Cabool.

No. 2. Gold dust.

Gold dust is found in the Oxus, and other rivers, and comes also from Russia. It is brought chiefly from Koondooz, Khooloom, Kolab, and Furdab, and is extracted from rivers in the form of sand, and of bits from 2 to 6 grains in size. From 10 to 15,000 miscals, or from 80 to 130,000 rupees worth of it, is annually exported to India. The price is 8 rupees per miscal, a weight of 72 grains troy.

No. 3. Pistols & Muskets.

Pistols and muskets that come from Russia, are pretty good, but high priced. They are generally small, neat, and of a good fashion, but are not much used. Those of a superior kind are purchased only by the chiefs, and other great men: the common soldiers, who cannot afford to buy them, use the rough and clumsy arms manufactured in Cabool.

No. 4. Gun-locks.

Gun-locks come in large quantities from Russia, there being a great demand for this article in Cabool; but preference is given to English locks in all instances. Russian locks are usually large, and of rough workmanship. Locks which have the East India Company's stamp are much prized, and readily bought.

No. 5. Pad-locks.

No good pad-locks being made in this country, they are extensively imported from Russia. These have generally some ingenious device to deceive and puzzle strangers, with whom it is a matter of great difficulty and perplexity to succeed in unlocking them. There is usually an invisible little peg made somewhere in the lock, this on being pressed with the key, immediately opens the shutter of the key-hole, as if by a spring, and then it may be unlocked in the usual way. They are rather strong, than good looking, but even the best of them cannot be compared to our English locks and, it is certain, no Russian maker of locks, knives, razors, &c. however ingenious, can rival a "Bramah" or a "Sevigne" of Britain

No. 6. Knives and Razors.

The knives that come from Russia are clumsy and blunt, but better than the native ones, and have no more than two blades. English knives are much admired on account of their sharpness, but are not imported to any quantity If brought of a great variety, they promise a good market, and are likely to defeat the Russian instruments. "Juwahardas" knives, or those which are watered, are much liked by the natives, they are made here, and are not so shining, but have a curious artificial painting like net work on the surface, which is much admired. The razors are pretty good, resembling those of English manufacture, and well polished, but not so superior in quality, though they are much better than the rough and good-for-nothing instruments of Cabool. In fact no good specimens of cutlery are to be met with in this country.

No. 7. Wires of iron and brass.

Iron and brass wires are imported from Russia, being useful for making strings of guitars, sentoors* and other musical instruments, for winding round hooka snakes, and for making ear-rings, &c. worn by the poor. They are also employed in making a net work of armour for the body.

* Sentoor is a kind of Piano-forte on a small scale, very common in Affghanistan.

Almost all the copper to be found in the bazar of Cabool, is imported from Russia. It comes in the form of thin quadrangular plates about a yard in length, and two feet in breadth or of a smaller size. It is manufactured into cooking utensils, water-pots, &c. &c. and is sold at 10 rupees per seer; about 100 loads or 20,000 rupees worth of it used to come annually, but for two or three years past its importation has been discontinued, in consequence of which it is now rather dear. Only eight or ten loads were imported this year, including two loads of "kopes," the copper currency of Russia known in this country by the name of "Bughrukcha." They are converted to the same uses as copper.

No. 8. Copper.

Various kinds of Russian boxes are to be found in Cabool, that have a showy appearance. They are made of a sort of light wood, and covered externally with fine coloured tin, fastened with iron clasps: there are generally a great variety of colors displayed outside in pretty good taste. They have each a lock and key and a hook on the top for lifting them up. Inside there is all open space, though sometimes a small partition is made. They are used for keeping paper, ornaments, or precious articles, but generally for holding money. The size varies. They are imported to the value of about 900 and 1000 rupees annually. The Affghans, having learned the use of snuff, keep either small horns, and nut shells finely polished, or little boxes for that purpose. The latter came to a small extent from Russia, and are made of light wood or paper and sometimes set on with pieces of mirror. They are however all dear, and promise to sell well if imported from Bombay or Calcutta.

No. 9. Russian boxes, snuff boxes.

Russian needles come to the great extent of 6000 rupees a year, none being produced in this country. They are of various size and sold at the rate of 3 rupees per thousand, but those of English manufacture might undersell them if introduced.

No. 10. Needles.

More than 4000 rupees worth of glass, spectacles, and mirrors are imported every year into Cabool. The glass ware of Russia consists of plates, bottles, vials, cups, and inkstands of good fashion; plate glass is generally in the form of thin small panes used for making mirrors, and but seldom for setting in windows. Each pane, about a foot in length, is sold for one rupee. Small and thin looking-glasses set in wooden frames are also imported, and bought by the common people. The price of a six-inch mirror is one rupee. The richer classes use Dehli mirrors; that have very thick glass, which is much liked but dear. A Dehli mirror one foot long cannot be had at less than eight rupees. A few pairs of spectacles also come from Russia, but they are not good. The natives have a liking for spectacles which sell well here. These things are upon the whole very dear and difficult to be procured, only a limited quantity being imported on account of their liability to break on the way. If brought in boats by the Indus from Bombay, glass things, admired as they generally are, will ensure a rapid sale.

No. 11. Glass, spectacles, mirrors.

Porcelain of Russian manufacture comes yearly into Cabool to the extent of 4000 rupees, consisting of tea-pots, cups, saucers, plates, bowls, dishes, &c. elegantly flowered and gilt. These are used for ordinary purposes, such as drinking water, tea, sherbet (lemonade,) &c. and for dining. It is very dear, and is therefore used

No. 12. Porcelain.

only by the rich, the poorer classes who cannot afford other purchase a very inferior description of it made in Cabool, and most generally used for all purposes of life by the common people. If brought from Bombay by a river route it might undersell Russian ware.

No 13. Flints

Flints come both from Russia and India, but the latter are predominant. They are also made in this country of late. A considerable demand exists for this article.

No. 14. Beads and coral.

Glass beads of various kinds imported from Russia are much used for women's ornaments, they are strung upon a thread, and worn as bracelets and necklaces; Coral comes from the same country to about 3000 rupees a year, and is used for the same purposes. It is either in the form of square globular beads, or of sticks, and is sent on to India.

No. 15. Fish bone.

Shirmahee, a kind of fish bone (probably of the whale), is imported from Russia to the amount of 1000 rupees a year. It has a smooth surface and a white greyish colour: that of a shining white colour is much prized. It is used for making handles of knives and daggers, also sword hilts. A good bone is not to be had at less than 20 rupees. The natives have a curious notion regarding "Shirmahee:" they say a true bone of the kind is of such a nature that it should freeze milk when dipped in it.

No 16. Paper.

Russian paper is found of two kinds—1st, blue, polished, and unpolished; and 2d, white, smooth, and rough. Those are about the size of foolscap, but not so good. At present its import is more than 5000 rupees annually, and is sold at $\frac{3}{4}$ rupee per quire. Paper that comes from Kokan and Cashmeer is much used. No good paper is to be met with in Cabool: in fact this article of commerce bad as it is, is also dear. English, Portuguese, China, and Goozrattee papers, if good and imported from Bombay, will certainly be preferred to Russian paper, and are sure to promise a good market. Some foolscap and letter papers (gilt bordered) that were brought here lately by a man from Bombay were universally admired for their superior degree of whiteness.

No 17. Tea.

A kind of tea coming from Russia called "Banka Cha," is of a very superior quality and reckoned by some as better, than that coming from Canton. It is not unlike our green tea, though approaching a little to black; it has a strong and pleasing flavour. It is very dear and not common, the price is exorbitant being so much as 100 rupees per seer. A pretty good description of tea comes from Yarkund and the north western parts of China bordering on Tartary, via Kokan and Bokhara or Koondooz and Khooloom. It is of three or four kinds, not much differing from each other, known by the names of Kuzzil kaghuz (red paper), Sheercha, &c. and has scarcely any flavour, for it is not brought with that care always necessary to preserve it from being spoiled. It is extensively used, and annually imported to the amount of about 10,000 rupees. Its price is from 32 to 40 rupees per seer. Canton tea is also imported in small quantities from India via Umritsir and Bombay, and is rather cheap, being sold at from 24 to 32 rupees per seer.

Saleb Misree, a medicine comes a little from Russia. It is considered a good nutritive for the human constitution, and is for this purpose powdered, and taken with milk. It is in the forms of flat oval pieces of about 80 grains each and is not now easily procurable in Cabool. It is sold at 2 or 3 rupees per ounce. No. 18. Saleb misree.

Kimsan is a kind of prepared leather from Russia, is imported to about 1000 rupees, and is used for making shoes, sandals, bags, &c. It is dyed yellow, blue, crimson, &c. and finely polished. It is also prepared in Balkh and Khooloom. No. 19. Kimsan.

Kirmiz or cochineal comes from Russia to the amount of about 10,000 rupees a year, and is like that of India, where it is also sometimes sent from Cabool. It is a very valuable dye, and imparts a bright and durable crimson colour to silks. It is disposed for sale at from 50 to 90 rupees per Mun-i-Tabriz, or 10lbs. English. No. 20. Cochineal.

Blue stone or rather what is more appropriately called sulphate of copper is also imported to the amount of about 1000 rupees every year. It is used for medicine and as a dye. No. 21. Blue stone.

A small quantity of iron trays are imported, and used for household purposes. They are nicely painted and flowered; small ones are sold at 2 or 4 rupees each, while larger ones bring 8 or 10 rupees each. No. 22. Iron trays.

Russian kalabutoon or wire is imported of several kinds, but chiefly of two sorts, first true, and second false. They are both distinguished into yellow and white. The true gold wire has a superior degree of lustre, but the false is sometimes such as cannot be distinguished, except by able judges. White and yellow wires of true gold are sold at the same rate, viz. from half to three-fourths of a rupee per miscal or about 4½ and 5 rupees per ounce. False wire is very cheap, and much consumed. It is used for ornamenting, almost all kinds of apparel, caps, shoes, &c. &c. for making tapes, lines, &c. and for winding round hooka pipes. Gold wire is most extensively employed in embroidery, the Affghans being very fond of ornaments of a showy nature. A great many persons are daily at work with it in the Cabool bazar adorning gold flowers, wreaths, &c. on garments. This work is as dear as the gold wire itself. A finely embroidered "chagha" or pelisse costs from 20 to 100 rupees, and even more if the gold be closely fixed. It is generally called Kalabutoon, and it is preferred to that of India, which wears away very soon while this does not. It is cheaper, more durable and good-looking, and is therefore much prized; it cannot, I believe, be equalled by Indian skill. It is annually imported into Cabool to the extent of 34,000 rupees, and is of pure Russian manufacture. It may be said to be one of the staples of Russia unequalled by any other country, and goes along with "Simgote" to India, and there competes with its produce. Tickets are always affixed to bundles of this wire, setting forth in Russian, the names of the patentees, and of the place where it is manufactured. No. 23. Kalabutoon.

Simgote is a kind of thin flat lace, and differs from Kalabutoon (which is a wire) in form and texture only, but not in the substance. It is also of two kinds, false and true, but the former sort is imported in by far the greatest quantity, and No. 24. Simgote.

much employed in use by the poorer classes of Affghans, for those who can afford it invariably use the gold wire abovementioned. It is useful for the same purposes as Kalabutoon. The import exceeds 20,000 rupees a year.

No. 25. Broad cloth.

The broad cloth of Russia is rather dear, and does not now come so much as before, on account of the Lohanee and other merchants who bring in abundance of the same description of cloth, but of English manufacture from India, and which has of late undersold the Russian. This latter still comes to the amount of 4000 rupees a year, and is sold at from 10 to 20 rupees per guz, a measure of one yard and four inches English. It is of fine close texture, but the rude Affghans are not good judges of thin or coarse articles. They want cheap goods. Blue, sky blue and green colors are liked.

No. 26. Chintz.

Russian chintz is imported annually to the extent of 20,000 rupees, and is liked on account of its having less starch (conjee) and being much more durable than English chintz which is of a very thin texture, and lasts not even a year, while the former remains uninjured for two or three years. The greatest variety of it is to be seen in the bazar of Cabool, but English patterns are more beautiful, and alluring. Russian chintz is dearer than English, and is therefore not much consumed; chintzes concentrate here from all quarters, and are made to compete with each other; they are brought from Mooltan and the Punjab, Upper Hindoostan, Russia and England, but the greatest quantity comes from the former and latter countries. The import of chintzes from all parts amounts to about 2,80,000 rupees annually, which is a very surprizing consumption. Russian chintz is liked for its durability and costliness, English for its external beauty and inimitable dazzling patterns, and that of Punjab for its permanence and cheapness. It is used chiefly by the middle and poorer classes, and consumed to about a lac of rupees worth every year. Before the appearance of English chintzes in Cabool, the Russian and Punjab manufacturers had the chintz market solely in their hands, but since its introduction from Britain, the industrious manufacturers of that country have by their superior skill and ingenuity, not only rivalled, but, I may safely say, defeated those foreigners, who possessed before preeminence in the commercial transactions of Afghanistan.

No. 27. Velvet.

Russian velvet used to come formerly in great quantities to the extent of 5000 rupees annually, and even more, but since the introduction of British velvet its importation has entirely ceased, the latter having superseded it. Russian velvet is very thin, and of an inferior quality; scarlet, crimson, green, blue, and black colours are prized.

No. 28. Atlas or satin.

Russian atlas or satin is preferred to English, for the latter wears away soon, and is of thin texture. Another kind of satin comes from Hubub and Shaw, and is reckoned as next in quality to that of Russia, and better than English. Russian satin is sold at 5 rupees per gaz, Hububee at 2 rupees, and English at the same rate.

No. 29. Khoodbaft.

Khoodbaft is a kind of soft and finely ornamented silk cloth made in imitation of shawls. It comes from Russia to the value of about 1000 rupees, also from

Persia, the manufacture of Yezd and Cashan. No cloth comes from India, though there is a great demand for this article in Afghanistan, which can annually consume a lac of rupees worth of it. It is used by the rich, the price is 4 or 5 rupees per guz.

No. 30. Shirja.

Shirja is a kind of coloured cloth, very much like Nanka, and is imported to the extent of about 3000 rupees a year.

No. 31. Kaitan or muslin.

A trifling quantity of Kaitan or muslin is imported from Russia, and is used for women's summer shifts. It is made of flax, and is like Indian gauze.

No. 32. Nanka.

Nanka is imported in the greatest quantity from Russia, and is used for making the outer garments for the people, who have a great liking to it. It is similar to nankeen cloth that comes to India from China, and is of a strong, durable texture. It is imported every year to the value of about 50,000 rupees, is sold at half a rupee per yard, and is partly sent on to India and the Punjab, where it is used by the Sikhs for cloth.

No. 33. Silk cloth.

Nearly 4000 rupees worth of white silk cloth comes from Russia, and is known by the name of "Luttai-Feeringee." It is used for ladies' shirts, &c.

No. 34. Handkerchiefs.

Handkerchiefs that come to the Cabool market are of two kinds—1st Chintz which comes from Russia; and 2d, silken from Bokhara, the former sort are used by the men, and the latter by the women. The import is about 4000 rupees yearly. English handkerchiefs from Bombay are imported, and extensively consumed.

No. 35. Chuppun-i-kard.

Chuppun-i-kard is a kind of ready-made garment of wool, which comes to a small extent from Russia.

No. 36. Silk of Bokhara & Koondooz.

Raw silk, chiefly of the fertile districts of Bokhara, Kohkan, and Koondooz is imported to the extent of about 4 lacs of rupees. About 200 camel loads of silk, each containing, at an average, 26 seers of Cabool, arrive annually at this great commercial mart from different parts. In its original state it is usually of a grey yellowish colour, and is sold at from 90 to 100 rupees per seer or 16¼lbs. English. It is here sorted into different kinds, dyed of various colours, and made into Shoojakhanee, kunavaiz, and other plain silk fabrics. It passes in transit to India and the Punjab. It is also imported from Herat, Meshid, Shuhr-i-Subz, Yarkand, Khooloom, and Muzar, and is reared at Cabool in small quantities. It is generally of 6 different sorts, viz. Emamee, Koondoozee, Churkhee, Lub-i-aubee, Shuhr-i-Subzee, and Kohkanee.

Conclusion.

The articles above enumerated in detail give an outline of the imports into Cabool from Russia. But Cabool, it may be observed, sends a still greater quantity of merchandize for consumption to Toorkistan and Russia, for which the returns are made partly in gold, and partly in goods.

NOWROZJEE FURDOONJEE.

*Cabool, 7th February,* 1838.

(Original,)

ALEX. BURNES, *On a Mission to Cabool.*

## *List of Articles mostly Russian found in the Bazar of Cabool, and brought to it from Bokhara.*

No. 1. Ducats, tillas, Soomand, Yamoo.*
2. Gold dust.*
3. Pistols and muskets.
4. Gun locks.
5. Pad locks.
6. Knives, razors.
7. Wires of iron and brass.
8. Copper.*
9. Russian boxes, snuff boxes.
10. Needles.
11. Glass, spectacles, mirrors.
12. Porcelain.
13. Flints.
14. Beads and coral.*
15. Fish bone.
16. Paper.
17. Tea.
18. Saleb misree.
19 Kimsan, a kind of leather.
20. Kirmiz or cochineal.*
21. Blue stone or sulphate of copper.
22. Iron trays.
23. Kulabutoon, two kinds.*
24. Simgote.*
25. Broad cloth.
26. Chintz, of sorts.
27. Velvet.
28. Atlas (satin.)
29. Khoodbaft.
30. Shirja.
31. Kaitan or muslin.
32. Nanka.*
33. White cloth.
34. Handkerchiefs.
35. Chuppun-i-kard.
36. Silk of Bokhara and Koondooz.

The articles marked thus* are sent on to India.

# XIV.

## REPORT

ON THE

## WEIGHTS, MEASURES, AND COINS

OF

## CABOOL AND BOKHARA.

By NOWROZJEE FURDOONJEE.

*Forwarded by Captain Burnes to Government and transferred to the Asiatic Society.*

Now that happily for the interests of British and Indian commerce a more intimate and extensive intercourse is about to commence with countries adjoining India, the following humble attempt to simplify, and accurately describe the weights, measures, and coins of Cabool and Bokhara, will not, it is hoped, be thought without use, the more so since the subject has been hitherto left untouched by European merchants and travellers, though a knowledge of it is both indispensible and necessary to the scientific and commercial world.

### OF CABOOL WEIGHTS.

*General Commercial or Gross Weight.*

| | | | |
|---|---|---|---|
| 6 | Nukhoads,..... | = | 1 Shahee. |
| 4 | Shahee, ..... | = | 1 Miscal. |
| 20 | Miscals,..... | = | 1 Khoord Seer-i-Tabreez. |
| 4 | Khoord,..... | = | 1 Pow or Powee. |
| 4 | Powee, ..... | = | 1 Charuk. |
| 4 | Charuk, ..... | = | 1 Seer. |
| 8 | Seer, ..... | = | 1 Mun-i-khanee. |
| 10 | Mun-i-khanee, ... | = | 1 Khurwar. |
| 2½ | Charuks, ..... | = | 1 Mun-i-Tabreez. |

| | | | |
|---|---|---|---|
| 6 Mun-i-khanee, ..... | = | 1 Camel load. | Not being of a fixed proportion these are given on an average. |
| 4 Ditto ditto, ..... | = | 1 Mule or poney load. | |
| 3 Ditto ditto, ..... | = | 1 Ass load. | |

There are 2 different kinds of muns in use at Cabool, viz.

1st. The Mun-i-Tabreez which is equal to 2½ Charuks of this country or = 9 lbs. 10 oz. 160 grains troy.

2d. Mun-i-khanee which is equal to 8 seers of this country or = 126 lbs. 2 oz. 320 grains troy. The maund of India is unknown, and the mun of Tabreez is evidently that introduced from Persia, where it is universal.

The seer is also of 3 varieties and denominations, viz. first, 1 seer in Cabool: which is equal in weight to 504 to 888 Bombay rupees or tolas, being found by actual experiment to contain 90,880 grains or = 15 lbs. 9 oz. 160 grains troy. In like manner I found the miscal to weigh exactly 71 grains. The latter being the unit of the ponderary system of Afghanistan and Tartary, I have preferred it for my standard, by which all the other weights are ascertained to the utmost precision. There are 1280 miscals in a Cabool seer.

2d. Seer-i-Tabreez which is only the 16th part of a charuk or 20 miscals = 2 ounces and 460 grains troy.

3d. Seer-i-Hindoostan or that introduced from India.

4th. Chooraika* are foreign measures, and not much used.

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## 1.—*The Commercial Weight of Cabool as compared with British and Indian Weights.*

| Cabool Weights and their Denominations. | Value in British avoirdupois weight. | | | Value in Indian weights, Bombay and Guzerat. | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | lb. | Oz | Grains | Mds | Seer | Tola | Masha | Rattee | Dhan |
| 1 Nukhoad, ..... | „ | „ | 2,958 | „ | „ | „ | 1 | 2 | 315 |
| „ Shahee, ..... | „ | „ | 17,750 | „ | „ | „ | 1 | 1 | 1,891 |
| „ Miscal, ..... | „ | „ | 71,000 | „ | „ | „ | 4 | 5 | 3,466 |
| „ Khoord or Seer-i-Tabreez, | „ | 3 | 107,187 | „ | „ | 7 | 10 | 5 | 1,320 |
| „ Pow or Powee, ..... | „ | 12 | 428,748 | „ | 1 | 3 | 6 | 5 | 1,280 |
| „ Charuk, ..... | 3 | 3 | 402,662 | „ | 4 | 14 | 2 | 5 | 1,120 |
| „ Seer, ..... | 12 | 15 | 295,312 | „ | 18 | 0 | 10 | 5 | 480 |
| „ Mun-i-khanee, ..... | 103 | 13 | 175,000 | 3 | 24 | 7 | 1 | 0 | 3,840 |
| „ Khurwar, ..... | 1038 | 6 | 0,000 | 36 | 2 | 14 | 11 | 1 | 2,400 |

Besides giving the equivalent of the native weights in British avoirdupois weight, I have, in the above and other succeeding Tables, endeavored to draw a

* This is used chiefly by Hindoo grocers in Cabool in purchasing Indian commodities.

comparison with the Indian weights, particularly those of Bombay and Guzerat, which might, if required, be easily converted into Bengal weights by the following relation.

| Bombay and Guzerat. | | Bengal. | | British. |
|---|---|---|---|---|
| 3 maunds,..... | = | 1 maund stands | = | 34 lbs. av. or ¾ cwt. |
| 2857 seers,..... | = | 1 seer of 80 tolas | = | 2057 lbs. |

The tola = 180 grains is uniform in all the presidencies.

### *Goldsmith's Jewellers' Weight.*

| | | | | | |
|---|---|---|---|---|---|
| 4 | Pa, ..... | = | ..... | 1 | Nukhoad. |
| 6 | Nukhoads, ... | = | ..... | 1 | Shahee. |
| 4 | Shahee, ..... | = | ..... | 1 | Miscal. |

## II.—*Jeweller's Weight, compared with Indian and English Troy Weights.*

| Cabool Weights. | Indian Weights. | | | English Troy Weights. |
|---|---|---|---|---|
| | Mashas. | Ruttees. | Dhans. | Grains. |
| 1 Pa, ..... | „ | „ | 1,578 | 07,39 |
| „ Nukhoad, ..... | „ | 1 | 2,315 | 29,58 |
| „ Shahee, ..... | 1 | 1 | 1,891 | 17,715 |
| „ Miscal, ..... | 4 | 5 | 3,466 | 71,000 |

## MEASURES.

### *Cloth Measure.*

| | | | | | |
|---|---|---|---|---|---|
| 4 | Khoord, ..... | = | ..... | 1 | Gheerah. |
| 4 | Gheerahs,..... | = | ..... | 1 | Charuk. |
| 4 | Charuk, ..... | = | ..... | 1 | Guz. |
| 4 | Pow, ..... | = | ..... | 1 | Charuk-i-Guz. |

## III.—*Cloth Measure, compared with English and Indian Measures.*

| Cabool Measures. | Indian Guz. | | | English Inches. |
|---|---|---|---|---|
| | Guz. | | Tussoos. | |
| 1 Khoord, ..... | „ | | 0,562 | 0,632 |
| 1 Gheerah, ..... | „ | | 2,250 | 2,531 |
| „ Pow, ..... | „ | | 2,250 | 2,531 |
| „ Charuk-i-Guz, ..... | „ | | 9,000 | 10,125 |
| „ Guz-i-Shah, ..... | 1½ | or | 36 | 40,500 |

This Guz is called Guz-i-Shah as it was introduced by Ahmed Shah. It is used for measuring all sorts of cloths, goods, &c. and is also employed by tailors in their use. It is equal to 1½ Guz of Bombay and Guzerat, and measures 40½ inches English.

### *Carpenter or Timber Measure.*

| | | | | |
|---|---|---|---|---|
| 4 | Mooubur (hairs' breadth,)..... | = | 1 | Rujja. |
| 4 | Rujja,..... | = | 1 | Payien. |
| 4 | Payien, ..... | = | 1 | Tussoo. |
| 3 | Teercea,..... | = | 1 | Tussoo. |
| 6 | Tussoo, ..... | = | 1 | Charuk. |
| 4 | Charuk,..... | = | 1 | Guz-i-Maimar. |

This Guz is used by Carpenters, Bricklayers, Masons, and for Timber measuring.

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### IV.—*Timber Measures of Cabool compared.*

| Cabool Measures. | | Indian Measures. | | English Inches. | |
|---|---|---|---|---|---|
| | | Bhayguz. | Tussoos. | | |
| 1 | Mooubur,..... | „ | 0019 | „ | 0021 |
| „ | Rujja, ..... | „ | 0076 | „ | 0085 |
| „ | Payien,..... | „ | 0305 | „ | 0343 |
| „ | Teercea, ..... | „ | 0407 | „ | 0558 |
| „ | Tussoo, ..... | „ | 1222 | „ | 1375 |
| „ | Charuk, ..... | „ | 7333 | „ | 8250 |
| „ | Guz-i-Maimar, ... | 1 | 5333 | „ | 33,000 |

There are only two kinds of Guz in Cabool, viz. the Guz-i-Shah and Maimarec, the former as already stated measuring 40½ inches, and the latter 33 inches English.

### *Measures of Capacity.*

These are the same as the Weights, their being no separate kind of measures for liquids nor for coin.

### *Sand Measure.*

This includes both linear and square measure.

| | | | | |
|---|---|---|---|---|
| 20 | Guz-i-Shah, ..... | = | 1 | Jureeb. |
| 3 | Kudums, ..... | = | 1 | Biswah. |
| 20 | Biswahs or 60 pieces, | = | 1 | Jureeb. |
| 12 | Coss, ..... | = | 1 | Royal Munzil or day's journey. |

These measures are uncertain, not being fixed to any permanent standard: they vary in many parts, cannot be precisely ascertained, and must not therefore be depended upon. However the following comparison may give some idea, and convey a pretty good conjecture as to their extent:

| | | | |
|---|---|---|---|
| 1 | Biswah, ..... | = | 3½ or 4 feet. |
| 1 | Kudum, ..... | = | 1 ditto. |
| 1 | Jureeb, ..... | = | 80 feet. |
| 1 | Kroe or Coss, ..... | = | 2 Miles. |
| 1 | Munzil, ..... | = | 24 Miles. |

Taking 14 or 13 inches for 1 Kudum, 3 of which are said to be equal to 1 Guz-i-Shah (the Jureeb is about 60 or 70 feet square,) or if measured by the Guz-i-Shah it comes to 67 feet, and as a last resource taking a medium of the two results we have 1 Jureeb = 70 feet square.

## COINS.

### *General Money Table.*

| | | | | |
|---|---|---|---|---|
| 8 Rowdees, ..... | = | 1 Russeera, ..... | Copper. |
| 4 Russeera, ..... | = | 1 Pysa (pookhta,) | Copper. |
| 2 Ghuz, ..... | = | 1 Ditto, ..... | Copper. |
| 5 Pysa, ..... | = | 1 Shahee, ..... | Formerly Silver, but now imaginary. |
| 2 Shahee, ..... | = | 1 Sunner, ..... | Formerly Silver, but now imaginary. |
| 2 Sunner, ..... | = | 1 Abassee, ..... | Formerly Silver, but now imaginary. |
| 3 Abassee or 12 Shahee, | = | 1 Rupee, ..... | Silver. |
| 7 Rupees, ..... | = | 1 Tilla. | |
| 6 Rupees, ..... | = | 1 Bowkee or Ducat, | Gold Coins. |
| 15 to 18 Rupees, ..... | = | 1 Ushurfer or Mohr, | Gold Coins. |
| 20 Rupees, ..... | = | 1 Toornoin (an imaginary money like the kory of Bombay.) | |

The rupees and pice are either khawn or kucha, and pookhta or pukka, and where the former is not specified, the latter is always to be understood. Their rates are as under.

| | | | |
|---|---|---|---|
| 6 | Pookhta rupees, ..... | = | 7¼ Khawn rupees. |
| 6 | Pysa khawn, ..... | = | 1 Shahee. |
| 72 | Ditto, ..... | = | 1 Rupee. |

The Tooman-i-Khawn was worth 18¾ rupees in the time of Shah Shooja, and there were 6 pice pokhta current in a Shahee or 72 pice in a rupee, but they have been lessened to 60 in a rupee by the present Ameer. The rupees have also been reduced in weight by the present ruler; four Shah Zumance rupees now being 14 Shahees in the bazar. At present there is no silver coin of lesser denomination than a rupee, but in the time of the late Monarchs of Afghanistan, the Abassee Shahee and Sunwars were of silver. They are not coined any more.

V.—*A General Table of Cabool, Indian, and English Monies and Exchanges, showing the produce of the former Country's currency into Company's rupees at the present rate of exchange, i. e.* 117 *Cabool rupees for* 100 *of the East India Company: and in pounds and shillings stirling at the commercial par of exchange, viz.* 1 *shilling* 11·51 *pence per* 1 *Bombay rupee or* 195 *shillings per* 100 *Bombay rupees.*

| Cabool Currency. | Metal. | Rate per Rupee. | Value in Indian Currency-Company. | | | Value in British Currency. | | | Weight in Grains. |
|---|---|---|---|---|---|---|---|---|---|
| | | | Rs. | As. | Ps. | £. | S. | D. | |
| 1 Kowdee, ... | Shell, | 1,920 | „ | „ | 083 | „ | „ | 010 | ..... |
| 1 Kuseera, ... | Copper | 240 | „ | „ | 671 | „ | „ | 083 | 35 |
| 1 Ghaz, ..... | ditto, | 120 | „ | „ | 1,342 | „ | „ | 166 | 70 |
| 1 Pysa, ..... | ditto, | 60 | „ | „ | 2,685 | „ | „ | 333 | 142 |
| „ Shahee, ... | Silver, | 12 | „ | 1 | 1,425 | „ | „ | 1,666 | 15 |
| „ Sunnar, ... | ditto, | 6 | „ | 2 | 2,850 | „ | „ | 3,333 | 30 |
| „ Abbasee,... | ditto, | 3 | „ | 4 | 5,700 | „ | „ | 6,666 | 60 |
| „ Rupee, ... | ditto, | 1 | „ | 13 | 81,02 | „ | 1 | 8,000 | 147 |
| „ Tilla, (7 Rs.,)... | Gold, | 14,285 per cwt. Rs..... | 5 | 15 | 8,717 | „ | 11 | 9,027 | 71 |
| „ Boodkee, (6 Rs.) | ditto, | 16,666 do. | 5 | 2 | 615 | „ | 9 | 0,048 | 525 |
| 117 Cabool Rs. | ..... | ..... | 100 | „ | „ | 9 | 15 | „ | ..... |
| 100 Ditto, ..... | ..... | ..... | 85 | 7 | 6,226 | 8 | 6 | 8880 | ..... |

The old Heratee and Shah Zumanee rupees (out of currency now) coined at Herat and Cabool respectively, in the years 1214-16 and 17 A. H. weigh each 2½ miscals or 178 grains, being only 2 grains, less in weight, than the present Bombay and Madras rupee or 1 tola. They contain 5 grains of alloy. The present Cabool rupee weighs 147 grains, and contains the same quantity of alloy, though it is lesser in weight than the former.

## OF BOKHARA.

### *Weights.*

| | | | | |
|---|---|---|---|---|
| 16 | Doneem seer, ..... | = | 1 | Mun of Bokhara. |
| 2 | Ditto, ..... | = | 1 | Poot or Pood, (Russian.) |
| 4 | Charuks, ..... | = | 1 | Dooneem seer. |
| 4 | Neemcha, ..... | = | 1 | Charuk. |
| 2 | Pow, ..... | = | 1 | Neemcha. |
| 20 | Tolus, ..... | = | 1 | Pow. |
| 4½ | Miscals,..... | = | 1 | Tolee. |

This is the general commercial weight of Toorkistan or Tartary. The pood is a Russian weight used at Bokhara in purchasing Russian commodities. The

tolee obtains currency in Balkh, Khooloom and Koondooz, where it is employed in weighing tea, wax, silk, and grocery. In Bokhara, grains, flour and such other bulky articles are weighed by the mun—meat, butter, milk, &c. by the Charuk, while sugar, fruit, ghee, &c. &c. are weighed by the Neemcha.

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## VI.—*Table of the Weights of Bokhara compared with those of Cabool, England, and India.*

| Bokhara. | Cabool. | English Avoirdupois Weight. | | | Indian. | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | | lbs. | oz. | drs. | Mun | Seer | Tola | Masha | Ruttee |
| 1 Nun, ..... | 21½ Seers, ... | 278 | 12 | „ | 12 | 24 | 24 | 11 | 1,440 |
| „ Doneemsur, | 1⅓ ditto, ..... | 17 | 6 | 12 | „ | 31 | 15 | 6 | 5,590 |
| „ Neemcha, ... | 5 Khoordor or 100 Miscal, | 1 | 1 | 6¾ | „ | 1 | 27 | 2 | 5,349 |
| „ Charuk, ... | 5 Pow, ..... | 4 | 5 | 11 | „ | 7 | 24 | 10 | 5,397 |
| „ Pood, ..... | 3½ Seers, ... | 34 | 13 | 8 | 1 | 23 | 3 | 1 | 3,180 |
| „ Tolee, ..... | 4½ Miscals, | „ | „ | 6,905 | „ | „ | 1 | 8 | 2,424 |
| „ Pow, ..... | 2½ Khoord, | 8 | „ | 11,375 | „ | „ | 27 | 7 | 2,674 |

### MEASURES.

### *Cloth Measure.*

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 4 | Charuk, ..... | = | 1 | Alcheen, ..... | = | 28 | Inches. |
| 4 | Pow, ..... | = | 1 | Charuk, ..... | = | 7 | „ |
| 2 | Alcheen, ..... | = | 1 | Rolach, ..... | = | 56 | „ |

By the Rolach, Chintz, Rurbas and other cloths are measured. The Alcheen is a Russian measure.

### *Land Measure.*

At Bokhara in lieu of the Jureeb another measure called the Juntab, 70 paces square, is used in measuring lands: and for long distances the Sung or measure of 3 coss or 6 miles is employed.

### COINS.

### *Money Tables.*

| | | | | |
|---|---|---|---|---|
| 11 | Podli Seeah, ..... | = | 1 | Meeree. |
| 45 | Ditto or 4 Meeree, ..... | = | 1 | Tunga. |
| 21 | Tungas, ..... | = | 1 | Tilla. |
| 17 | Tungas, ..... | = | 1 | Boodkee or ducat. |
| 3 | Soum (roubles,) ..... | = | 1 | Tilla. |

## VII.—*Table of the Relative Value of Bokhara, Cabool, English, and Indian Monies at the Commercial par of Exchange.*

| Bokhara. | Metal. | Weight in Grains. | Cabool. | | | English. | | | Indian Currency. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | Rs. | Shahees | Pie. | £ | S. | D. | Rs. | As. | Pie. |
| 1 Pooli Seeha, ... | Brass. | ..... | „ | „ | 22 | „ | „ | 144 | 0 | 0 | 1248 |
| „ Meera, ..... | Silver. | 11 | „ | 1 | „ | „ | „ | 1588 | 0 | 1 | 1729 |
| „ Tunga, ..... | Silver. | 48 | „ | 4 | „ | „ | „ | 6355 | 0 | 4 | 9918 |
| „ Boodka* (ducat,) | Gold. | 525 | 6 | „ | „ | „ | 9 | 048 | 5 | 2 | 615 |
| „ Tilla,* ..... | Gold. | 71 | 7 | „ | „ | „ | 11 | 9097 | 5 | 15 | 8717 |
| „ Soom,*..... | Silver. | 426 | 2 | 4 | „ | „ | 4 | 6848 | 1 | 15 | 9904 |
| „ Yamoo,* ..... | Do. | 4 lbs 4 drs. and 8 grs. | 195 | „ | „ | 16 | 5 | 1920 | 166 | 10 | 8000 |

For further particulars regarding these coins, I would refer to my paper on the Russian articles brought to Cabool.

In Koondooz, Balkh, Khooloom, &c. the currency is exactly as above stated with the exception of an additional coin, the rupee (Mahomedshahee) which also obtains currency there. It is larger than the Cabool rupee, and exactly of the size of the old Heratee rupee, weighing at an average 180 grains or 1 tola of India, 100 Koondoozee (Mahomedshahee) rupees are equal to 118 or 120 Cabool rupees. They may therefore be stated to be at par with the Company's and with Nanukshahee rupees. In the same places a kind of brass coin of a very inferior value, called Poochuk is also current, 4 of which are equal to a Pooli Seeah. No rupees are current in Bokhara.

### *Of Peshawur.*

To the weights, measures, and coins of Cabool, and Bokhara, those of Peshawur, may also be added, as it formed lately part of the Cabool dominions, from which it is at present dismembered by the Sikhs. Besides being situated on the Indus, Peshawur is considered a great mart of commerce.

### *Weights.*

The weights of Cabool current here during the Monarchy have now fallen into disuse, and those of Lahore are substituted in their room by the conquerors. The

seer which weighs 102 rupees Nanukshahee of 2½ Miscals each, is equivalent to 2lbs. 9 oz. and 6,147 drams avoirdupois. The other denominations are—

| | | | | | lbs. | oz. | drs. | |
|---|---|---|---|---|---|---|---|---|
| 1 Mun-i-khanee | = | 40 Seers | = | | 109 | 1 | 13 | English. |
| 16 Chitah,..... | = | 1 Seer | = | | 2 | 9 | 6147 | |
| 96 Tolas, ..... | = | 1 ditto | = | | | ditto. | | |
| 6 Tolas, ..... | = | 1 Chitah | = | | „ | 2 | 9384 | |

### *Jeweller's Weight.*

The Jewellers here use the same weight as in Cabool, such as the Miscal, &c. which are the same in value.

### *Goldsmith's Weight.*

The Goldsmiths employ the following in weighing gold, silver, coins, &c. &c.

| | | |
|---|---|---|
| 8 Ruttees | = | 1 Masha. |
| 12 Mashas | = | 1 Tola. |

This is purely Indian weight, and recently introduced from Lahore. The tolas, ruttees, &c. are nearly of the same value as those of India.

### *Cloth Measures.*

The Guz-i-Shah of 40 inches and Peshawurree guz of 32 inches were current formerly for measuring all sorts of cloths, but they been recently supplanted by the Guz-i-Akali of the Sikhs. It is equal to 37 inches English, and subdivided into 16 geerahs.

### *Coins.*

The currency of Peshawur was formerly the same as that of Cabool, but since the conquest of it by the Sikhs the money system has undergone a great change, and become more intricate on account of foreign coins, such as the Nanukshahee, Nou Nihal Sunghee, and other rupees. The present money system is described as under:

### *Money Table.*

| | | |
|---|---|---|
| 4 Kowrees,..... | = | 1 Gunda. |
| 8 Ditto or 2 Gundas,..... | = | 1 Uddhee. |
| 2 Uddhees,..... | = | 1 Dumree. |
| 2 Dumrees,..... | = | 1 Uddhala. |
| 4 Ditto or 2 Uddhalas, ... | = | 1 Pysa. |
| 4 Pysa, ..... | = | 1 Shahee of commerce. |
| 3 Pysa, ..... | = | 1 Anna ditto. |
| 16 Annas or 48 Pysas,..... | = | 1 Rupee Peshawurree chulnee or of commerce. |

The different kinds of rupees current in Peshawur, with their weights and relative values are as follows:

1st. Nanukshahee rupee produces in Peshawur 24 Peshawurree annas, and weighs 170 to 172 grains.

2d. Nou Nihal Singhee rupee ditto 18 annas, weight 124 to 130 grains.

3d. Hurry Singhee, ditto 15 annas, ditto 170 grains.

4th. Peshawurree chulnee or of commerce, ditto 16 annas.

5th. Cabool rupees, 21 annas, ditto 147 grains.

The Nanukshahee rupees are at par with the Kuldar or Company's rupees.

| | | | | | |
|---|---|---|---|---|---|
| 113 | Cabool rupees are equal in currency at Peshawur | | | to 100 | Nanukshahee rupees. |
| 122 | Peshawurree rupees | ditto | ditto | to 100 | ditto. |
| 133 | Nou Nihal Singhee rupees | ditto | ditto | to 100 | ditto. |
| 160 | Hurry Singhee rupees | ditto | ditto | to 100 | ditto. |

NOWROZ FURDOONJEE.

(Original,)

(Signed) A. BURNES, *On a Mission, &c.*

*Lahore*, 10*th July*, 1838.

# APPENDIX.

## LISTS
## OF SPECIMENS OF ARTICLES
OF
## COMMERCE AND TRADE,
SUBMITTED BY THE OFFICERS, EMPLOYED ON MISSIONS,
IN
## SCINDE, AFFGHANISTHAN,
AND
## ADJACENT COUNTRIES,
IN 1835-36-37.

### No. 1.
### *List of the Native Manufactures of Tatta in Scinde.*

| | Value of each. Rs. | Qrs. | As. |
|---|---|---|---|
| 1.—Loongee, a silk and cotton fabric, long 8¼ guz of Tatta (which is 34½ English inches and ¾ guz broad, sold yearly to about 3000 rupees* worth, used in Scinde by Hindoos and Mussulmen for kummurbunds, color (subuz and panch russee) green and five other stripes, border (soonerec) or golden, ..... | 26 | 2 | 0 |
| 2.—Loongee, ditto ditto, 12 guz long and ¾ guz broad in two pieces, sold yearly to 5000 rupees worth, color (doodallee) or various color, red silk border, ..... | 22 | 0 | 0 |
| 3.—Loongee, Dookuppurra, ditto ditto, 8 guz long, and ¾ guz broad, sold yearly to 1000 rupees worth, ditto ditto, color (ucha and garra) white and red, border silk green and black, ..... | 21 | 2 | 0 |

The currency of Tatta in most common use is Bakroo rupees, which pass nearly at par with the Company's Rupees. The quantity of cloth sold is only an estimation of the Brokers (Dulals.)

| | Value of each. Rs. | Qrs. | As. |
|---|---|---|---|
| 4.—Loongee, a silk and cotton fabric, 11 guz long and ¾ guz broad, sold yearly to 30,000 rupees worth, color (ucha dallee) red and white, | 26 | 1 | 0 |
| 5.—Loongee, ditto ditto, 11 guz long and ¾ guz broad, sold yearly to 30,000 rupees worth, color (subuz dallee) green, yellow, red and amber, border red silk, ..... | 17 | 1 | 0 |
| 6.—Loongee, ditto ditto, 11¼ guz long and ¾ guz broad, sold yearly to 20,000 rupees worth, color (asmanee) or natural tint with stripes, border red silk, ..... | 16 | 1 | 0 |
| 7.—Loongee, a cotton fabric, 10¾ guz long, half guz and 2 tassoo broad, sold yearly to 20,000 rupees worth, used in Scinde by Mahometans and Hindoos for kummurbunds, color (garra) red, and border red silk, ..... | 14 | 1 | 0 |
| 8.—Loongee, a cotton and silk fabric, 8 guz long and half guz and 2 tassoo broad, sold yearly to 30,000 rupees worth, used in Scinde, color (subuz dallee) green, red and yellow, and border red silk, ..... | 11 | 2 | 0 |
| 9.—Loongee, ditto ditto, 11 guz long and half guz and 3 tassoo broad, sold yearly to 1000 rupees worth, ditto ditto, color (garree dallee) dark red, and striped white, light green and yellow red silk, ..... | 12 | 2 | 0 |
| 10.—Loongee, ditto ditto, 11 guz long and half guz and 2 tassoo broad, (in two pieces) sold yearly to 1000 rupees worth, color (subuz and panch russee) green and striped different colors, border red silk, ..... | 11 | 1 | 0 |
| 11.—Loongee, ditto ditto, 9¼ guz long and half guz and 2 tassoo broad, sold yearly to 1000 rupees worth, color (garra and panch russee) red and striped with five different others, border red silk, ..... | 10 | 1 | 0 |
| 12.—Loongee, ditto ditto, 8 guz long and half guz and 2 tassoo broad, sold yearly to 30,000 rupees worth, used by Mahommedans and Hindoos in Scinde, and sent to different places, color (subuz and dallee) natural tint and lined with dot sof red and white, border of red silk, ..... | 7 | 0 | 0 |
| 13.—Loongee, ditto ditto, 8 guz long and half guz and 2 tassoo broad, sold yearly to 100 rupees worth, ditto ditto, used in Scinde alone, color (garra and panch russee) red and different color, red silk border, ..... | 5 | 1 | 0 |

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| | Value of each. Rs. | Qrs. | As. |
|---|---|---|---|
| 14.—Loongee, a cotton and silk fabric, 6 guz long and half guz broad, sold yearly to 3000 rupees worth, used by Mahometans and Hindoos in Scinde, and sent abroad to India and Arabia, color (dallee and garree) red ground lined with white green and sap, red silk border, ..... | 2 | 2 | 0 |
| 15.—Loongee, buchka nahdallee, a cotton and silk fabric, 2 guz long and ½ guz broad, sold yearly to 100 rupees worth, used in Scinde commonly for children, color (lall) red, and red silk border,... | 3 | 0 | 0 |
| 16.—Loongee, ditto ditto, 6½ guz long and ½ guz broad, sold yearly to 30,000 rupees worth, used in Scinde, and sent abroad to India and Arabia, color (lall and panch russee) red and five different kinds, red silk border, ..... | 3 | 2 | 0 |
| 17.—Buchka loongee, a silk fabric, 2½ guz long and ¾ guz broad, sold yearly to 1,000 rupees worth, used in Scinde and Cutch for children's clothing, color red ground and white dots (lall and suffait bootee), border of red silk, ..... | 5 | 1 | 0 |
| 18.—Loongee, a cotton fabric, 6½ guz long and ½ guz and 1 tassoo broad, sold yearly to 1,000 rupees worth, used in Scinde by Mahommedan and Hindoo for kummerbunds, color (garra) dark red and striped blue, ..... | 1 | 3 | 0 |
| 19.—Loongee, ditto ditto, 8 guz long and ½ guz and 2 tassoo broad, sold yearly to 1000 rupees worth, color (subuz kessur) green and light yellow striped white, ..... | 2 | 1 | 0 |
| 20.—Loongee, a cotton and silk fabric, 7¼ guz long and 2 guz broad, sold yearly to 5000 rupees worth, used in Scinde and sent abroad to Muscat for kummerbunds, color, (subuz ucha) green and white, crimson border of silk,..... | 7 | 0 | 0 |
| 21.—Boochun, ditto ditto, long 12 guz of Tatta, and broad ¾ guz, sold yearly as far as 2000 rupees worth, used in Scinde by Hindoos and Mahommedans for kummerbunds, manufactured at Tatta, color (bunoos) purple, border yellow, ..... | 15 | 1 | 0 |
| 22.—Soosee, a cotton fabric, long 7½ guz of Tatta, and ½ guz broad, sold yearly to 20,000 rupees worth, color (subuz) green, striped red and white, used in Scinde by Hindoo and Mahommedan for trowsers, manufactured at Tatta, ..... | 2 | 3 | 0 |
| 23.—Soosee, ditto ditto, long 7½ guz of Tatta and ½ guz broad, sold yearly to 20,000 rupees, color (abbee) light blue, striped red and yellow, ditto ditto,..... | 3 | 0 | 0 |

| | Value of each. Rs. | Qrs. | As. |
|---|---|---|---|
| 24.—Soosee, a cotton fabric, long 7½ guz of Tatta and ½ guz broad, sold yearly to 20,000 rupees, color (lala) blue, purple, and light blue, manufactured at Tatta, ..... | 2 | 1 | 0 |
| 25.—Soosee, ditto ditto, long 7½ guz of Tatta and ½ guz broad, sold yearly to 20,000 rupees, color (kala eesuf rungee) black and yellow striped, ditto, ..... | 3 | 2 | 0 |
| 26.—Soosee, ditto ditto, long 7½ guz of Tatta and ½ guz broad, sold yearly to 20,000 rupees, color (garra) red, striped purple and yellow, used by Hindoos for trowsers, ..... | 2 | 2 | 0 |
| 27.—Soosee, ditto ditto, long 7½ guz of Tatta and ½ guz broad, sold yearly to 20,000 rupees, color (kala suffait lecteedar) indigo and white stripes, used by Hindoos and Mahommedans for ditto, | 2 | 3 | 0 |
| 28.—Soosee, ditto ditto, long 7½ guz of Tatta and ½ guz broad, sold yearly to 20,000 rupees, color (kala leeteedar) black, striped white, used by Mahommedan and Hindoos for trowsers, | 4 | 0 | 0 |
| 29.—Soosee, ditto ditto, long 7½ guz of Tatta and half guz broad, sold yearly to 20,000 rupees, color (kala moradar) indigo and purple, stripes white, used in Scinde by Mahommedan and Hindoo for trowsers, ..... | 2 | 1 | 2 |
| 30.—Soosee, ditto ditto, long 7½ guz of Tatta and half guz broad, sold yearly to 20,000 rupees, color (banoos morlem) dark red, striped purple and white, ditto ditto, ..... | 2 | 3 | 0 |
| 31.—Soosee, ditto ditto, long 7½ guz of Tatta and half guz broad, sold yearly to 1,000 rupees, color (panch russee) five different colors, ditto ditto, ..... | 4 | 3 | 0 |
| 32.—Ghurbee, a cotton and silk fabric, long 7¼ guz and half guz broad of Tatta, sold yearly to 5,000 rupees, color (kessree) light yellow, ditto ditto (male and female), ..... | 8 | 0 | 0 |
| 33.—Ghurbee, ditto ditto, long 8 guz of Tatta and ¾ guz broad, sold yearly to 5,000 rupees, color (kala kuttee) light black, ditto ditto, ..... | 9 | 2 | 0 |
| 34.—Mushroo, ditto ditto, long 6 guz and ¼ guz broad of Tatta, sold yearly to 4,000 rupees, color (panch gooloo) red or crimson, striped yellow, green, black and white, ditto for trowsers, &c., ..... | 3 | 2 | 0 |

| | Value of each. Rs. | Qrs. | As. |
|---|---|---|---|
| 35.—Mushroo, a cotton and silk fabric, long 6 guz of Tatta and half guz and 2 tassoo broad, sold yearly to 2,000 rupees, color (garra) red and striped white, used in Scinde by Hindoos and Mahommedans for trowsers, &c., | 7 | 2 | 0 |
| 36.—Mushroo Meerkanee, a silk and cotton fabric, long 6 guz of Tatta and half guz and 1 tassoo broad, sold yearly to 1,000 rupees, color (garra) red, and striped white, used in Scinde by Hindoos and Mahommedans for trowsers, &c., | 3 | 3 | 0 |
| 37.—Chudur, a cotton fabric, long 7½ guz of Tatta and 2 guz broad, sold yearly to 1,000 rupees, color (subuz) green, and red silk border, ditto by females, | 2 | 2 | 0 |
| 38.—Chudur, ditto ditto, long 7½ guz of Tatta and 2 guz broad, sold yearly to 100 rupees, color (peelah) yellow and silk border, ditto by females, | 2 | 2 | 0 |
| 39.—Khess, ditto ditto, long 12½ guz and half guz broad of Tatta, sold yearly to 1,000 rupees, color (kala and ucha) black and striped white, and red silk border, ditto generally for cold weather, | 5 | 2 | 0 |
| 40.—Joree, ditto ditto, long 15 guz and broad ¾ guz of Tatta, sold formerly in great quantities, now superseded, color white, used for all purposes of wearing, &c., | 3 | 1 | 0 |
| 41.—Bhoojka, ditto ditto, 1 guz square, sold yearly to 60 rupees, color (chap) i. e. stamped cloth used for tieing cloths, &c., | 1 | 0 | 0 |
| 42.—Soojnee cheekun, a fabric of silk and cotton, long 2¼ guz and 1½ guz broad of Tatta, price 16 rupees, used by Mahommedans and Hindoos for covering bedding, sold yearly to 500 rupees worth, color (cheekun) variegated flowers, | 16 | 0 | 0 |

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## No. 2.

### *List of the Foreign Manufactures in the Bazar of Tatta in Scinde which are altered before being sold.*

| | Value of each. Rs. | Qrs. | As. |
|---|---|---|---|
| 1.—Ruzzaee, cotton cloth of Europe (madarpat), dyed at Tatta, long 12 guz, broad 1 guz, sold yearly to about 1000 rupees, used in Scinde (and sent abroad) yellow and stamped, | 5 | 2 | 0 |

| | Value of each. Rs. | Qrs. | As. |
|---|---|---|---|
| 2.—Ruzzaee, cotton cloth of Europe (madarpat), dyed at Tatta, long 12 guz, broad 1 guz, sold yearly to 1000 rupees, used generally for godries or bedding, in Scinde, by Hindoos and Mussulmen, color (peela) yellow and chintz stamped, ..... | 5 | 2 | 0 |
| 3.—Ujruk, cotton cloth of Europe (madarpat), dyed at Tatta long 12 guz, broad 1 guz, sold yearly to 1000 rupees, used in Scinde by Mussulmen, color (kala) black tinted red for covering purposes, ..... | 6 | 3 | 0 |
| 4.—Shawl, cotton cloth of Europe (madarpat), dyed at Tatta, long 3¾ guz, sold yearly to 12,000 rupees, for upper covering used by Hindoos and Mussulmen of Scinde, color (peela) yellow chintz stamped, ..... | 1 | 3 | 0 |
| 4½.—Shawl, cotton cloth of Europe (madarpat), dyed at Tatta, long 3¾ guz, broad 1 guz, sold yearly to 1200 rupees, used in the Scinde by Hindoos and Mussulmen for upper covering, color (kala) black stamped red, ..... | 1 | 3 | 0 |
| 5. -Soojnee, cotton cloth of Europe (madarpat), dyed at Tatta, long 6 guz, broad 1 guz, sold yearly to 500 rupees, used for carpet or Jazeem in Scinde, (and sent abroad to Muscat) by Hindoos and Mussulmen, color (ucha and garra) red and white, ..... | 3 | 0 | 0 |
| 6.—Oormee, cotton cloth of Europe (madarpat), dyed at Tatta, long 3¾ guz, broad 1 guz, sold yearly to 200 rupees, used in Scinde by females, color (ucha and garra) read and white, ..... | 1 | 3 | 0 |
| 7.—Than neemaj, cotton cloth of Europe (madarpat), dyed at Tatta, long 1½ guz and 2 tasso, broad 1 guz, sold yearly to 100 rupees, used by Mussulmen in Scinde, on occasion of devotion, color (ucha and garra) white and red, ..... | 1 | 0 | 0 |
| 8.—Khess, cotton cloth of Europe (madarpat) dyed at Tatta, long 12 guz, broad 1 guz, sold yearly to 500 rupees, used in Scinde by Hindoos and Mussulmen in cold weather, color (kala) black and white, ..... | 4 | 3 | 0 |
| 9.—Khess, cotton cloth of Europe (madarpat), dyed at Tatta, long 13 guz, broad 1 guz, sold yearly to 500 rupees, used for covering purposes by Hindoos and Mussulmen in Scinde, color (ucha and kala) black and white, chintz, stamped, ..... | 7 | 0 | 0 |
| 10.—Chuddur, cotton cloth of Europe (madarpat), dyed at Tatta, long 3¾ guz, broad 1 guz, sold yearly to 1000 rupees, used for bed covers in Scinde by Hindoos and Mussulmen, color (ucha and garra) white and red, chintz, stamped, ..... | 1 | 2 | 2 |

## No. 3.

### *List of the British and Foreign Manufactures found in the Bazar of Tatta in Scinde.*

| | Value of each. Rs. | Qrs. | As. |
|---|---|---|---|
| 1.—Madurpat, cotton cloth of English manufacture of 26 guz, sold yearly to 1,000 rupees worth, used in Scinde by Hindoos and Mahommedans for all purposes of wearing, color (suffait) white (price 1 qr. and 3 annas for 2 guz,)..... | 5 | 2 | 0 |
| 2.—Dimmitty, ditto ditto of 13 guz, sold yearly to 1,000 rupees worth, used in Scinde by Hindoos and Mussulmen for dress, color (suffait) white, (price 3 qr. and 2 annas for 2 guz,)..... | 6 | 0 | 0 |
| 3.—Juggunathee, ditto ditto of 21 guz, sold yearly to 1,000 rupees worth, used in Scinde by Hindoos and Mussulmen for dress, color (suffait) white (price 3 qr. for 2 guz,)..... | 7 | 3 | 2 |
| 4.—Mulmull, ditto ditto of 21 guz, sold yearly to 1,000 rupees worth, used in Scinde by ditto ditto, color (suffait) white (price half rupee for 1¼ guz and 2 tassoo,)..... | 8 | 0 | 0 |
| 5.—Jamdanee, ditto ditto of 10¼ guz, sold yearly to 1,000 rupees worth, used in Scinde by ditto ditto, color (suffait) white (price 3 qrs. for 2 guz,) ..... | 4 | 0 | 0 |
| 6.—Dooreea, ditto ditto of 10½ guz, sold yearly to 1,000 rupees worth, ditto ditto by ditto ditto (chiefly by females,) color (suffait) white (price 3 qrs. and 3 annas for 2 guz,) ..... | 5 | 0 | 0 |
| 7.—Dooreea second sort, a cotton fabric of English manufacture of 13 guz, sold yearly to 1,000 rupees worth, used by ditto and ditto for dress, color (suffait) white (price ¾ rupees per 1¾ guz,) | 5 | 2 | 3 |
| 8.—Lutestring, a silk fabric of English ditto of 15 guz, sold yearly to 1,000 rupees worth, used in Scinde by females, color (lall and suffait) white and red, with gold flowers (price 1½ rupee for 1 guz,) ..... | 22 | 2 | 0 |
| 9.—Toolath, a cotton and silk fabric of Bengal manufacture of 9¼ guz, sold yearly to 1,000 rupees worth, used in Scinde by females, color (lall chokee) red and white (price 2½ rupees for 2 guz,) | 11 | 2 | 0 |
| 10.—Chintz, a cotton fabric of English ditto of 29 guz, sold yearly to 1,000 rupees worth, used in Scinde by Hindoos and Mussulmen for dugglas, color red green and yellow, (price 3 annas for half guz 2 tassoo,)..... | 9 | 0 | 0 |

| | Value of each. Rs. | Qrs. | As. |
|---|---|---|---|
| 11.—Chintz, a cotton fabric of English manufacture of 29 guz, sold yearly to 1,000 rupees, color (subuz kala) light green and black stripes, used in Scinde by Hindoos and Mussulmen for trowsers (price ¾ rupees and 2 annas for 2 guz,) ..... | 11 | 1 | 0 |
| 12.—Boolbool, a cotton and silk fabric of Bengal manufacture of 10 guz, sold yearly to 1,000 rupees worth, used in Scinde by females, color (lall and suffait) red and white (price 2¾ rupees for 2 guz,) ..... | 13 | 2 | 0 |
| 13.—Roomall, or Bengal handkerchief, a silk fabric, ¾ guz and 2 tassoo square, sold yearly to 100 rupees, used by Hindoos and Mussulmen, color (garra) red, (price 3 qrs. and 2 annas each,) ..... | 10 | 2 | 0 |
| 14.—Roomall, a cotton fabric of English manufacture, sold yearly to 500 rupees, used in Scinde by Hindoos and Mussulmen, color (lall and peela) red and yellow spots (price 6 annas each) per dozen, ..... | 4 | 2 | 0 |

## No. 4.

### *List of Specimens of Silk and Cotton Thread used in the Manufactures of Tatta.*

1.—The Cotton of Vilawul in Kattywar, made into thread at Tatta, and used much in "Soosee" and also in the coarsest Cotton Loongees.

2.—The Cotton of Poorbunder in Kattywar, made into Thread at Ullah Yar ka Tanda, in Scinde, and used in the finest Loongees, in preference to European Cotton Thread, which is considered too fine. It is used in the cross Threads.

3.—The Cotton Thread of Europe suited for the manufacture of Soosee, and used in the cross thread.

4.—The Silk of Ghilan made into thread, suited for the finest Loongees.

ALEX. BURNES,

*On a Commercial Mission to Scinde, &c.*

## No. 1.

### *List of the Native Manufactures of Hyderabad in Scinde.*

| | Value of each Than. | | |
|---|---|---|---|
| | *Rs.* | *Qrs.* | *As.* |
| 1.—Pugree, a thin cotton fabric, long 64 haths, (23 inches in a hath) broad ¾ of a hath, sold yearly to 6,000 rupees worth, color (suffait) white, used by Hindoos as turbans, ..... | 6 | 2 | 0 |
| 2.—Khess, a thick washed cotton fabric, long 20 haths, broad 1¼ hath and 2 tassoo, sold yearly to 5,000 rupees worth, used in Scinde and exported by Mahommedans, color (leel garra and ucha) blue flowered, ..... | 9 | 2 | 0 |
| 3.—Suvur Ruzzace, a cotton fabric, common in Scinde, long 8 haths, broad 2 haths, in two pieces, sold yearly to 5,000 rupees worth, used in Scinde, for "godries" by Hindoos and Mahommedans, color (garra asmanee) stamped red, &c., ..... | 2 | 2 | 0 |
| 4.—Soosee, a cotton striped cloth, long 18 haths, broad ¾ of a hath, sold yearly to 9,000 rupees worth, color (karae leteedar) black striped, used by Hindoos and Mahommedans for trowsers (price 2 annas per hath), ..... | 2 | 1 | 0 |
| 5.—Joree, coarse cotton cloth, long 22 haths, broad ¾ of a hath and 1 tassoo, sold yearly to 20,000 rupees worth, color (suffait) white, used for all wearing purposes—price 1¼ annas for a hath, | 1 | 3 | 0 |
| 6.—Tarkussee, a silk fabric, and flowered with golden thread of Tatta manufacture, but not to be had in its bazar, long 20 haths, broad 1½ haths, sold yearly to 1,000 rupees worth, used by Hindoos and Mahommedans of the higher ranks in Hyderabad for trowsers, and by females for (gugras) petticoats, color (kala and sonaree) black and golden, also of other colors, price 3½ rupees per hath, ..... | 70 | 0 | 0 |
| 7.—Boochka, a cotton napkin, manufactured and dyed at Hyderabad, long 2 haths, broad 2 haths, sold yearly to 100 rupees worth, used by Hindoos and Mahommedans for tying bundles, color stamped chintz, price 1 quarter and 2 annas each, ..... | 0 | 1 | 2 |
| 8.—Dhallbund, tape of colored silk, and cotton thread of Hyderabad manufacture, of two separate kinds, long 4 haths, sold yearly to 200 rupees worth, used by Hindoos and Mahommedans—as bands for shields—color (runga rung) red, yellow, green and blue, ..... | 0 | 2 | 3 |
| 9.—Dhallbund, ditto of cotton thread, ditto ditto, color (punch russee) white, and other colors, price 5 annas, ..... | 0 | 1 | 1 |

## No. 2.

### *List of the Foreign Manufactures in the Bazar of Hyderabad in Scinde which are altered in the Country before being sold.*

| | Value of each Than. Rs. | Qrs. | As. |
|---|---|---|---|
| 1.—Ujruk, a cotton cloth (madurpat) of British manufacture, dyed at Hyderabad, long 10 haths or 6 yards and 14 inches, broad 1½ hath or ¾ yards and 7½ inches, in two pieces, sold yearly to 4000 Rs. worth, color (garra and lurmavah) dark and stamped, used generally for covering by Mussulmen, ..... | 8 | 2 | 0 |
| 2. —A cotton cloth (long cloth, &c.) of ditto, dyed at ditto, ditto ABCDE dark purple, dark green, yellow ochre, light and dark blue, long 12½ yards and 10 inches, broad 1 yard and 10 inches, used by Hindoos and Mahommedans for waistbands, shirts, caps and trowsers, sold yearly to 5,500 rupees worth, the light blue most preferred, ..... | 12 | 2 | 0 |
| 2. —A cotton cloth (madurpat) of ditto ditto, ditto deep orange and FG yellow, long 25½ yards and 2 inches, used by ditto and ditto, for ditto ditto, sold yearly to 600 rupees worth,..... | 12 | 2 | 0 |
| 3.—Bochnee, a cotton fabric (madurpat) of ditto ditto, the flowers of silk thread done at Hyderabad, long 2½ yards and 2 inches, broad 1¾ yard, sold yearly to 2000 rupees worth, used by Mahommedan females for covering, color (ucha and lalboottee) white and red flowers, ..... | 6 | 0 | 0 |
| 4.—Ghuz, a silk fabric of China manufacture, and flowered with silk thread at Hyderabad, long 25 half inches, broad 17 half inches, sold yearly to 10,000 rupees worth, used by Hindoos and Mahommedan females for wearing (cholee), color (khomba and panch russee) scarlet and 5 different colors with flower work of silk thread, per each, ..... | 1 | 2 | 0 |

## No. 3.

### *List of the British and Foreign Manufactures found in the Bazar of Hyderabad in Scinde.*

| | Value of each Than. Rs. | Qrs. | As. |
|---|---|---|---|
| 1. ABC. Chintz of British manufacture, long 25½ yards and 2 inches, broad ¾ yard and 7 half inches each than, sold yearly to 10,000 rupees worth, used in Scinde by Hindoos and Mahommedans for coats, jackets and caps (duglabundee topee), color red ground, and flowered with yellow, green, blue, and lilac, price 1¼ per 23 inches long, ..... | 50 | 0 | 0 |

| | Value of each Than. Rs. | Qr. | As. |
|---|---|---|---|
| D.—Chintz of British manufacture, long 25½ yards and 2 inches, broad ¾ yard and 7½ inches each than, sold yearly to 2,000 rupees worth, used ditto ditto for ditto, price 1 rupee per hath or 23 inches ditto, ..... | 40 | 0 | 0 |
| E.—Chintz ditto ditto, long 25½ yards and 2 inches, broad ¾ yard and 7½ inches each than, sold yearly to 10,000 rupees worth, used ditto ditto for counterpane, coats, &c., color (lall and subuz) red and green, price 1 qr. 2 annas per 23 inches ditto, ..... | 15 | 0 | 0 |
| F.—Chintz ditto ditto, long 15½ yards and 2 inches, broad 24¾ inches each than, sold yearly to 2,000 rupees worth, used ditto ditto for ditto ditto, color (goolnar) red and flowered green, yellow, blue and lilac, price 1 rupee and 2 annas per hath or 23 inches long, ..... | 45 | 0 | 0 |
| GH.—Chintz ditto ditto, long 28 yards and 4 inches, broad 23 inches each than, sold yearly to 2,200 rupees worth, used ditto ditto for ditto ditto, color (runga rung) ground white and mixed color, flowered red, blue and lilac, price 4 annas for 23 inches long, ..... | 11 | 0 | 0 |
| I.—Chintz ditto ditto, long 28 yards and 4 inches, broad 23 inches, each than sold yearly to 10,000 rupees worth, used in Scinde by Hindoos and Mahommedans for (duglas and koortees,) &c. coats, jackets and all wearing purposes, color (garra and subuz bootee) red, green, and yellow flowers, for 1 hath or 23 inches long 6 annas, ..... | 17 | 2 | 0 |
| 2.—Muckmul chintz, a cotton velvet of ditto ditto, long 15¾ yards and 8 inches, broad 23 inches each than, sold yearly to 2,000 rupees worth, used ditto ditto for (duglas and topees) coats and caps, color (goolnar and komba) red and flowers of yellow, green, blue, &c., price 2 rupees for 23 inches long,..... | 50 | 0 | 0 |
| 3.—Muckmul, a cotton velvet ditto, ditto 15¾ yards and 8 inches, broad 23 inches, ditto ditto to 5,000 rupees worth, used ditto for ditto ditto, color (subuz) sap green, price 1½ rupees per ditto, ..... | 27 | 2 | 0 |
| 4.—Muckmul, ditto ditto, ditto ditto, price 1¼ for 23 inches, color (wangnee) purple,..... | 31 | 1 | 0 |
| 5.—Armuc, a woollen cloth, of ditto, long 15¼ yards and 3 inches, broad 17¼ inches ditto, sold yearly to 10,000 rupees worth, used by ditto for (topees) and koortees, caps and small jackets, color scarlet (garra), price ¾ rupees per ditto,..... | 18 | 0 | 0 |

| | Value of each Than. | | |
|---|---|---|---|
| | *Rs.* | *Qr.* | *As.* |
| 6.—Juggunathee, a cotton fabric of British manufacture, long 20 yards and 16 inches, broad 1 yard and 4 inches, sold yearly to 5,000 rupees worth, used by ditto for (paran and hangurkahs, &c.) jackets, shirts, &c. color (suffait) white, price 4 annas per ditto, | 8 | 0 | 0 |
| 7.—Baldar Foolkaree, ditto ditto, long 10 yards and 8 inches, broad 1 yard and 4 inches, sold yearly to 1,000 rupees worth, used by Hindoos and Mahommedans for (paran) shirts, and handkerchiefs, &c. jackets, shirts, &c. color (suffait) white, price 6 annas per hath, ..... | 6 | 0 | 0 |
| 8.—Dorea Leteedar, ditto ditto ditto, ..... | 6 | 0 | 0 |
| 9.—Jamdanee bootcedar, ditto ditto ditto, ..... | 6 | 0 | 0 |
| 10.—Ruvah, a cotton cloth of British manufacture, long 10 yards and 8 inches, broad 1 yard and 4¼ inches, sold yearly to 5,000 rupees worth, used in Scinde by females for covering the head, color (ucha subuz) white and green, flowered, border silver lace, price 6 rupees each (chaddur) sheet of 4½ hath or 2¾ yards and 4½ inches long,..... | 16 | 0 | 0 |
| 11.—Bastah Rungeen, ditto ditto, long 25½ yards and 2 inches, broad ¾ yards and 7½ inches each than, sold yearly to 4,000 rupees worth, used by Hindoos and Mahommedans for (topee and paran) caps and shirts, and by females for (chaddur) sheet, color (garra) red, price ⅝ per 23 inches, ..... | 30 | 0 | 0 |
| 12.—Bastah, ditto ditto, long 38¼ yards and 3 inches, broad 1 yard and 4¼ inches, sold yearly to 20,000 rupees worth, used by ditto and ditto for wearing purposes, color (suffait) white, price 6½ annas per 23 inches long, ..... | 24 | 1 | 2 |
| 13.—Mulmull, a thin cotton cloth, ditto ditto, long 20 yards and 16 inches, broad 1 yard and 4¼ inches, sold yearly to 4,000 rupees worth, used by ditto and ditto for wearing purposes, color (ucha) white, price 6 annas for 23 inches long, ..... | 12 | 0 | 0 |
| 14.—Roomall, a cotton cloth of British manufacture, long 12¾ yards and 1 inch, broad ⅝ yard and 1¾ inch, sold yearly to 200 rupees worth, used by Hindoos and Mahommedans, color (garra and zurd) red and yellow flowered, price 5½ annas each, ..... | 6 | 3 | 2 |
| 15.—Roomall, a silk fabric of China manufacture, long ⅝ yard and 1¾ inches, broad 1 yard, sold yearly to 2000 rupees worth, used by ditto and ditto as handkerchiefs, color (panch russee) red and four different stripes, price 1 rupee each, ..... | 1 | 0 | 0 |

| | Value of each Than. Rs. | Qrs. | As. |
|---|---|---|---|
| 16 and 17.—Atlas, a silk fabric of British manufacture, long 8 yards and 11 inches, broad 17¼ inches, sold yearly to 1000 rupees worth, used in Scinde by Hindoos and Mahommedans, for all wearing purposes and pillow cases, color (koomb and zurd) yellow and red, price 1½ rupees per 23 inches long, ..... | 19 | 2 | 0 |
| 18.—Foolmah, ditto ditto, long 12¾ yards and 1 inch, broad 23 inches, sold yearly to 100 rupees worth, used by ditto for all wearing purposes, color (maita) pale yellow, and flowered, price 1¾ rupees, per 23 inches long, ..... | 35 | 0 | 0 |
| 19.—Tamoree, ditto ditto of China manufacture, long 18½ yards and 1 inch, broad ¾ yard and 1¾ inch, sold yearly to 6000 rupees worth, used for all wearing purposes and for (chaddur) sheet by females, color (garra) red, price 1 rupee per 23 inches long, | 29 | 0 | 0 |
| 20.—Dummacha, ditto ditto, long 15¼ yards and 3 inches, broad 17¼ inches, sold yearly to 2000 rupees worth, used by Hindoos and Mahommedans for (paran) shirts, &c., color (soosun) lilac and flowered, price ¾ rupee for 23 inches long, ..... | 18 | 0 | 0 |
| 21.—Punch lussah, a silk fabric of China manufacture, long 19 yards and 6 inches, broad ½ yard and 1½ inch, sold yearly to 2000 rupees worth, used by Hindoos and Mahommedans for shirts, and by females for covering head, color (zurd) yellow, price ¾ rupees per 23 inches long, ..... | 22 | 2 | 0 |
| 22 & 23.—Gauj, a silk fabric of China ditto, long 19 yards and 6 inches, broad ¾ yard and 1¾ inch, sold yearly to 4000 rupees worth, used by females for shifts and covering the head, color (zurd and goolabee and ucha boolee) yellow and pink, flowers red and white, price 1¼ rupees for 23 inches ditto, ..... | 37 | 2 | 0 |
| 24.—Lutestring, (furree bootee) a silk fabric of China ditto, long 15¾ yard and 8 inches, broad ¾ yard and 4½ inches, sold yearly to 4000 rupees worth, used for (paran and lubbada) shirts and coats, color (zurd) yellow and flowers of silk and gold, price 1 rupee 3 qr. 2 annas for ¾ yards and 7½ inches ditto, ..... | 31 | 1 | 0 |
| 25.—Panch jalleedhar, ditto ditto, long 19 yards and 6 inches, broad ¾ yards and 1¾ inch, sold yearly to 2000 rupees worth, used by ditto ditto, color (soneree) gold, price 1 rupee 2 annas for 25½ inches ditto, ..... | 30 | 0 | 0 |
| 26.—Panch ditto ditto, long 19 yards and 6 inches, broad ¾ yard and 1¾ inch, sold yearly to 4000 rupees worth, used by ditto ditto, color (subuz booteedar) green and flowered, price 1¼ rupees for 23 inches long, ..... | 37 | 2 | 0 |

| | Value of each Than. Rs. | Qrs. | As. |
|---|---|---|---|
| 27.—Doreea, a silk fabric of China manufacture, long 19 yards and 6 inches, broad 23 inches, sold yearly to 2000 rupees worth, used by ditto for (paran) shirts and by females for (chaddur) covering sheet, color (leearee) light yellow, price ¾ rupee per ditto, | 22 | 2 | 0 |
| 28.—Punch jalleedhar, ditto ditto, long 19 yards and 6 inches, broad ¾ yard 3 inches, sold yearly to 200 rupees worth, used in Scinde by females for (cholee) wearing, color (soojun) lilac, price ¾ of a rupee for 17¼ inches long, ..... | 30 | 0 | 0 |
| 29.—Khoodhauf, a silk fabric of China ditto, long 19 yards and 6 inches, broad ¾ yards, and 4 inches, sold yearly of kinds to 2000 rupees worth, used by Hindoos and Mussulmen, for (paran and lubbada, &c.) coats, shirts, &c., color (runga rung) green, red and yellow, price 1 rupee 2 qr. 2 annas for 28¾ inches long, ..... | 45 | 0 | 0 |
| 30.—Eelaicha, a silk fabric of British ditto, long 19 yards and 6 inches, broad 28¾ inches, sold yearly to 2000 rupees worth, used for (ejar and paran, &c.) trowsers and shirts, &c. color (garra and ucha) red and white, price 1¼ rupees for 23 inches long, ..... | 37 | 2 | 0 |

No. 1* K. Chintz of French manufacture, of 4 kinds of 24 and 28 yards long, and from 25 to 32 inches broad, chiefly red and of shawl pattern, manufactured by "Blumer and Jenny" "or Sehwanden," but lately introduced into Scinde, and much prized for coats, caps, petticoats, &c., sells from 50 to 55½ rupees per piece.

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## No. 4.

### *List of Manufactures found in the Bazar of Vikkur at the Mouth of the Indus, and which are Manufactured in Pallee, Jaysulmeer, Cutch, Malabar, Britain, and Upper Scinde.*

1. Soosee, a cotton fabric of Bhawulpoor manufacture, (dyed at Ullahyarka Tanda in Scinde) found in the bazar of Vikkur, price 25 rupees per koree or score.

2. Joree, a cotton fabric of Bhawulpoor, 15 to 25 rupees per score (16 guz long, ¾ guz broad.)

3. Kupper, a cotton fabric of Bhawulpoor, long 24 guz, 24 rupees per score.

4. Ujruk, a cotton fabric of Bhawulpoor, 25 to 40 rupees per score.

5. Choonce, a cotton fabric of Bhawulpoor, 17 to 20 rupees per score.

6. Suvur, a cotton fabric of Bhawulpoor, 20 to 30 rupees per score.

7. Mulleer, a cotton fabric, made at Ullahyarka Tanda, in Scinde, 12 rupees per score.

8. Puro, or peshgeer, a cotton fabric of Pallee manufacture, 22 to 40 rupees per score.

9. Choonee, a cotton fabric of Pallee.

10. Kuppur, a cotton fabric of Jaysulmeer manufacture, long 21 guz, 25 rupees per score.

11. Boree, a cotton fabric of Cutch manufacture, long 16 haths, 22 rupees.

12. Kolceah, a cotton fabric of Cutch Moondra manufacture, 1 rupee each.

13. Purkaro, a cotton fabric of Malabar manufacture, 1½ rupees per 10 yards.

14. Roomall, a cotton napkin of English manufacture, 4 rupees per score.

15. Soosee, cotton striped cloth of British manufacture, 6½ rupees per piece.

16. Puroe, a cotton fabric of Ladhkhanna (Upper Scinde) manufacture, dyed at Ullahyarka Tanda, in Scinde, 40 rupees per score.

17A. Suvur, a cotton fabric of Ladhkhanna, 40 rupees per score.

17B. Pulungpoosh Suvur, a cotton fabric of Ladhkhanna, 40 rupees per score.

18. Purve, a cotton fabric of Gumbutt (Upper Scinde) manufacture, 12 rupees per score.

19. Loongee, a cotton fabric of Gumbutt, 20 to 30 rupees per score.

20. Soosee, a cotton fabric of Gumbutt, 20 to 40 rupees per score.

ALEX. BURNES,

*On a Commercial Mission to Cabool.*

## No. 1.

### *List of the Native Manufactures, &c. of Bhawalpoor.*

| | Amount of each Than in Bhawalee. Rs. | As. | Pice. |
|---|---|---|---|
| 1.—ABCDEG. Lungees, silk fabrics,* 6 and 7 guz long, and 2¾ haths broad, prices varying from 25 to 52 rupees the than, worn by Mahommedans as shawls, turbands and waistbands, yearly manufactured to the amount of 50,000 rupees, patterns, binos lahadàr khes, patadeedàr, nang, pech, and bazuband, &c. | | | |
| 2.—Lungee, a cotton fabric with a silk and embroidered border, length 6 guz, breadth 2¾ haths, about 200 made a year, ..... | 13 | 10 | 0 |
| 3.—ABCDEFGHIKLMN. Lungees, cotton with silk borders from 2¼ hath to 6 guz long and from 1¼ hath to 2¾ haths broad, varying in price from 1 to 10 rupees; 50,000 rupees worth made a year. | | | |
| 4.—62 patterns, Soosees half silk and half English cotton thread, 9 haths long and from 1 1/16 haths to 1 15/16 haths broad, varying in price from 6 to 18 rupees, 70,000 rupees worth made a year. | | | |
| 5.—ABC. Chintz of Bhawalpoor, 7¼ guz long and 1¼ hath broad, 2,000 rupees worth yearly imported to Màrwar, ..... | 1 | 4 | 0 |
| 6.—Dupàttà, a cotton fabric worn as turbans, 6 guz long and 2¾ haths broad, 20 made in the hot weather, ..... | 6 | 8 | 0 |
| 7.—Dupàttà imitation of the Benares ones, 6 haths long and 2½ haths broad, 2 made as an experiment,..... | 32 | 0 | 0 |
| 8.—Patka, a silk fabric worn as turbans by the Afghans, 7½ guz long and 5/8 guz broad, 20 made a year,..... | 11 | 13 | 0 |
| 9.—Sàvee Sàlàree, a cotton fabric, an article of female dress, 2½ guz long and 7/8 guz broad, 200 made a year, ..... | 1 | 3 | 0 |
| 10.—Agràee Tahseelo, silk and cotton fabric, 20 guz long and 1 hath broad, 150 pieces made a year, worn by Hindoos and Mussulmen as trowsers, ..... | 8 | 0 | 0 |
| 11.—Dupatta Badroomee, a silk fabric, 6 guz long and 2¾ haths broad, worn as choolees, ..... | 50 | 0 | 0 |
| 12.—Daryai tamboor shai, 9 haths long and 11/16 guz broad, ..... | 9 | 0 | 0 |

* The usual hath is 22 inches, and the Shahjehanee hath, 18 inches or ½ guz.

| | Amount of each Than in Bhawalee. Rs. | As. | Pice. |
|---|---|---|---|
| 13.—AB. Gulbadan, a silk fabric, 9 baths long and $\frac{11}{16}$ guz broad, ..... | 6 | 12 | 0 |

14.—A large knife 3 annas, a pair of large scissors 6 annas, and a pair of small ones 2 annas.

15.—Opium of Ahmedpoor, 20 maunds produced a year, at $12\frac{1}{2}$ Ahmedpoor rupees the seer.

16.—Khànpor Indigo at 50 kàcha Bhawalee rupees the maund.

17.—Bhàwalpoor wool, price 6 rupees the maund.

18.—Twelve specimens of Lungees varying from 25 to 44 rupees the piece, the piece being generally 6 guz long and $1\frac{3}{4}$ baths broad.

19.—Woollen thread, 40 maunds used a year, price 10 rupees the maund.

20.—Cotton thread for the manufacture of coarse lungees, 25,000 rupees worth used a year, price of the white $1\frac{1}{4}$ seers the rupee, and of the colored $1\frac{1}{4}$ rupees the seer, .....

## *Dying Stuffs.*

| | | | |
|---|---|---|---|
| Keekar $4\frac{1}{2}$ seers, ..... | 1 | 0 | 0 |
| Phatkaree 5 seers, ..... | 1 | 0 | 0 |
| Indigo 1 seer, ..... | 12 | 0 | 0 |
| Fureephul. | | | |
| Safflower $1\frac{1}{2}$ seers, ..... | 1 | 0 | 0 |
| Asbarg $1\frac{1}{2}$ seers, ..... | 1 | 0 | 0 |
| Saeeda 1 seer, ..... | 2 | 0 | 0 |
| Musakh 1 seer, ..... | 0 | 4 | 0 |
| Tundana 1 seer, ..... | 8 | 0 | 0 |
| Mazuphal 2 seers, ..... | 1 | 0 | 0 |

R. LEECH, *Bombay Engineers.*

## No. 2.

### *Specimens of Foreign Manufactures found in the Bazar of Bhawalpoor.*

| | Amount of each Than in Bhawalee. Rs. | Qrs. | As. |
|---|---|---|---|
| 1.—Márwár lukha, 12 haths long and 2 haths broad, 50 yearly imported, | 1 | 6 | 0 |
| 2.—Dará from Hyderabad, 20 yearly imported, 20 haths long and 2½ haths broad, | 6 | 12 | 0 |
| 3.—Jeysalmeer kamal, 25 yearly imported, 12 guz long and 2¼ haths broad, | 5 | 12 | 0 |
| 4.—Jeysalmeer lokár, 100 yearly imported, 12 guz long and 2¼ haths broad, | 5 | 0 | 0 |
| 5.—AB. Jeysalmeer looees. | | | |
| 6.—Nawadh, a woollen fabric made throughout Khorassan, used for horse coverings, 7 feet 4 inches long and 4 feet 3 inches broad, | 1 | 8 | 0 |
| 7.—Raw silk and silk thread, 19 specimens, varying from 15 to 22 rupees the seer. | | | |
| 8.—Bokhàrà raw silk, called pat by the Scindhians, 200 maunds yearly imported, price 12 rupees the seer. | | | |
| 9.—Màrwàr wool, dyed in Palee, 20 maunds yearly imported, price 20 rupees the maund. | | | |
| 10.—English cotton thread, 3 and 3¼ rupees the seer. | | | |
| 11.—Eight specimens of English colored thread, from 3 rupees 8 annas to 4 rupees the seer. | | | |
| 12.—AB. Broad cloth, 26 guz and 25 guz long and ¾ haths broad, price from 94 to 167 rupees 8 annas the piece, 5,000 rupees worth yearly imported. | | | |
| 13.—Velvet, 14½ guz long and ⅝ guz broad, price 30 rupees, 20 pieces yearly imported, | 30 | 0 | 0 |
| 14.—ABCD. Aghabanee, 8 guz long and 2 haths broad, 8,000 rupees worth yearly imported, | 6 | 0 | 0 |

| | Amount of each Than in Bhawalee | | |
|---|---|---|---|
| | *Rs.* | *Qrs.* | *As.* |
| 15.—Mádarpát, 20 guz long and $1\frac{1}{2}$ haths broad, 18,000 rupees worth yearly imported, | 8 | 0 | 0 |
| 16.—Doriya choukhanee, 10 guz long and 2 haths broad, 3,250 rupees worth yearly imported, | 6 | 4 | 0 |
| 17.—Nansook, 16 guz long and 2 haths broad, 11,000 rupees worth yearly imported, | 8 | 0 | 0 |
| 18.—Book mall, 8 guz long and 2 haths broad, 6,300 rupees worth yearly imported, | 4 | 4 | 0 |
| 19.—Malmal, 16 guz long and 2 haths broad, 5,200 rupees worth yearly imported, | 8 | 0 | 0 |
| 20.—Nancloth. 20 guz long and $2\frac{3}{4}$ guz broad, 15,200 rupees worth yearly imported, | 16 | 0 | 0 |
| 21.—Chintz, 24 guz long and 1 hath broad, 17,000 rupees worth yearly imported, | 36 | 0 | 0 |
| 22.—Striped chintz, 24 guz long and 1 hath broad, 20,000 rupees worth yearly imported, | 7 | 8 | 0 |
| 23.—Atlas, a silk fabric from Hindustan, 15 guz long and $\frac{11}{16}$ guz broad, 20 pieces yearly imported, | 40 | 0 | 0 |
| 24.—Misroo Khanjárec, a silk fabric from Guzerat, 9 haths long and $\frac{7}{16}$ guz broad, 200 pieces yearly imported, | 8 | 0 | 0 |
| 25.—Khudbáf of Sàrdàwàd, near Delhi, 7 guz long and $\frac{23}{32}$ guz broad, | 17 | 8 | 0 |
| 26.—Gulbadan Saidawadee, 9 haths long and $\frac{11}{16}$ guz broad, a silk fabric much worn by the Uzbecks of Bokhàrà, | 11 | 4 | 0 |
| 27.—Nankeen for Choghàs, 200 yearly imported from Khoràsàn, when lined with chintz, | 10 | 0 | 0 |
| 28.—Khes chandanee reshamee, a Russian fabric, 11 guz long and 1 hath broad, a very few pieces imported, | 12 | 8 | 0 |

29.—Ràthàn brinjak from Bokhara, 20 guz long and $1\frac{1}{4}$ hath broad, brought merely as a curiosity for Bhàwal Khan.

R. LEECH, *Bombay Engineers.*

## No. 1.

### *List of the Native Manufactures, &c. of Multan.*

| | Value of each Than in Nanakshai Chitta. Rs. | As. | Pice. |
|---|---|---|---|
| 1.—Chintz, 16 patterns, 7 guz * long and 19. 32 guz broad, price varying from 1 rupee 10 annas to 3 rupees 4 annas, 125,000 rupees worth manufactured a year. | | | |
| 2.—Tak, 12 patterns, a chintz for bed covers, $2\frac{1}{4}$ guz long and $1\frac{5}{8}$ guz broad, varying in price from 1 rupee 4 annas to 2 rupees 8 annas, 15,000 rupees worth manufactured a year. | | | |
| 3.—AB. Iae nimaz, a chintz fabric in which Masalmen pray, $1\frac{5}{16}$ guz and $1\frac{3}{4}$ guz long and $\frac{7}{8}$ guz and $1\frac{1}{16}$ guz broad, 350 rupees worth made a year, the price varying from $4\frac{1}{2}$ annas to 12 annas. | | | |
| 4.—Dastar Khàn, a chintz fabric on which Masalmen dine, $\frac{3}{4}$ guz square and $\frac{13}{16}$ guz by $\frac{13}{16}$ guz broad, 1,500 rupees worth made a year,..... | 0 | 6 | 0 |
| 5.—Panwree, a thin cotton colored fabric, $1\frac{1}{2}$ guz long and $\frac{1}{2}$ guz broad, 400 rupees worth made a year, ..... | 0 | 5 | 0 |
| 6.—ABCDE. Dupattà, a silk fabric with embroidered border, from $5\frac{1}{2}$ guz to $6\frac{3}{4}$ guz long and from $1\frac{3}{16}$ guz to $1\frac{1}{4}$ guz broad, from 35 to 60 rupees the piece, rupees worth made a year. | | | |
| 7.—Dupattá, a striped silk, $6\frac{1}{2}$ guz long and $\frac{5}{8}$ guz broad, 500 rupees worth made a year. | | | |
| 8.—Anghochá, a chintz fabric used as a towel, $1\frac{1}{2}$ guz long and $\frac{3}{8}$ guz broad, 200 rupees worth made a year,..... | 0 | 5 | 0 |
| 9.—Eleven patterns of plain lungees, $2\frac{5}{8}$ guz long and $\frac{1}{2}$ guz broad, 6000 rupees worth made a year, price varying from 2 rupees to 5 rupees. | | | |
| 10.—AB. Dupattà, from $2\frac{5}{16}$ guz to $5\frac{1}{2}$ guz long and from $\frac{3}{4}$ to $\frac{11}{16}$ guz broad, price from 5 to 10 rupees, 15,000 rupees worth made a year. | | | |
| 11.—AB. Kamarbandh, 2 guz long and from $\frac{5}{16}$ to $\frac{5}{8}$ guz broad, price from 1 rupee 4 annas to 4 rupees the piece, 4000 rupees worth yearly manufactured. | | | |

* 1 guz = 4 feet 2 inches English.

| | Value of each Than in Nanakshai Chitta. Rs. | As. | Pice. |
|---|---|---|---|
| 12.—Gàgdee, a silk fabric and an article of female dress, 4 guz long and $\frac{3}{4}$ guz broad, 2000 rupees worth made a year of all patterns, | 9 | 0 | 0 |
| 13.—AB. Sáláree in 3 pieces, 6 guz long and $1\frac{1}{8}$ guz broad, worn by the woman as veils, 1000 rupees worth yearly manufactured, price varying from 1 rupee 4 annas to 4 rupees. | | | |
| 14.—Darijai, 16 kinds, 20 guz long and $\frac{11}{16}$ guz broad, prices from 5 to 31 and 40 rupees, 10,000 rupees worth made of all patterns. | | | |
| 15.—Twenty-seven kinds of gulbudan, a silk fabric, 9 guz long and $\frac{11}{16}$ guz broad, prices from 8 to 15 rupees, 12,000 rupees worth made a year of all patterns. | | | |
| 16.—A chakan, shewing the different patterns worked, 4 guz long and $\frac{1}{2}$ guz broad, prices from 2 to 10 rupees, 10,000 rupees worth made a year. | | | |
| 17.—ABC. Jalee, 20 guz long and $\frac{9}{32}$ guz broad, 2000 rupees worth made a year, ..... | 10 | 0 | 0 |
| 18.—Joonà Chàpà, $2\frac{1}{2}$ guz long and $\frac{1}{4}$ guz broad, 1000 rupees worth made a year, ..... | 3 | 0 | 0 |
| 19.—Cheent soosee rangee, 22 guz long and $\frac{1}{2}$ guz broad, 500 rupees worth made a year, ..... | 11 | 0 | 0 |
| 20.—Mashroo, $3\frac{3}{4}$ guz long and $\frac{7}{16}$ guz broad, 1000 rupees worth made a year of all patterns, ..... | 3 | 0 | 0 |
| 21.—Mooltan wool, 20,000 rupees worth produced a year in the Thall, per maund ..... | 2 | 12 | 0 |
| 22.—Multàn cotton, 4000 maunds yearly produced, per maund ..... | 8 | 0 | 0 |
| 23.—Multàn woollen thread, 10,000 rupees worth yearly produced, per maund..... | 5 | 0 | 0 |
| 24.—Chintz stamped, ..... | 6 | 0 | 0 |
| 25.—Indigo, 3000 maunds produced a year, per maund ..... | *80 | 0 | 0 |
| 26.—Bandh (sword belt), $1\frac{3}{4}$ guz long and $\frac{1}{16}$ guz broad, price from 2 rupees to 12 rupees, 10,000 rupees worth made a year. | | | |

| | Value of each Than in Nanakshai Chitta. Rs. | As. | Pice. |
|---|---|---|---|
| 27.—Izár bandh, 2 guz long and $\frac{1}{8}$ guz broad, 3000 rupees worth made a year, | 0 | 14 | 0 |
| 28.—Multan colored cotton thread, | 0 | 1 | 0 |
| 29.—Neema (enamel) of Multan, 20,000 rupees worth a year, per seer | 3 | 0 | 0 |
| 30.—Kalabatoo, 1000 rupees worth made a year, per tola | 2 | 0 | 0 |
| 31.—Multan thread, per seer | 1 | 0 | 0 |

## No. 2.

### *List of Articles of Foreign Manufacture found in the Bazar of Multan.*

| | Value of each Than in Nanakshai Rs. | As. | Ps. |
|---|---|---|---|
| 1.—Jhirmar of Amratsar, 19 guz long and $\frac{57}{64}$ guz broad, 400 rupees worth yearly imported, | 1 | 8 | 0 |
| 2.—Awrangshai balochada of Mirzapoor, 96 guz long and $\frac{53}{64}$ guz broad, 250 rupees worth yearly imported, | 7 | 0 | 0 |
| 3.—AB. Dudamee, 6 and $6\frac{3}{4}$ guz long and $\frac{5}{8}$ guz broad, prices $2\frac{1}{2}$ and $3\frac{1}{2}$ rupees, 2000 rupees worth yearly imported. | | | |
| 4.—Pagree frimgee, 20 guz long and $\frac{1}{4}$ guz broad, 1000 rupees worth yearly imported, | 6 | 10 | 0 |
| 5.—AB. Pagree Julalpooree, 13 and 28 guz long by $\frac{1}{4}$ and $\frac{5}{16}$ guz broad, prices 1 rupee 10 annas and 3 rupees 8 annas, 1000 rupees worth yearly imported. | | | |
| 6.—Dupattà Jalàlpooree zanckinnaree, 2 pieces, $5\frac{3}{4}$ guz long and $\frac{5}{4}$ guz broad, 500 rupees worth yearly imported, | 9 | 8 | 0 |
| 7.—Dupattà sàdhà bochan, 6 guz long and $\frac{9}{16}$ guz broad, 1000 rupees worth yearly imported, | 1 | 2 | 0 |
| 8.—Nowrangee of Julàlpoor, $6\frac{1}{2}$ guz long and $\frac{19}{32}$ guz broad, 1500 rupees worth yearly imported, | 2 | 4 | 0 |
| 9.—Doriyà nandkhattà of Julalpoor, 6 guz long and $\frac{9}{16}$ guz broad, 1000 rupees worth yearly imported, | 2 | 0 | 0 |

| | Value of each Than in Nanak-shai Rs. | As. | Ps. |
|---|---|---|---|
| 10.—Joona of Julàlpoor, 6½ guz long and ⅞ guz broad, 1000 rupees worth yearly imported, ..... | 1 | 13 | 0 |
| 11.—Doriyà Choukhànee of Julalpoor, 6 guz long and ⅝ guz broad, 2000 rupees worth yearly imported, ..... | 2 | 4 | 0 |
| 12.—Pasham of Turkisthan, 2 lacs rupees worth pass a year, per maund ..... | 80 | 0 | 0 |
| 13.—Mutgà, false, 1000 rupees worth yearly imported from Bokhàrà, per score ..... | 20 | 0 | 0 |
| 14.—ABC. Russian gold thread, 2 rupees and 2 rupees 1 anna the tola, 30,000 rupees worth yearly imported. | | | |
| 15.—AB. Lahore gold thread, 1½ rupees and 2 rupees the tola, 10,000 rupees worth yearly imported. | | | |
| 16.—Resham Nàwàbee, 50,000 rupees worth yearly imported from Bokhàrà, per seer ..... | 15 | 0 | 0 |
| 17.—Resham Kokànee, 30,000 rupees worth yearly imported from Bokhàrà, per seer ..... | 12 | 0 | 0 |
| 18.—Resham Charkhee, 50,000 rupees worth yearly imported from Bokhàrà, per seer ..... | 12 | 0 | 0 |
| 19.—Kalàbatoo butchap, 2000 rupees worth imported from Russia, the score..... | 8 | 0 | 0 |
| 20.—Kalàbatoo taràzoo wàlà, 4000 rupees worth yearly imported from Russia, ..... | 11 | 4 | 0 |
| 21.—Kalàbatoo ghorechàp, 4000 rupees worth yearly imported from Russia, ..... | 12 | 0 | 0 |
| 22.—Striped calico, 20 patterns, including chintz, 50,000 rupees yearly imported, 22 guz long, and ½ guz broad, from 8 to 12 rupees the piece. | | | |
| 23.—English Chintz, 10 patterns, 22 guz long and ½ guz broad, from 8 to 12 rupees the piece. | | | |
| 24.—Impressions of Chintz stamps. | | | |
| 25.—AB. Jamdanee, 8 guz' long by ¾ and 1 3/16 broad, 5000 rupees worth yearly imported,..... | 5 | 0 | 0 |

| | Value of each Than in Nanakshai | | |
|---|---|---|---|
| | *Rs.* | *As.* | *Ps.* |
| 26.—Menoo Rahadar, 8 guz long and $\frac{7}{8}$ guz broad, 5000 rupees worth yearly imported, ..... | 4 | 8 | 0 |
| 27.—Khasa, 16 guz long and $\frac{7}{8}$ guz broad, 500 rupees worth yearly imported, ..... | 9 | 0 | 0 |
| 28.—Bookmal, 8 guz long and 1 guz broad, 500 rupees worth yearly imported, ..... | 4 | 8 | 0 |
| 29.—Malmall, 16 guz long and $\frac{7}{8}$ guz broad, 1000 rupees worth yearly imported, ..... | 10 | 0 | 0 |
| 30.—Latta, 20 guz long by $\frac{7}{8}$ guz broad, 1000 rupees worth yearly imported, ..... | 12 | 0 | 0 |
| 31.—Jugganathee, 9 guz long by $\frac{9}{16}$ guz broad, 1000 rupees worth yearly imported, ..... | 3 | 0 | 0 |
| 32.—Lassa gadha, 16 guz long and $1\frac{1}{8}$ guz broad, 500 rupees yearly imported, ..... | 8 | 0 | 0 |
| 33.—Jalee, 8 guz long and 1 guz broad, 200 rupees worth yearly imported, ..... | 5 | 4 | 0 |

34.—Five kinds of dupatta, $2\frac{1}{2}$ guz long by 1 guz broad, from 1 rupee to 2 rupees 14 annas the piece, 1000 rupees worth yearly imported.

R. LEECH, *Bombay Engineers.*

## No. 1.

### *List of the Native Manufactures, &c. of Dera Ghazee Khan on the Indus.*

| | Amount of each Than in Choveesanee. Rs. | Qr. | As. |
|---|---|---|---|
| 1.—ABCDEFGHIJKLM. Goolbuddun, a silk fabric manufactured at Dera Ghazee Khan, long 9 guz,* broad $\frac{3}{4}$, and $\frac{1}{2}$ guz and 3 geeras, and to 9 to 7 geeras, sells from 25, $22\frac{1}{2}$, 18, 17, 16, $15\frac{3}{4}$, 14 and to 9 rupees per than, sold yearly to about 8000 Rs. worth, used by Mahommedans and Hindoos for trowsers, color (zurd, kirumchee, subuz, banoosh and seeah) yellow, crimson, green, purple and dark blue with stripes. | | | |
| 2.—ABCDEF. Duraee, a silk fabric ditto, long 9 guz, broad $\frac{1}{2}$ guz and 3 geeras, and to 7 geeras, sells from $20\frac{1}{4}$, $15\frac{3}{4}$ and to 9 rupees per than, sold yearly to 4,000 rupees worth, and also exported to Shikarpoor and Khyrpoor, used by Mahommedans and Hindoos for shirts, caps, &c. and by females for petticoats, &c., color (kirumchee, zurd, subuz, and totah rungee) crimson, yellow, green and light green. | | | |
| 3.—Armuc, ditto ditto, long $4\frac{1}{2}$ guz, broad $\frac{3}{4}$ of a guz, used for chogas or long coats in cold weather. ..... | 16 | 0 | 0 |
| 4.—ABCDE. Duraee, ditto ditto, long 20 guz, broad $2\frac{1}{2}$ to 2 geeras, sold yearly to 2,800 rupees worth, used by females for cholee or stays, color red, orange, green, and blue. ..... | 5 | 0 | 0 |
| 5.—ABCDEF. Soosee, a cotton fabric ditto, long 20 guz, broad 6 geeras, sold yearly to 5,400 rupees worth, sells from 3, $2\frac{1}{2}$, 2, and to $1\frac{1}{2}$ rupees per than, used by Mahommedans for trowsers, color (meela, soork, sofait neela) blue, red, and white striped. | | | |
| 6.—ABCDEFGHIJKLM. Loongee, ditto ditto, long 3, $2\frac{3}{4}$, $2\frac{1}{2}$ and $2\frac{1}{4}$ guz, broad 1 guz and 2 geeras and 1 to $\frac{3}{4}$ guz, (in two and three pieces), sold yearly to 1,040 rupees worth, sells from $2\frac{1}{2}$, $1\frac{3}{4}$ and 2 annas, $1\frac{3}{4}$ rupees, $1\frac{1}{2}$ and 3 annas, $1\frac{1}{2}$ and 1 anna, $\frac{1}{4}$ and $\frac{1}{2}$ anna, $14\frac{1}{2}$ annas, $12\frac{1}{2}$ annas and to 9 annas per each, color (subuz and asmanee) green striped, and blue, &c. used by Mahommedans for waistbands, and the latter is exported to Khorasan. | | | |

* Guz of Dera Ghazee Khán = English yard and a span.

| | Amount of each Than in Choveesanee. | | |
|---|---|---|---|
| | *Rs.* | *Qr.* | *As.* |
| 7.—Sawur, a cotton fabric, long 2 guz, broad 1 guz and 2 geeras, sold yearly to 1000 rupees worth, and also exported to Khorasan, used for bed coverings or godries, colored, stamped. ... | 0 | 2 | 1 |
| 8.—Gugra, ditto ditto, long 10 guz, broad ¾ of a guz, sold yearly to 400 rupees worth, used by Mahommedan females for petticoats, color (bandnee,) stamped. ..... | 1 | 2 | 0 |
| 9.—ABC. Bauftah, a cotton fabric manufactured at Dera Ghazee Khan, long 7½ guz, broad ½ guz, sold yearly to 1500 rupees worth, and also exported to Scinde, &c., used for wearing purposes, color (sufait) white, sells from 1 rupee to 12 and 11 annas. | | | |
| 10.—ABC. Pugree, ditto, long 7 guz, broad ½ guz, sold yearly to 1000 rupees worth, used by Hindoos for turbands, sells from 1¾ rupees to 10 and 6 annas. | | | |
| 11.—AB. Nowrungee, ditto, long 6 guz, broad ½ and to ¼ of a guz, ditto to 500 ditto, used for shirts, &c., sells from 10 to 6½ annas each than. | | | |
| 12.—Soovah Powree, ditto, long 2 guz, broad ¾ of a guz, ditto to 500 ditto, used for covering the head by Mahommedan females, color (khomba) red. ..... | 0 | 1 | 0 |
| 13.—ABCD. Soojah kanah, a cotton and silk fabric, long 4 guz, broad 7, 9, 10 and 11 geeras, sold yearly to 1500 rupees worth, used by Mahommedans for trowsers, sells from 7 to 9 rupees each than, color red, yellow, striped with yellow, blue and white. | | | |
| 14.—AB. Tamour shihee, ditto, long 4 guz, broad 9 geeras, sold yearly to about 650 rupees worth, used for wearing purpose and of c much exported to Cabool, color blue, dark blue and yellow, (abbee, seeah, zurd.)..... | 3 | 0 | 0 |
| 15.—Khess, a cotton fabric, long 4 guz, broad 1 guz and 2 geeras, sold yearly to 125 rupees worth, used as cover lids, color green and red striped (subuz rutta,) with silk border. ..... | 6 | 0 | 0 |
| 16.—ABCDE. Khess, ditto, long 2, 2½, 3 and 3½ guz, broad 1 guz, sold yearly to about 950 rupees worth, used as coverlids, color blue and white, (neela, sufait,) price 1 rupee and 6 annas, 1¾ rupees, 2 and 2¾ rupees each than. | | | |

| | Amount of each Than in Choveesanee. | | |
|---|---|---|---|
| | *Rs.* | *Qr.* | *As.* |
| 17.—Khess soofait (in two pieces,) long 2½ guz, broad 1 guz, sold yearly to 150 rupees worth, used as above, color white..... | 1 | 0 | 0 |
| 18.—Chukun, ditto, long 4 guz, broad 7 geeras, sold yearly to 100 rupees worth, used for cloaks, color white, with silk needle-work flowers..... | 1 | 0 | 2 |
| 19.—Doreea, ditto, long 5½ guz, broad ½ guz, sold ditto 200 rupees worth, ditto for wearing purposes, &c. ..... | 0 | 3 | 0 |

20.—Specimens of cutlery made at Dera Ghazee Khan, and sold 8 razors to a rupee, knives 4 for a rupee, scissors large 4 annas each and small 2 annas.

21.—Wool of Dera Ghazee Khan, sold 1 mun for 8 rupees, and thread 12 rupees.

22.—Soap of ditto ditto, sold 1 mun for 8 rupees.

23.—Indigo of ditto ditto, of 3 different sorts, No. 1 sold for 65 rupees the mun, No. 2, 50 rupees and No 3, 32 rupees.

24.—Cotton of ditto ditto, sold 8 rupees the mun, and cotton twist 12 rupees.

25.—Bark for dying, sold 1 rupee the mun.

26.—Khar, sold 3 muns the rupee.

27.—Stones from the hills west of Dera Ghazee Khan, used in coloring washing, painting and polishing.

28.—Sakurdye of Dera Ghazee Khan, sold for 1½ rupees the mun.

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## No. 2.

### *List of the British and Foreign Manufactures found in the Bazar of Dera Ghazee Khan on the Indus.*

| | | | |
|---|---|---|---|
| 1.—Atlas, a silk fabric of British manufacture, long 16 guz, broad 7 geeras, used for coats, &c. color (subuz) green, ..... | 64 | 0 | 0 |

| | Amount of each Than in Choveesanee. | | |
|---|---|---|---|
| | *Rs.* | *Qr.* | *As.* |
| 2.—Luttah, a cotton fabric of British manufacture, long 30 guz, broad ¾ of a guz, sold yearly to 200 rupees worth, used for all wearing purposes. | 15 | 0 | 0 |
| 3.—Khausau, ditto, long 16 guz, broad ¾ of a guz, ditto ditto to 500 rupees worth, ditto ditto. | 10 | 0 | 0 |
| 4.—AB. Keemruck, ditto, long 10 guz, broad ¾ of a guz and 3 geeras, ditto to 300 rupees worth, ditto sells from 6¾ and 2 annas to 5 rupees per than. | | | |
| 5.—Nainoo, ditto, long 8 guz, broad ¾ guz and 2 geeras, ditto to 400 rupees worth, used for shirts, waistbands, &c. | 6 | 0 | 0 |
| 6.—Mull Mull, ditto, long 8 guz, broad 15 geeras, ditto to 200 rupees worth, used for shirts. | 4 | 0 | 0 |
| 7.—ABCDEFGH. Chintz, ditto, long 23 guz, broad 8 geeras or 1 hath, sold yearly to 1,300 rupees worth, used for coats and for trowsers by females, color stamped chintz, price 13 to 15¾ rupees per than. | | | |
| 8.—Chintz, ditto, long 23 guz, broad ½ guz, ditto to 100 rupees ditto used by females for trowsers, color stamped white and red flowers. | 8 | 2 | 2 |
| 9.—ABCDE. Soosee chintz, ditto, long 23 guz, broad ½ guz, ditto to 450 rupees worth, used for trowsers, color red, blue, black and white striped, sells from 8½ and 8 rupees 10 annas per than. | | | |
| 10.—Dopatta, white cotton cloth, ditto, long 23 guz, broad 1 guz and 3 geeras, sold yearly to 300 rupees worth, used as waistbands. | 2 | 2 | 1 |
| 11.—Book mull or book muslin, ditto, long 8 guz, broad ¾ guz and 2 geeras, ditto to 150 rupees ditto, used for covering and shifts by females. | 4 | 0 | 0 |
| 12.—Doreea, ditto, long 8 guz, broad 14 geeras, ditto to 500 rupees worth, used for ungurkahs. | 4 | 2 | 0 |
| 13.—Chinie khautee, a silk fabric of Toorkistan, long 14 guz, broad 7 geeraz, sold yearly to 100 rupees worth, used by females as covering for the head. | 12 | 0 | 0 |

### *From the Bazar of Dera Ismael Khan.*

14.—Stamped red velvet, brought from Khorasan, but its place of manufacture doubtful, color dark and red, price 3 rupees per yard.

15.—AB. Coarse white cloth (unwashed), made at Jung and Menganee in the Punjab, and brought to Khorasan by the Lohanees yearly to 3000 camel loads, long 15 guz, price 1 rupee a than.

16.—AB. Fine white cloth, manufacture of Rahoon in the Punjab, long 10 guz, sells from $3\frac{1}{2}$, 4 and $1\frac{5}{4}$ rupees a than.

17.—Kulabutoo (gold thread) of Toorkistan, used in bordering loongees, &c. price 1 rupee and 10 annas per tolah.

18.—Black wool, found in Dera Ismael Khan and brought from the west.

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### *From the Bazar of Kala Bagh.*

19.—Sari, a cotton fabric, woven at Kala Bagh, color dark blue, silken border, long 5 yards, broad 18 geeras, exported to the hills to the amount of 150 rupees per year, each piece 11 annas, worn by men.

20.- -Tikne, ditto ditto with stripes, long 11 haths or $8\frac{1}{4}$ yards, broad 8 geeras or $\frac{1}{2}$ a yard, exported to the hills to the amount of 300 rupees per year, price 11 annas each piece, used by Mahommedans for trowsers.

ALEX. BURNES,

*On a Commercial Mission to Cabool.*

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## No. 1.

### *List of the English Manufactures brought to Cabool.*

| | Value of each. Rupees of Cabool. | Shyes.‡ |
|---|---|---|
| 1.—Shawls, English, long 3 guz,* and 12½ broad, sold yearly to about 8000 rupees,† used by Mussulmen and Hindoos, as turbans, &c. colour white and bordered, | 20 | 0 |
| 2.—Ubra Feeringee, long 2 guz and 15 geerahs, broad 1 guz, used by Mussulmen and Hindoos, sold yearly to 50,000 rupees, color yellow and blue stripes, | 45 | 0 |
| 3.—Jamdanee, cotton fabric muslin, long 9 guz, broad 1 guz, color white stripes, sold yearly to about 25,000 rupees, used by Mussulmen and Hindoos, for shirts, &c., | 4-5 | 0 |
| 4.—Dorya Jamdanee, cotton fabric, long 9 guz, broad 1 guz, used by Mussulmen and Hindoos, sold yearly to about 25,000 rupees, white color, with small stripes, | 3 | 8 |
| 5.—Jamdanee, cotton fabric, long 9 guz, broad 1 guz, sold yearly 30,000 rupees, used by Mussulmen and Hindoos, color white, with stripes, | 4 | 6 |
| 6.—Jamdanee, long 9 guz, and broad 1 guz, cotton fabric, used by Mussulmen and Hindoos, as turbans, &c., sold yearly 20,000 rupees, white color, with small flowers, | 3 | 6 |
| 7.—Chintz, cotton fabric, deep green, yellow color stripes, long 25 guz, broad 10 geerahs, used by Mussulmen and Hindoos, as coats, trowsers, &c., sold yearly 15,000 rupees worth, | 12 | 0 |
| 8.—Chintz, called neemrung, (half color,) cotton fabric, long 25 guz, broad 10 geerahs, colour white, blue and green flowers, &c., used by both men and women, for shirts, &c., sold yearly to about 20,000 rupees, value of each piece | 8 | 0 |
| 9.—Chintz, called goolman rahdar, color deep red, cotton fabric, long 25 guz, broad 12 geerahs, used for cloaks, &c. sold yearly 20,000 rupees, | 30 | 0 |

* The guz of Cabool is equal to 1 yard and 4 inches English.

† One hundred and seventeen rupees of Cabool are equal to one hundred Company's Rupees, but the exchange fluctuates.

‡ 12 shyes make 1 Cabool rupee.

| | Rupees. | Shyes |
|---|---|---|
| 10.—Chintz, (goolnar bootadar,) deep red color, with flowers, long 25 guz, broad 10 goerahs, cotton fabric, used for coats, &c. sold yearly 80,000 rupees, ..... | 30 | 0 |
| 11.—Chintz, goolnar botta khoord, color deep red, with small flowers, cotton fabric, long 25 guz, broad 12 geerahs, used by men, and women, in coats and trowsers, sold yearly 6000 rupees,..... | 28 | 0 |
| 12.—Chintz, deep red colour, red and green flowers, cotton fabric, long 25 yards, broad 12 geerahs, used for shirts and trowsers, &c. sold yearly 8000 rupees,..... | 26 | 0 |
| 13.—Alwan Goolnar, red cotton fabric, long 25 guz, broad 12 geerahs, used for shirts, coats, &c. sold yearly 40,000 rupees,..... | 27 | 0 |
| 14.—Alwan Goolnar, deep red, cotton fabric, long 25 guz, broad 14 geerahs, used for shirts, &c. sold yearly 10,000 rupees,..... | 25 | 0 |
| 15.—Dust Mal, handkerchief, deep red color, with small white flowers, 20 geerahs square, sold yearly 10,000 rupees,..... | 0 | 6 |
| 16.—Nain Sookh, white cotton fabric, long 18 guz, broad 1 guz, used for shirts, coats, &c. sold yearly 50,000 rupees,..... | 10-12 | 0 |
| 17.—Shubnum, book muslin, cotton fabric, 9 guz long, 1 guz broad, used for turbans, &c. sold yearly 10,000 rupees,..... | 4-6 | 0 |
| 18.—Subnum, boottadar, flowered book muslin, cotton fabric, long 9 guz, broad 1 guz, used for women's shirts, and men's turbans, sold yearly 6000 rupees, ..... | 4 | 6 |
| 19.—Jalee Gauz, white, cotton flowered, book muslin, long 9 guz, broad 1 guz, used for sheets and turbans, &c. sold yearly 5000 rupees, | 3 | 4 |
| 20.—Muslin or Mulmull-cotton, thin cloth, white color, long 18 guz, broad 1 guz, used for sheets, shirts, and sold yearly 10,000 rupees, | 9-10 | 0 |
| 21.—Sahan or Long Cloth, cotton white fabric, long 25 guz, broad ¾ guz, used for trowsers, &c. sold yearly 30,000 rupees, ..... | 12-15 | 0 |

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## No. 2.

### *List of the Indian Articles brought to Cabool.*

| | | |
|---|---|---|
| 1.—Taimour Shahee, cotton and silk mixture, red color, long 5 gus, breadth 14 geerahs, used for trowsers by men and women, sold yearly 20,000 rupees,..... | 10-12 | 0 |

| | Rupees. | Shyes. |
|---|---|---|
| 2.—Shooja Khanee, cotton and silk fabric, red color with white stripes, long 5 guz, breadth 14 geerahs, used for trowsers, sold yearly 10,000 rupees, | 10-12 | 0 |
| 3.—Khasa Mominin, cotton fabric, long 10 guz, breadth 11 geerahs, white color, used for sheets, turbans, &c. sold yearly to about 100,000 rupees, | 2½-3 | 0 |
| 4.—Adrasa, cotton fabric, white color, long 8 guz, breadth 12 geerahs, used for dress of all kinds, sold yearly 10,000 rupees, | 3 | 0 |
| 5.—Galloo, cotton fabric, white, long 7½ guz, broad 10 geerahs, used for shirts of women, and sold yearly 6,000 rupees, | 1½ | 0 |
| 6.—Jhora, cotton white fabric, long 8 guz, broad 15 geerahs, used for shirts, &c., sold yearly 10,000 rupees, | 1 | 4 |
| 7.—Loongee, cotton fabric, with black stripes, and silk border, long 3 guz, broad 20 geerahs, used by Mussulmans and Hindoos, as kumerbands, sold yearly 15,000 rupees, | 2-3 | 0 |
| 8.—Chintz, (Nasur Khanee,) cotton fabric, colored stripes, long 8 guz, broad 10 geerahs, used for beds and trowsers of the poor, sold yearly 1,50,000 rupees, | 2-3 | 0 |
| 9.—Hajeeanee, cotton fabric, color of indigo, with white spots, long 5 guz, and broad ½ guz, used for shirts, &c. sold yearly 10,000 rupees, | ½ | 0 |
| 10.—Budulkhanee, cotton fabric, with red and yellow spots, long 5 guz, broad 7 geerahs, used for shirts among the poor, sold yearly 20,000 rupees, | 1½ | 0 |
| 11.—Abra Lihaf Bahawalpooree, cotton fabric, colored variously, used by every one for quilts, long 2½, broad 2 guz, sold yearly 10,000 rupees, | 2 | 0 |
| 13.—Chintz, (Jaynaguree,) cotton fabric, dark, long 13 guz, broad 9 geerahs, used for shirts and quilts, sold yearly 12,000 rupees, | 3 | 0 |
| 14.—Parabaluk, coarse cloth, cotton fabric, white, long 15 guz, broad ½ guz, used for shirts, &c. sold yearly about 300,000 rupees, | 3 | 0 |
| 15.—Masbric, silk fabric, white with stripes, long 5 guz, broad 10 geerahs, used for trowsers and pillows, &c. sold yearly 15,000 rupees, | 3-4 | 0 |

| | Rupees. | Shyes. |
|---|---|---|
| 16.—Chintz, (Sona Nagree,) cotton fabric, yellow spots, dark color, long 7 guz, 12 geerahs, used for trowsers among the poor, sold yearly 10,000 rupees, ..... | 3 | 0 |
| 17.—Lakhauree, cotton fabric, color red, yellow and black stripes, long 5 guz, broad 7 geerahs, used for quilts, sold yearly 2,00,000 rupees, ..... | 0 | 8 |
| 18.—Rajmahal, silk, thin fabric, long 9 guz, broad 10 geerahs, color white, red stripes, used by women, sold yearly 15,000 rupees, ..... | 9 | 0 |
| 19.—Shoes, from Delhi of goat skin, used by all men, from their durability, sold yearly 10,000 rupees, ..... | 2 | 0 |
| 20.—Chintz, (Furukhabadee,) cotton fabric, color yellow with green flowers, long 5 guz, broad 20 geerahs, used as coats by men of all ranks, and as trowsers by women, sold yearly 10,000 rupees. ..... | 3 | 0 |

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## No. 3.

### *List of the Native Manufactures of Cabool.*

| | | |
|---|---|---|
| 1.—Kansvez, silk manufacture, colour blue, red and yellow, long 20 to 30 guz, broad 12 geerahs, used by men and women as shirts, trowsers, coats, sold yearly 2,00,000 rupees, one piece, ..... | 36 | 0 |
| 2.—Duryace, silk fabric, black and light red, long 5 guz, broad ½ guz, used as shirts, &c. sold yearly 10,000 rupees,..... | 4-5 | 0 |
| 3.—Nukhbaf, silk and cotton fabric, color red, white stripes, long 4 guz, broad 12 geerahs, used for trowsers, sold yearly 3,000 rupees, exported to Hazara country,..... | 4-5 | 0 |
| 4.—Shoja Khanee, silk fabric, color red, white stripes, used for trowsers, long 5 guz, broad 10 geerahs, sold yearly 20,000 or 15,000 rupees, ..... | 5 | 0 |
| 5.—Ilacha, cotton and silk fabric, red and black stripes, long 4½ to 5 guz, broad 10 geerahs, used for trowsers and cloaks, sold yearly 2,200, not sent to any other country, each ..... | 5 | 0 |

| | Rupees. | Shyes. |
|---|---|---|
| 6.—Puttoo, wool fabric, dusky color, long 12 guz, broad 12 geerahs, used as clothing, sold yearly 40,000, ..... | 10-50 | 0 |
| 7.—Buruk Wool of sheep, dark dusky color, long 6 to 7 guz, broad ½ guz, used for coats, sold yearly 90,000 rupees, ..... | 3-7 | 0 |
| 8.—Chintz, (Daboobe) cotton fabric, white with large flowers, long 6 guz, broad ½ guz, used for trowsers and shirts by the poor, sold yearly 1,00,000 rupees, exported to Dandahar, also,..... | 1-2 | 0 |
| 9.—Ilacha, (Estalifi,) cotton fabric, blue color, white stripes, long 20 to 40 guz, broad ½ guz, used for trowsers, sent to Huzara, yearly sold 16,000 rupees,..... | 2-3 | 0 |
| 10.—Ilacha, cotton fabric, color white and blue stripes, sent to Underab in Toorkistan, long 20 to 40 guz, broad ½ guz, used by poor, sold yearly 1,00,000 rupees, ..... | 2-3 | 0 |
| 11.—Kurpas or coarse cloth of cotton, white, long 2 to 24 guz, broad ½ guz, used in dress by poor, sold yearly, 1,20,000 rupees, ..... | 2 | 0 |
| 12.—Kuduk, or coarse cloth of cotton, white colour, long 20 to 24 guz, broad 12 geerahs, used in dress by poor, sold yearly 70,000 rupees, ..... | 3 | 0 |
| 13.—Abrah Lehaf, or gilt cotton fabric, long 2½ guz, broad 2 guz, used to cover in winter, white, with large flowers, sold yearly 10,000 rupees. ..... | 2 | 0 |

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## No. 4.

### *List of the Furs procurable in Cabool.*

1.—Dilkhufuk is an animal of a brown dark colour and found in the hills of Koh-i-damun. It lives also in hollow trees, it is much used by Affghans in their pelisses, and its hair is soft; price from 7 to 2½ rupees per skin, duty 1 shye. Dilkhufuk fur is yearly sold to about 600 rupees.

2.—Moosh purrurzaminee, found in the Kohistan of Cabool. It is killed by a spear, when coming out from his hole, price from 3 shyes to 5 shyes, duty ½ shye per rupee. It is used mixed with other skins. It is sold to about 20 rupees.

3.—Roba or skin of the red fox, found in the Kohistan of Cabool, price from 9 hyes to 1 rupee, duty ½ shye. It is sold to about 3,000 rupees.

4.—Skin of gorcow (digger of tombs) found in Cabool, sent to Toorkistan, and used by the Kuzzaks, price 1 rupee per piece, sold in a year to about 20 rupees.

5.—The skin of jackals is soft, and about the tail resembles that of dilkhufuk. It has some mixture in the blood, price 1 rupee per skin, it is found in Kohistan, when coloured it is used as dilkhufuk, and khuz. It is sold in a year to about 100 rupees.

6.—Mosh parran, a kind of squirrel brought from north of Peshawur and Julalabad, sent to Bokhara; used in postin, and thence sent to Russia, price 1 shye, duty 1 pice per skin. It is sold in a year to about 28 rupees.

7.—Moosh khorma, a ferret brought from Candahar, and also from Julalabad; its skin is useless here, but sent to Toorkistan. The Uzbuks apply it in caps, price 3 shyes. The people of Cabool get this animal alive, and leave it in their houses to kill the rats. It is sold to about 20 rupees in a year.

8.—The skin of turburghan is of brown color, and has hard hair. The animal is found in the Huzara country, and lives in holes of the ground, it is caught by a trap. Price from 1 to 1½ rupees, duty half shye on each skin. It is coloured, and by fraud applied in patches to coats of better skin. Its fat cures rheumatic pain. Sold in a year to about 20 rupees.

9.—Kochuk sug kohee or the young of the dog of the hills, found in the Huzaras. It is caught by a kind of wooden cage. Price from half to one rupee, duty half shye per skin, sold to about 15 rupees.

10.—Skin of siah gosh lynx, a native of Huzara, used for postin, sent to Bokhara. It is shot: duty half shye per skin, and value half rupee. Sold in a year to about 100 rupees.

11.—Kajeer is a bird of the Huzara country, its feathers are applied to the arrows, and the downy part is used in dress. Its price is half rupee. It is not much procured, perhaps in the year enough for 1 or 2 coats. Sold in a year to about 40 rupees.

12.—Skin of the ahookhutai, or the China deer, is of hard hair, found in the Huzara country, very rarely in Cabool. The beggars spread it as floor carpet. The sellers of the skin do not buy it at all. Sold in a year to about 3 rupees.

13.—Skin of kasag is found in Toorkistan, near Koondooz. The animal is shot, it is used for postins, price 1 rupee, duty 1 shye per piece. It is sold to about 100 rupees.

14.—Khuz, brought from Bokhara; it is caught by poisoning, price from 1 to 1½ rupees. It is much used by the Persians, duty 1 shye per skin. Sold to about 2,000 rupees.

15.—Sunjaf, brought from Bokhara, it is soft, and the animal shot, price 1½ rupees, duty 1 shye per skin. Sold to about 1,000 rupees.

16.—Skin of black kid or poshti kurakoli, comes from Bokhara, the hair is soft and strong, value from 4 shyes to 2 rupees, duty half shye, it is used in caps and postins. Sold to about 2,000 rupees.

17.—Skin of the he-goat or burra lahari, comes from Drabund. The value from 4 shyes to 9 shyes, duty half shye per skin, it is considerably used in Afghanistan for postins, &c., the hair is soft, plenty, red or white. It is sold to about 20,000 rupees.

18.—Skin of suglahoo, others come from Derajat, and is also found in Cabool. It is shot as soon as it comes out from the water, the price of one skin is from 5 to 12 rupees. It is sold in the year to about 3,000 rupees.

(Signed) A. BURNES,
*On a Mission to Cabool.*

*Cabool, April* 1838.

## No. 5.

*List of Articles mostly Russian found in the bazar of Cabool and brought to it from Bokhara (described minutely in a paper already forwarded.)*

1.—Ducats, tillas, sooms and yamoos.*—It was not necessary to forward specimens.
2.—Gold dust.
3.—Pistols and muskets.
4.—Gun locks.
5.—Pad locks.
6.—Knives, razors.
7.—Wires of iron and brass.
8.—Copper.*
9.—Russian boxes, snuff boxes.
10.—Needles.
11.—Glass, spectacles, mirrors.
12.—Porcelain.
13.—Flints.
14.—Beads and coral.
15.—Fish bone.
16.—Paper.
17.—Tea.
18.—Saleb misree.
19.—Kinsan, a kind of leather.*
20.—Kirmiz or cochineal.*
21.—Blue stone or sulphate of copper.
22.—Iron trays.
23.—Kulabatoon, two kinds.
24.—Simgotr.*
25.—Broad cloth.
26.—Chintz.
27.—Velvet.
28.—Atlas (satin.)
29.—Khoodbaft.
30.—Shirja.
31.—Kaitan or muslin.
32.—White cloth.
33.—Nanka.*
34.—Handkerchiefs (silk.)
35.—Chuppuni kard.
36.—Silk of Bokhara and Koondooz.*

NOTE.—The articles marked thus* are passed on to India along with the productions of Cabool.
N. B. A box of Tea apparatus is also sent.

## No. 6.

### *List of the Native Manufactures of Peshawar, April* 1838.

| | Value in Rupees Naukshys. Rs. | As. | P. |
|---|---|---|---|
| 1.—Loongee called chardah sadee, long 4 guz,* broad 14 geerahs,† border of silk and gold thread fabric, used by Mussulmans for turban and kumerbund, color blue, sold yearly about 800 rupees, | 23 | 0 | 0 |
| 2.—Loongee called chardah sadee, long 4 guz, broad 14 geerahs, border only of silk, color blue, thread cloth, used by Mussulmans for turban and kumerbund, sold yearly about 3000 rupees, ..... | 14 | 8 | 0 |
| 3.—Loongee called doazdah sadee, long 3 guz, and 12 geerahs, broad 13 geerahs, border of red silk, cotton cloth, used by Mussulmans for turban and kumerbund, sold yearly about 30,000 rupees, | 13 | 0 | 0 |
| 4.—Loongee called huft sadee, long 3 guz and 10 geerahs, broad 11 geerahs, border of red silk, colour red and blue, cotton fabric, used generally by Hindoos for turban and kumerbund, sold yearly about 1000 rupees, ..... | 8 | 0 | 0 |
| 5.—Bogh band, long 11 guz or 3 guz when sewn, cotton cloth, color red, yellow and blue with squares, sold yearly about 500 rupees, | 3 | 0 | 0 |
| 6.—Loong, long 1 guz and 12 geerahs, broad 14 geerahs, used by Mussulmen in bathing, cotton fabric, color red, white, blue and yellow with squares, sold yearly about 2000 rupees, ..... | 1 | 0 | 0 |
| 7.—Lhaf, long 2½ guz, broad 1 guz and 10 geerahs, cotton fabric, color white, red, yellow, &c. with stripes, used in winter for bed, &c. &c., sold yearly about 1000 rupees. | | | |
| 8.—Kadifah, cotton cloth, white with red flowers, used to cover the body, long 2 guz and 4 geerahs, broad 1 guz and 4 geerahs, sold yearly about 500 rupees, ..... | 1 | 8 | 0 |
| 9.—Sirgah, cotton cloth, ornamented with silk flowers and silver lace, long 2 guz and 2 geerahs, broad 1 guz and 4 geerahs, used as turban by Mussulmans when they go to marry, sold yearly about 300 rupees, ..... | 0 | 9 | 0 |
| 10.—Kumerbund, cotton cloth, white, with colored silk flowers, long 2 guz and 2 geerahs, broad 6 geerahs, used for waist, sold yearly about 100 rupees, ..... | 0 | 10 | 0 |

* Gus or guzi akalie is equal to 1 yard and 4 inches English.

† Sixteen geerahs make an akalie guz, and each geerah is equal to 2½ inches.

| | Value in Rupees Naukshys. Rs. | As. | P. |
|---|---|---|---|
| 11.—Bachgarah, cotton coarse cloth like gauze, with silver stamp, red, long 1 guz and 3 geerahs, broad ½ guz square, sold yearly about 100 rupees, used by girls to veil, ..... | 1 | 3 | 0 |
| 12.—Romal or handkerchief, cotton cloth, silk embroidery, used by brides in marriage, 1½ guz square, sold yearly about 100 rupees. | | | |
| 13.—Rangee, cotton red cloth, long 10 guz, broad 6 geerahs, used by women in dress, sold yearly 300 rupees, ..... | 1 | 0 | 0 |
| 14.—Chintz yellow, with red and black flowers, cotton cloth, long 12 guz, broad 6½ geerahs, sold yearly 1000 rupees, used for bed and coats, &c..... | 2 | 0 | 0 |
| 15.—Soosee, cotton, red, with white stripes long 15 guz, broad 7 geerahs, used by men and women for trowsers, sold yearly 300 rupees, ..... | 3 | 0 | 0 |
| 16.—Chintz cotton flowers, blue colour, long ½ guz, broad 7 geerahs, used for coats, &c. sold yearly about 200 rupees, ..... | 1 | 8 | 0 |
| 17.—Kulumkar cotton cloth, white, red and black flowers, long 12 guz, and broad 7 geerahs, used for border and coats, &c. sold yearly about 300 rupees, ..... | 1 | 8 | 0 |
| 18.—Parch a chardah saree, cotton, white, long 20 guz, broad 8 geerahs, used by all for dress, &c. sold yearly 2000 rupees, ... | 2 | 0 | 0 |
| 19.—Mushroo alaehah, cotton cloth, red with black stripes, long 18 guz, broad 7 geerahs, used by Afreedees for trowsers, sold yearly 500 rupees, ..... | 3 | 0 | 0 |
| 20.—Soosee sadah, cotton, black, white stripes, long 20 guz, broad 7 geerahs, used for trowsers, sold yearly 1000 rupees,..... | 2 | 1 | 0 |
| 21.—Soosee puttahdar, cotton, blue, white small stripes and large silk stripes, long 16 guz, broad 9 geerahs, used for trowsers, sold yearly 2,000 rupees, ..... | 4 | 0 | 0 |
| 22.—Soosee abreshmee, cotton, blue with red silk stripes, long 15 guz, broad 9 geerahs, used for trowsers, sold yearly 200 rupees, ..... | 8 | 0 | 0 |
| 23.—Misri, cotton, blue, red stripes, long 20 guz, broad 8 geerahs, used for trowsers, sold yearly 40,000 rupees, ..... | 2 | 8 | 0 |

| | Value in Rupees Naukshys. Rs. | As. | P. |
|---|---|---|---|
| 24.—Sehkenarah, cotton, blue, white stripes, large red silk stripes, long 12 guz, broad 8 geerahs, used for trowsers, yearly sold 1,000 rupees,..... | 2 | 0 | 0 |
| 25.—Dôkinarah, cotton, blue, white stripes, one large silk red stripe, long 21 guz, broad 7 geerahs, used for trowsers sold yearly 1,000 rupees,..... | 3 | 0 | 0 |
| 26.—Matrah soofeid, cotton, red small stripes, used for trowsers by Hindoos, long 10 guz, broad 7 geerahs, sold yearly 200 rupees, | 2 | 8 | 0 |
| 27.—Matrah siah or black, cotton, blue, red stripes used for trowsers, sold yearly 2,000 rupees, long 21 guz, and broad 7½ geerahs, | 3 | 0 | 0 |
| 28.—Kharwa, cotton, coarse red, long 20 guz, broad 7 geerahs, used in every thing, sold yearly 2,000 rupees,..... | 2 | 0 | 0 |
| 29.—Soosee abee, cotton, blue, red stripes, long 12 guz, broad 7 geerahs, used for trowsers, sold yearly 100 rupees,..... | 1 | 6 | 0 |
| 30.—Matrah pattahder, cotton, blue, red small stripes, large silk red stripes, long 15 guz, broad 7 geerahs, used for trowsers, sold yearly 500 rupees,..... | 3 | 0 | 0 |
| 31.—Matrah sadah, cotton, blue, red thin stripes, long 18 guz, broad 7½ geerahs, used for trowsers, yearly sold about 3,000 rupees, | 3 | 0 | 0 |
| 32.—Soosee sucha or true cotton, yellow, red stripes of silk, long 15 guz, broad 1 geerah, used for trowsers, yearly sold about 200 rupees, ..... | 10 | 0 | 0 |
| 33.—Soosee sucha or true cotton, red silk stripes, long 15 guz, broad 9 geerahs, used for trowsers, sold yearly 300 rupees,..... | 10 | 0 | 0 |
| 34.—Soosee soofaid and soorkh, white and red stripes, cotton, long 20 guz, broad 6½ geerahs, used for trowsers, sold yearly 200 rupees, | 1 | 12 | 0 |
| 35.—Adahtar, cotton, white, long 24 guz, broad 7½ geerahs, used for shirts and sheets, sold yearly about 5,000 rupees, ..... | 2 | 1 | 0 |
| 36.—Dorya, cotton, white stripes, long 24 guz, broad 8 geerahs, used for shirts, sold yearly about 5000 rupees, ..... | 2 | 0 | 0 |
| 37.—Panj sadee, cotton, silk cloth white, long 16 guz, broad 7½ geerahs, used for all dresses, sold yearly 5000 rupees. | | | |

| | Value in Rupees Naukshys. Rs. | As. | P. |
|---|---|---|---|
| 38.—Shash sadee, white, thick cotton cloth, long 15 guz, broad 8½ geerahs, used for all dresses, sold yearly 3000 rupees, ..... | 3 | 0 | 0 |
| 39.—Soosee soofeid kinaradar, white, blue stripes, silk, large stripes, long 12 guz, broad 7½ geerahs, used for trowsers, sold yearly 200 rupees, ..... | 2 | 0 | 0 |

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*F I N I S.*

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